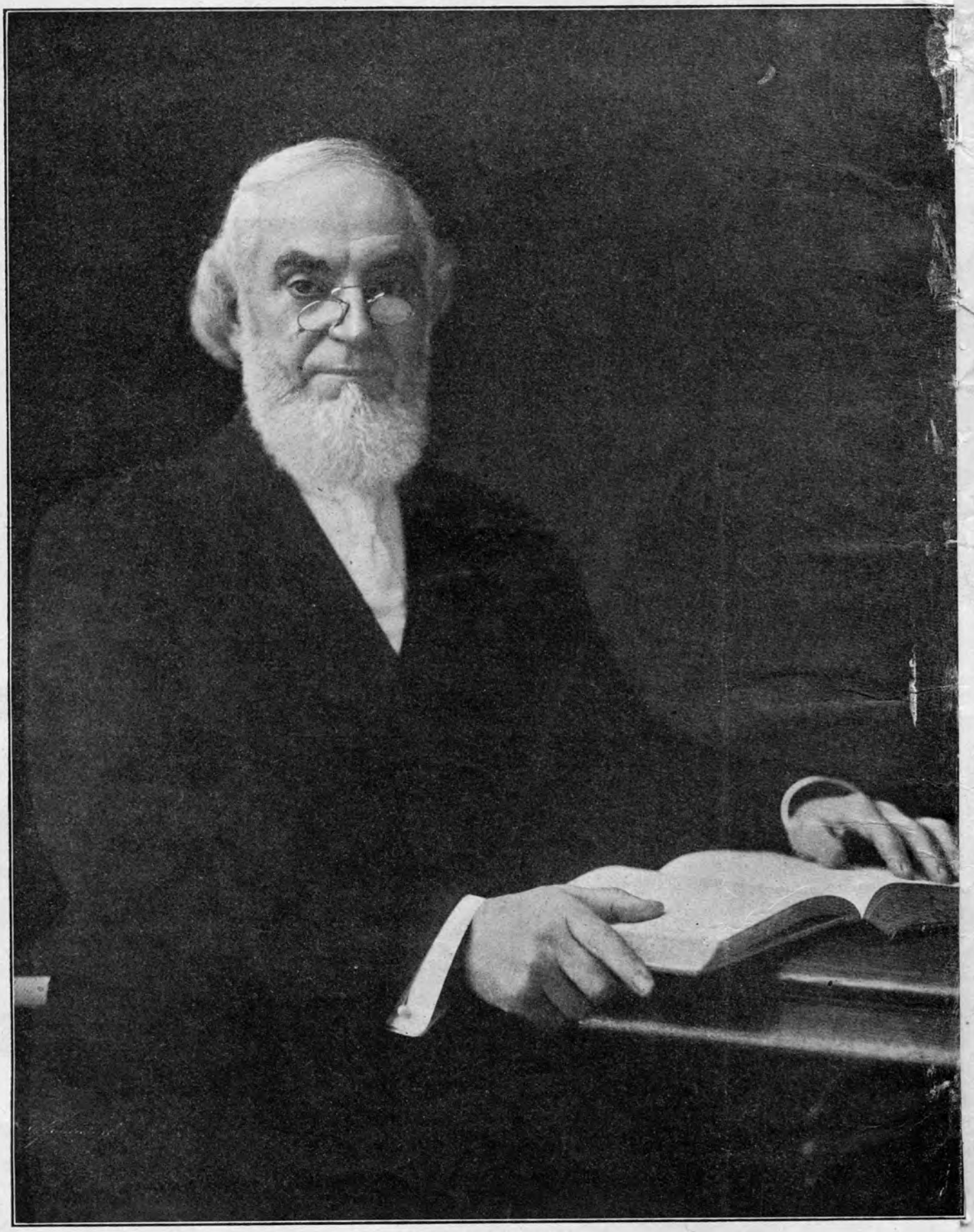
SOUVENIR NOTES

BIBLE STUDENTS' CONVENTIONS

1912

Jesus as Shepherd



PASTOR RUSSELL

Brooklyn and London Tabernacles

President International Bible Students' Association

INTERNATIONAL
1912
BIBLE STUDENTS
SOUVENIR
CONVENTION
REPORT
F. C. GORDON

Introduction

DEAR FRIENDS: We are pleased that it is the Lord's will we should send out this, the TWELFTH SOUVENIR CONVENTION REPORT of notes from the International Bible Students' General Conventions for 1912, and we do so with a prayer that it may be a real blessing, as we have abundant evidence that the others have been. We have received many letters from those who, for various reasons, are unable to attend these grand convention feasts—some because they are too poor financially, others who are too aged, others who are invalids some who are too deaf, and others because of inharmony in their homes and whose family affairs interfere—all of which have seemed to us to be indications from the Lord that we who are permitted to attend these conventions, which we believe the Lord himself is arranging, through his servant and channel, should gather as many crumbs as possible and take or send to the dear "stay-at-homes."

We wish to urge, however, that none remain at home, thinking they will get it all in the Convention Report. While we do all we can to gather the crumbs upon which to feast our minds, it is impossible to bring to you the blessings of fellowship, which come only to those who can attend in person. These are real experiences and all we can do is to tell you about them, but cannot experience them for you. You must "taste and see."

We are unable to visit you in person to tell you individually of all the good things we heard, the bright eyes and glad faces we saw, and the hearty hand-shakes we experienced, but we are glad to use the printing press, the railway trains, mail and express systems, etc., which the Lord has provided for the harvest period in which we are now living. This we are endeavoring to do to his glory and to the edification and blessing of his people.

We feel that Brother Russell expressed our sentiments exactly, when he said, in a Farewell Address:

"I will trust then, dear friends, that you have made progress, and as you go from here to your homes, that you will carry blessings with you to the other dear friends there, many of them just as sincere as ourselves, and their hearts' sympathies and prayers have been with us I know, and many letters tell us so. *As you go back to your homes I wish you would carry, among other things, my love to the dear ones at home. Tell them they were remembered here every day;* that we were of those who were favored with the opportunity and means to come, and we thought of the others who were not thus highly favored, not thus highly privileged; and that while we were drinking at the fountain of grace and truth we were hoping and praying that some blessing would extend out to them; and then, in harmony with those prayers and those desires, that you go to your homes and try to unfold to others some of the blessings that you have received. As your cup has been filled, may it continue to overflow, like the widow's cruse of oil, you remember. They brought vessles and poured the oil into them until they were filled, and then more were filled, and they kept bringing more vessels and they were filled; and so it is with God's holy Spirit: If we shall as vessels of the Lord go from here full of the Spirit of the Lord, may his blessings be with us so that these shall overflow upon all the dear ones with whom we come in contact, that they may have a share of these blessings. God, who is rich in grace, *is able thus to provide for those afar off as well as for those who are near.*"

This Report is in no sense of the word a publication or write-up of our own sayings, but it is a report of the utterances of "that servant," and his "fellow servants" to the "household of faith." Therefore, as this Report goes forth, it is with the prayer that it may be blessed of the Lord, without whom no work shall progress.

Other conventions have been held this year than those reported herein, but we were unable to be present at them all. We had some hopes of securing notes through others, of those conventions, but our hopes were not realized. While we realize that this work is far from perfect, yet we trust it is sufficiently full to enable us to keep these things before our minds.

We wish to express our thanks and appreciation of the services of any who have assisted in making this report possible.

Finally, we trust it may be used of the Lord to stimulate its readers to a more careful and faithful reading of the Bible, Dawns and Towers, more frequent attendance at class meetings, and conventions, "assembling together;" and that all may be encouraged to greater activity and zeal in this glorious "harvest work." Yours in HIS service,

Dr. L. W. JONES,
3003 Walnut Street, Chicago, Ill., U. S. A.

I. B. S. A. MISSIONS INVESTIGATING COMMITTEE

...sell Sitting. Left to Right, Standing: E. V. W. Kuehn, Dr. ...nes, Gen. W. P. Hall, Prof. F. H. Robison, R. B. Maxwell, J. T. D. Pyles

IN CONNECTION WITH THE I. B. S. A. MISSIONARY INVESTIGATING COMMITTEE ON THEIR TOUR OF THE WORLD.

This section of the Report is more in the nature of a letter, or series of letters, to the home folks—THE INTERNATIONAL BIBLE STUDENTS—rather than to the public in general.

(The public report of the Committee, as to its findings along the lines of missionary activity, can be had upon application to the International Bible Students' Association, 13-17 Hicks Street, Brooklyn, N. Y.)

As a basis for this report of their ORIENTAL EXPERIENCES, letters will be used, which the compiler of these "SOUVENIR NOTES" sent home from time to time, to the Chicago Class of International Bible Students.

These letters have been revised, and discourses, descriptive matter and interesting incidents inserted from place to place.

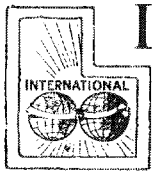
Thus all the International Bible Students reading these notes may mentally go over the route of some thirty-five thousand miles traversed by the Committee.

LETTER NO. 1.

On Board S. S. Shinyo Maru,
Mid-Pacific Ocean,
December 28, 1911.

To the Ecclesia of I. B. S. A., at Chicago, Ill., U. S. A.
Dearly Beloved in the Lord:—

Grace, Mercy and Peace be unto you.



IN accordance with my promise to send you word from time to time of our movements, I am writing this first general letter. I can, of course, give you but a brief outline, trusting that if it is the Lord's will to give further details in the next Souvenir Report.

After leaving Chicago the night of Monday, December 4th, and saying good-bye to the twenty or more friends who sang me off with "God be with you till we meet again," also over the phone to many others, whose loving words were much appreciated, I arrived in St. Louis the next morning. I was met at the station by Bro. Hoeveler, and, after breakfast, looked around for some of the rest of the committee, who were to come by different routes. Soon I saw Bro. Ernest Kuehn of Toledo, and a little later Bro. Maxwell of Mansfield, and still later the rest of the committee, Bro. Russell, Bro. Robison, General Hall and Bro. Pyles; also Bro. Margeson of Boston, who, though not a member of the committee officially, is making the tour with us, and incidentally acting as conductor of the party, thus making himself very useful in looking after many little details.

After exchanging greetings with a large number of friends from the St. Louis class, and nearby places, we went to the parlor of a hotel in connection with the station, and here Brother Russell talked to the friends for about three-quarters of an hour.

He called attention to the fact that many people were in bondage to the various sects, denominations, organizations, etc., and stated that as soon as we discover that we are in bondage to anything that limits our serving the Lord with our whole heart, then is the time to step aside. He then asked the question, Are we, then, in bondage to Christ? Yes, he said, bondage of the most absolute kind—for then we have no will of our own. This he illustrated by calling attention to the various members of our natural body, how they were all in bondage to the head, and this is the way we should be, as members of the Body of Christ, in bondage to him as our head. He stated that our finger, for instance, might wish to become independent. Very well, call in a surgeon, cut off the finger and lay it on the table. There it is, it is independent, is it not? But what good is it? it can do nothing, because it is severed from all connection with the head, the directing power. The only way we can be of use is to be bound to one another in the body of Christ, and then to keep our wills fully submissive to that of our great Head. We are like sheep, not like dogs which bite and devour one another.

He then called attention to the friction that is bound to occur among the members of this wonderful body, because they are all characters of much firmness, characters which will not be afraid if someone says "boo" to us. Otherwise the Lord would not be able to use them as jewels in His temple or crown. Each one as he rubs against another does two things—knocks off corners and polishes. He said we should not try to see how many corners we can knock off of others, but rather watch to see how much polishing we are receiving from our contact with each other. Then he called attention to gelatine, which can be made into as beautiful colors as real jewels, but there is no firmness to it—no hardness, and if it rubs against other masses of gelatine, it does not affect it at all. He then spoke about the holy Spirit, which, like oil, will do away with all fraction and make matters go smoothly in the classes.

He then had considerable to say about the election of elders, stating that in our elections, while having in mind the perfect elder, yet we must realize that none of us are perfect, and none will measure up to the full requirements. Some will seem to possess certain qualities to some of the friends, while others do not see those qualities. He suggested that if the majority agreed that a certain brother had the qualities of an elder, then the others should consider the matter and note if they were mistaken, and if possible try to make it unanimous. He said we should not be like the juryman who claimed the other eleven were stubborn because they did not see the matter just as he did.

Brother Russell then told a story on himself, how that, on one occasion he explained a certain matter in a way that he thought would be very simple and plain to all, but that somehow the friends could not see it. Then one sister got up and said something which he thought would surely mix up the friends completely. But just then one of the party arose and said, O, now I see. Thus he said one broth be apt to teach some, even though many thought he have the qualifications. He stated there was too

ting of hairs, rather that we should look at the matter from a more general standpoint.

At 10 o'clock we were obliged to say good-by and started for Dallas, Texas. As there are just eight in our party, we occupy two tables in the dining car, and eat at the same time, which gives special opportunity for fellowship. It was a ride of a day and night to our next stop.

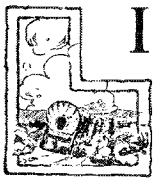
DALLAS, TEXAS.

WE arrived here about 9 o'clock in the morning, with the rain coming down plentifully. A number of the Dallas friends were at the station to meet the party, and gave us the usual Southern hearty welcome and all had the "Millennial Dawn Smile," notwithstanding the rain.

Here we were met by Brother and Sister George F. Wilson, of Oklahoma City, Okla., who will make the tour with us. Others also had expected to be in the party, but at the very last were prevented from so doing because of sickness.

Pastor Russell twice addressed the Dallas Bible Students, much to their pleasure and profit.

SAN ANTONIO, TEXAS.



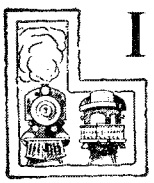
IT was thought best that I should go on ahead of the rest of the party to Los Angeles, California, so I did not remain with the friends at Dallas, but started on with the intention of gaining twenty-four hours. I was due in San Antonio at 7:45 that night, and expected to leave at 8:30, but as my train was late, not arriving until after midnight, I went to a hotel for the night.

Early the next morning I went over to the railway station to see if any friends were there waiting for the train with the rest of the party, which was due at 7:30. The first person I saw that I knew was Sister Ida Zalmanzig, a sister who has helped to translate the 1st volume of "Scripture Studies" into the Spanish language, and who is doing colporteur work amongst the Mexicans who live in San Antonio, of which there are a great many. When I saw her she was handing out Spanish tracts to the Mexicans sitting in the station, and conversing a little with them.

Soon a number of others came to the station, some from nearby cities. Among them was Brother Seth Moore, of Crystal City, Texas. He is a blind brother, but he said he was glad to see me, notwithstanding his natural sight is gone.

The train with the rest of the party was also late and did not arrive for several hours, so I could not wait, but took the morning train for Los Angeles.

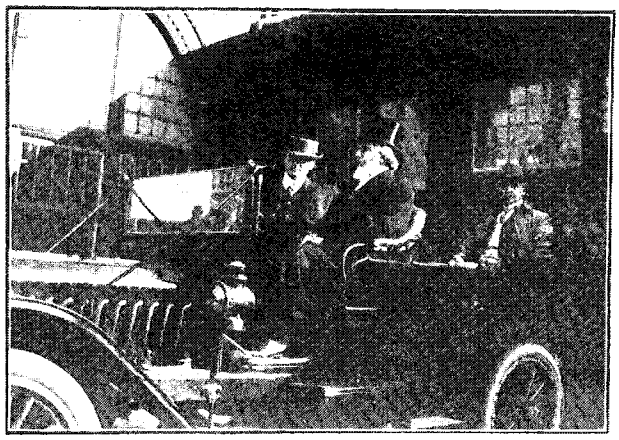
SAN ANTONIO TO LOS ANGELES.



I TRAVELED two days and nights, arriving at Los Angeles about noon. Brother Mitchell met me and took me in his auto to the Alexandria Hotel, and after registering I went with him to Boos Bros. Cafeteria, where a number of friends meet every noon for lunch—both spiritual and natural. (Such an arrangement obtains among friends in other large cities—those who work down in the cities—and it affords a splendid opportunity for discussing matters of interest.) There I met about a dozen of the friends.

That evening we all went to the station to meet the rest of the committee, having received word that they would be in about nine o'clock. It seems that their train out of San Antonio was very late, but, providentially the Lord had just put into service a few days before a brand new, handsome de luxe train, very rapid and extra price—I do not know that there was anything providential as to the price, but the speed was at any rate, for without it Pastor Russell could not have kept his appointment at Los Angeles the next day. The committee saw that this was the only chance to reach Los Angeles in time, so paid the extra fare and boarded the train.

On account of the high speed of that train the other members of the committee thought that they had passed Brother Jones' slow train somewhere out in the deserts of Arizona or New Mexico, and that he would be coming along some time after midnight; so they had a laugh to themselves, not though I had started from Dallas twenty-four



hours ahead of them that they would beat me into Los Angeles. However, they had the laugh to themselves, for when they stepped off the train at Los Angeles, I was there to meet thm, having arrived that noon.

LOS ANGELES, CALIFORNIA.

A LARGE delegation of the Los Angeles Class of International Bible Students escorted the committee to the Alexandria Hotel, and, after registering, we all went to the parlor of the hotel, and Pastor Russell told the friends about the meetings at Dallas and San Antonio.

SUNDAY.

The next morning, Sunday, was the day to which the friends had looked forward, and for which they had made preparation for a long time. The hall in which the morning services were held—the capacity of which was several hundred—was packed to its limit with Bible students. After an enjoyable Praise and Testimony Service, Pastor Russell was introduced, and spoke from the texts found in Romans 18:18, and 1st John 5:17, on the topic:

"THE WRATH OF GOD REVEALED AGAINST ALL UNRIGHTEOUSNESS."

WE showed "how" and "why" it was revealed, and made very clear that ALL unrighteousness is sin, and not, as the old adage puts it, "To steal a pin is a sin, but to steal a tatter is a greater." It was sin in God's sight, whether Adam ate an apple or killed a man—"All unrighteousness is sin, and the wrath of God is revealed against all unrighteousness." The following is a brief synopsis of his remarks:

The wrath of God is revealed, the pastor emphasized, and we see it all about us. Every cemetery witnesses to it, so does every coffin, every hearse, every piece of crape, every doctor's sign. Pain, suffering, speaks of disease; disease of decay; decay of death working in the human family and bringing all, rich and poor, bond and free, to the grave, the great prison house, from which none can escape until the resurrection, at the coming of Messiah.

Death, the penalty of sin, the manifestation of God's wrath against sin, began to be revealed six thousand years ago when our first parents disobeyed the Divine command. Every day and every hour since, the world has been witnessing that God's wrath is against it, that the death penalty is being inflicted. As the scriptures declare, the world has been under a Reign of Sin and Death. However sympathetic and loving the Heavenly Father has been, he has allowed stern justice to mete out this penalty against every member of our race. He is thus giving us a great lesson on the exceeding sinfulness of sin—its pernicious, injurious influence and results under Divine law. He wishes this lesson to be so thoroughly impressed upon our race that when in due time, He shall bring in relief we will never forget the lesson, to all eternity, but will hate sin and dread it as our worst foe.

We may understand the Apostle to lay special emphasis upon the word "all" in our text—"The wrath of God is revealed against all unrighteousness"—not merely against great

sins and gross violence, but against every form of sin—even the slightest. Thus the scriptures declare that God's law is one, and that a violation of it in one point means the violation of the entire law. To break one commandment would be sin and merit the death penalty; and to break all the commandments would be sin and merit the death penalty. Eternal life is provided only for those who are perfect and who maintain that perfection and harmony with God by full obedience to the Divine law in every particular.

Do not misunderstand me to teach that it makes no matter whether one be a gross sinner or only a minor offender. In one way it will matter, and in another way it will not. Adam's transgression was, in some respects, a minor one, as compared to that of his son, Cain. Adam stole and ate a forbidden apple, and the penalty was death—the very strongest penalty of God's law. If he had murdered his wife the penalty would have been the same—death—not eternal torment.

Whatever Adam's transgression, divine law would have hindered him from ever again coming back to God. It would have cut him off from everlasting life, and he would have need of a Savior, just the same for one sin as for another. Murder would have been sin, and the disobedient eating of the apple was sin, and sin cannot be condoned by the divine law. It requires a Redeemer, and to be the Redeemer He must suffer death, the penalty that was against Father Adam.

Now notice the case of Cain. He was shapen in iniquity; in sin did his mother conceive him; the condemnation upon our first parents extended to him; he was born with a fallen nature, he was born under the death sentence. The killing of his brother Abel did not increase the penalty, which stood the same—death—cutting off from life. "The wages of sin is death"; "The soul that sinneth it shall die."

RETRIBUTION—SOWING AND REAPING.

There would have been no message sent to mankind exhorting to righteousness and to turn from sin had God not intended to redeem man by the death of His Son; and redeeming them means to give each and all of the human family another opportunity, another trial, another judgment—to test their worthiness or unworthiness of everlasting life—to prove to what extent their acquaintance with sin and its penalty has taught them the great lesson respecting the sinfulness and undesirability of sin and the sureness of its penalty—death.

Acordingly, for 4,000 years God sent no message to the world in general—until Jesus came and died, the Just for the unjust, and thus made possible the release of mankind from the death sentence—a resurrection from the dead. The only exception to this rule was God's Covenant with Israel, under which they tried to gain eternal life by keeping the law, and became a great example of the fallen man's inability and of the need of the Savior.

LIGHT SHINED IN DARKNESS.

For more than eighteen centuries this message has been going forth—namely, that God has provided for the race a redemption from the original death sentence, and that there is to be a "resurrection of the dead, both of the Just and the unjust." All mankind who hear this Message are thereby warned that every art of the present life will have its weight, either in the uplifting or in the degrading of his own character, and thus have a bearing upon his future interests. It is in view of this future opportunity for life or death everlasting that our conduct in the present time has a bearing.

Those who have the hearing ear and the eyes of understanding opened, discern, as the Apostle says, that in God's estimation all unrighteousness is sin—however great or small. Those who now accept God's invitation are informed that if they make a consecration of their lives to follow in Jesus' footsteps, God will deal with them as with new creatures, and no longer impute to them their share of Adam's condemnation, but treat them as having passed from death condemnation to life justification.

Moreover, their flesh will be reckoned as dead; full arrangements will be made for the covering over of all their unintentional weaknesses, and their judgment in God's sight will be according to their will or intention. If their intentions are perfect they will be counted as perfect through the merit of their Redeemer and Advocate. But St. Paul admonishes the church, saying: "If we sin wilfully, after that we have received a knowledge of the truth," "and have tasted of the good word of God and the powers of the age to come and have been made partakers of the Holy Spirit, it is impossible to renew us again to repentance"—wilfulness in the matter would seal our case, however small the transgression—just as it it sealed Adam's fate with his minor transgression.

But let us not forget that the Apostle limits this possibility of sin—the sin unto death—to the church—to the Spirit begotten ones. These, receiving their share of the great Atonement sacrifice of Jesus, and failing to conform to the divine requirement, come under the divine penalty a second time, and theirs will be the second death, from which there will be no resurrection, no recovery.—Compare Hebrews 6:4-6 and 10:26-31.

COMING EVENTS CAST SHADOWS BEFORE.

It should be clear to us then, that, in harmony with our text, the whole world is now under the wrath of God, which came upon the race through the disobedience of our first parents; and the only ones who have escaped from that wrath and gotten back into harmony with God are the saintly few, begotten of the Holy Spirit. The escape of these from Divine wrath or the death sentence is not actual, but by faith. They reckon themselves as having passed "from death unto life."

As for the remainder of the world, they are not thus reckoned, for they are yet in their sins, still children of wrath and experiencing the penalty of sin. The world will continue under these conditions until the completion of the election of the church, and then the Redeemer, who now occupies the position of Advocate toward the church, will assume a new office; He, with His church associated with Him, will become the great Mediator between God and men. He will mediate for Israel and for all the families of the earth—appropriating the merit of His sacrifice for the sins of the whole world, even as in the beginning of this age He imputed this merit to the church for the covering of her sins.

Thenceforth, as soon as the great High Priest shall have sealed that New Covenant for the world, and the Father shall have accepted it, the sins of the world will be cancelled. That is to say, death, the wrath of God revealed against all unrighteousness for six thousand years, will immediately be cancelled as respects all who will then avail themselves of the privilege and enter into the New Covenant relationship. The glorious mediator of that New Covenant will bind Satan for 1,000 years and scatter all the ignorance and superstition which now darken the human mind and cause misapprehensions of the Divine Word and character. Simultaneously He will get loose the blessed influences of truth and enlightenment and the "whole earth shall be filled with the light of the knowledge of the glory of God."

Thenceforth the wrath of God will no longer be revealed against any on account of Adam's transgression. It will no longer be necessary to be sick or in pain, or dying. On the contrary, all may be making good, rapid progress up, up, up, out of weakness and dying conditions, back toward the full perfection of human nature which Adam had before he sinned, when he was in the image of his Creator. There will still be the marks of the wrath upon mankind, the weakness and imperfections of the human flesh. These marks will not be fully blotted out until toward the close of the 1,000 years of Messiah's reign. This agrees fully with St. Peter's words, "That your sins may be blotted out when times of refreshing shall come from the presence of the Lord." (Acts 111, 19.) It is therfore one thing to have our sins forgiven and to realize that God is no longer angry with us but reconciled, and it is quite another thing to know our sins are blotted out.

The sins of the church are forgiven the moment we are accepted of God through Christ and made partakers of the Holy Spirit and are styled children of God and heirs. But the marks, the blemishes of sin, continue with us as long as we have our present, imperfect bodies. This to the church will mean that the blotting out of their sins will be in death, because the church will be awakened in the resurrection perfect, "spotless," "without blame," "irreprovable." The Apostle describes this resurrection as the Chief Resurrection, saying, "It is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body."—I Corinthians xv, 44; Rev. xx, 6.

"THE WRATH TO COME."

If we have seen what has constituted the divine as it has been revealed for 6,000 years, we will be the prepared to understand what to look for in respect

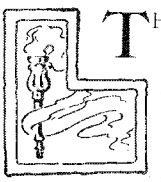
future manifestations of Divine wrath—"wrath to come." We are to clearly distinguish between the wrath of a good man and the wrath of a bad man, and how these would manifest themselves; and, similarly, we should be able to discern between the wrath of God and the wrath of the devil. The wrath of God, as exhibited to us for 6,000 years on the pages of history, has been a just dealing—the abandonment to destruction of those who are not worthy of everlasting life, by reason of disobedience to divine law.

The redemption accomplished for these through the death of Jesus will eventually be gloriously worked out, and give to every man a full opportunity of recovery, harmony with God and everlasting life. The reason why God makes this provision for redemption is because only one man sinned wilfully and intelligently. All the remainder of his children were "born in sin" and under the death sentence. The redemption, therefore, is in order that every individual may have an opportunity for reaching a decision as to obedience or disobedience.

PUBLIC SERVICE.

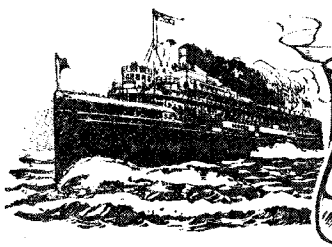
It had been arranged to hold the public service at 3 o'clock in a large auditorium, but at the last moment it was found that the hall could not be put in readiness, and the next best thing was a large tent. This proved to be just the thing, as it held a large number of people who filled every seat and listened with very great attention for about an hour and a half while Bro. Russell spoke on "Which Is the True Gospel?" At the close of the service hundreds of people took the "Hell Tower" as copies of it were handed out.

OAKLAND, CALIFORNIA.



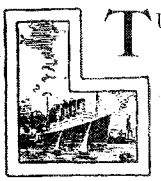
THE San Francisco and Oakland Classes consolidated for the day and all meetings were therefore held in Oakland. The morning service was a Testimony Meeting, participated in by the audience in general, and the members of the committee.

The afternoon service consisted of a discourse by Pastor Russell, then a Symposium by members of the touring party. Brother Russell called attention to the wonderful things which the Church has been called to, and how we should bend every effort to attain to that for which we have been called. He spoke especially about the future work of the Church, after the Millennial Age, and stated that, while there is no positive statement from the Scriptures, yet there is much that points to the fact that inasmuch as "God created not the earth in vain, but formed it to be inhabited," so with all the other planets around our sun. Then would that be all? he asked. No, he said that astronomers tell us that there are planets around all the other stars, which are themselves suns, and that beyond the millions of stars or suns that we can see, each having their own set of planets revolving around them, are millions upon millions of other stars. And, that doubtless the work of the Church throughout eternity to come would be to people, govern and direct the affairs in connection with those billions of planets. In support of this he called attention to the text in Ephesians 2:7, "That in the ages to come he might show the exceeding riches of his grace in His kindness toward us through Jesus Christ."



ACROSS THE PACIFIC

GOOD-BYE TO AMERICA.



TUESDAY, Dec. 31, 1911.—The great day came when we were to leave America for the far East, and hurry home, by way of India, Egypt, etc. Arrangements were made to sail on the Japanese boat, "Shinyo Maru," which signifies "Springtime on the Ocean." The weather was almost like July, the air brisk and the skies as blue as indigo. There were about fifty friends at the wharf to see the party off. Besides these, there were many others, friends of the other passengers. Our friends came on board and inspected our new home for the next few weeks. Incidentally, they left Brother Russell many bouquets, decorated his berth with flowers, gave him several boxes of candy, etc., all tokens of their Christian love and esteem, for his work's sake. Just before leaving the ship they assembled before the stateroom door and sang, "God be with you till we meet again." In response he offered a brief prayer and a parting blessing upon them all.

We lifted anchor at one o'clock, the immense crowd of people on the wharf waving their handkerchiefs to their friends on board. It was a very impressive sight.

We soon passed out through the "Golden Gate" and were then on the great Pacific Ocean, with an average depth of two miles, and six thousand miles across. This reminded us of the hymn, "There is a wideness in God's mercy like the wideness of the sea"; also of the one, "His love is deeper than the deepest sea"; also of the Scrip-

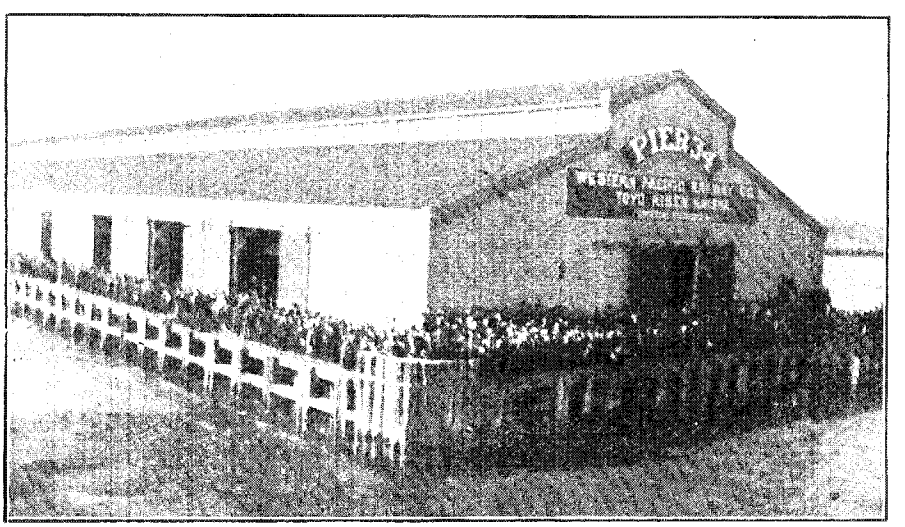
The knowledge of the glory of
rd shall fill the whole earth, as
s cover the great deep."

SHINYO MARU.

ALL then went to our state rooms and began to arrange our things for about a four weeks' stay on the boat. She is comparatively a new boat, 550 feet long, 63 feet wide, and 38½ feet deep. This is her third voyage.

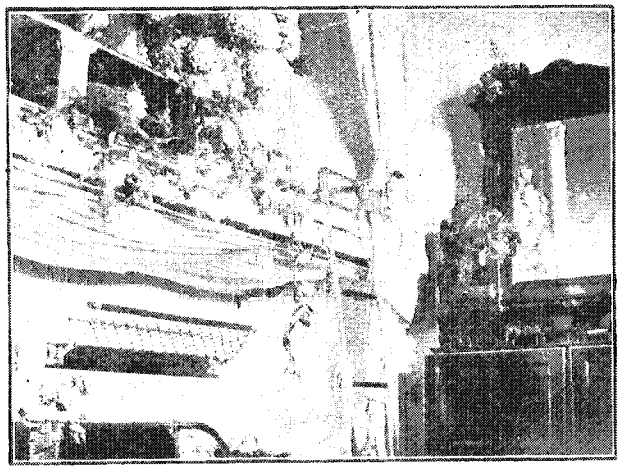
On board such a ship as this one is surrounded by all the comforts and requirements that can be desired. The spacious dining-saloon, social hall and library, and—what is so essential to comfort on a steamship—the large, well ventilated cabins and bath rooms, make the traveler feel that he has left none of the luxuries of modern life behind him.

The captain is an Englishman, the purser, first mate, steward and doctor are Americans, but the rest of the officers are



Japanese. The rest of the crew are mostly Japanese, and some Chinese. It seemed queer at first to have so many Japs and Chinamen about us, but we have gotten so used to it now that we think nothing of it. The dining room is very nice and the bills of fare elaborate and wholesome.

Brother Russell was soon ready to begin work and began dictating. Very little time goes to waste if he can help it, and he is a wonderful example for all. The rest of the party put in the time in various ways, some walking the decks, the others reading, and some taking it rather easy, for they began to have queer feelings, even though the sea



Pastor Russell's State Room Decorated.

was quite smooth. All were at dinner, however, some appreciating it more than others. Everything is very nice on board the ship, meals good, and the state rooms quite large, and, in fact, the appointments of the entire ship are first-class. While not as large as the great Atlantic liners, it is equal to them in many respects.

It is said that a trip around the world in this day of rapid, inexpensive and luxurious travel—the very contemplation of which would have awed our grandparents, is looked upon now almost as an essential part of the education of a scholar, the politician, and the man of business.

The days on the water are much alike, nothing but water in sight. We have not passed a ship. During the day Brother Russell is busy dictating, part of the time to me and part of the time to Brother Robison. The rest of the committee meet each morning for a Dawn Study, which Brother Kuehn conducts. Occasionally some of the passengers come in also, but the hearing ears are few and far between. Occasionally the wind gets boisterous and kicks up quite a sea, and the presence of a number of the passengers is conspicuous by their absence. I have been feeling fine and have not lost a meal, either by not eating it or after eating it.

The dining-saloon is an oft-recurring attraction. The sea air, the sea breezes, the exercise on deck (on board this ship a walk eight times around the deck equals a mile), the joys of good company, all tend to put the traveler on the best of terms with his appetite. The well equipped tables, the snowy damask, the silver and the other accompaniments, joined with the triumphs of kitchen art placed before one by Oriental waiters, in spotless white, all tend to bring joy and content.

December 14, 1911. This is Wednesday, and a very clear day, though somewhat chilly. They tell us that we will strike warmer weather in a day or two. As it is, an overcoat is quite welcome, even inside, but especially out on the deck. All seemed to have had a good night's rest. A number got up at what they thought was reasonable time for breakfast, but after waiting quite a while, they learned that the time drops back about thirty minutes every half day, so that it was really thirty minutes earlier. It is now three hours and a half earlier here than in New York, or two hours and a half earlier here than in Chicago, because we are running away from the sun all the time. Soon we will come to a place, they tell us, where we cross a certain line and will have lost an entire day. In other words, at that time, today will be yesterday.

Brother Russell and his two stenographers have been busy all the morning, while the rest of the party have begun the reading of the Scripture Studies, hoping to read them all during the trip. It is now afternoon. All the party except two were at the tables for lunch, which was nicely prepared and served by Japanese and Chinese waiters. The Japs wear white jackets, while the Chinese wear long blue aprons, reaching nearly to the floor. Some have queues and some have cut them off. They seem to understand us pretty well, but we cannot understand much they say, and, of course, absolutely nothing when they talk in their native tongues.

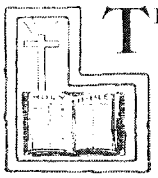
SUNDAY ON THE PACIFIC.

NEARING HONOLULU.

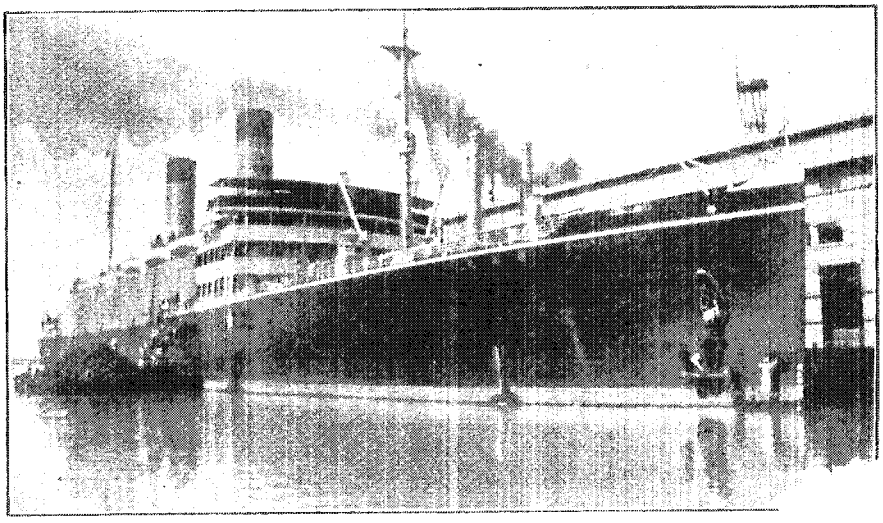
BY special request from Captain Smith, of the Shinyo Maru, Pastor Russell conducted a service for Divine worship from eleven to twelve o'clock. A number of the passengers were present, besides the committee and those traveling with them. Bro. Ernest Kuehn presided at the piano, and the entire congregation joined in the singing. The service opened with the singing of "All Hail the Power of Jesus' Name."

Prayer by Pastor Russell.
Hymn, "The Church's One Foundation."
Reading of 27th Psalm by Pastor Russell.
Hymn, "How Firm a Foundation."

Text: *"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou are mindful of him? and the Son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the work of thy hands; thou hast put all things under his feet: All sheep and all oxen, yea, and the beast of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord, our Lord, how excellent is thy name in all the earth."*—Psalm 8:3-9.

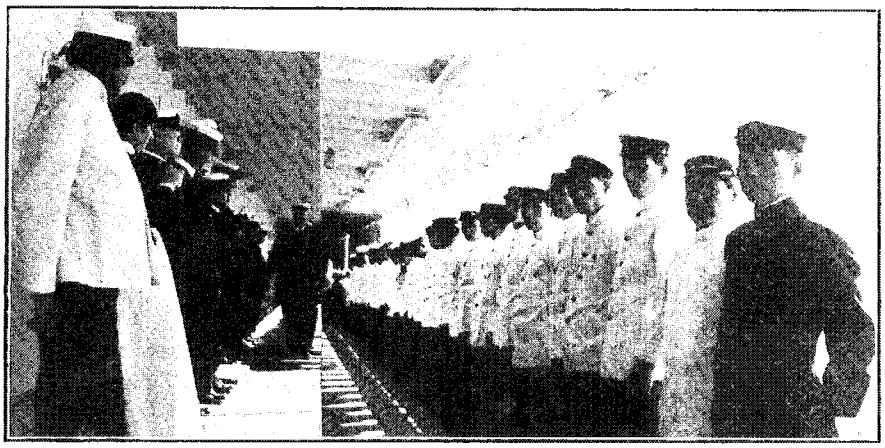


THE suggestion of the prophet respecting man is one which we believe has occurred to every intelligent being. As we look out upon the vast expanse of water and the riding of our vessel upon it, we think, How little is man; how small a speck in the universe. When we look up into the heavens and realize that they represent so much more of divine power, we are still more surprised. When we consider the heavens and realize that all these stars, except the planets which belong to our own system, are really suns and that around each of these suns revolve planets as our earth revolves around our sun, and when we think of the number of those suns and their planets, we are amazed, and we feel



Japanese S. S. Shinyo Maru

our own littleness all the more. We ask astronomers as to the number of those suns, and they tell us that there are a hundred million of them in sight, and if we would average the planets around those hundred million suns at ten, it would be ten hundred millions of planets. And then they tell us further that if we could take our stand upon the very farthermost one of these we would see still beyond us as many more, and as many more. Our minds are appalled as we begin to think of the heavens, the work of God's fingers, and then to consider man, how small a work in God's sight. We have an appreciation then of what the Scriptures say man is like in God's sight, as "the dust in the balance," that is not worthy to be taken into account. We have all been in the grocer's shop and noticed that he pays no attention to the dust in the scoop of his scale. So man is so small in the sight of the great Divine Creator that we wonder that God should have any interest at all in humanity.



Sunday Morning Inspection

Only for the Bible, dear friends, we should have no knowledge of God's interest in us, and we might think that God is so great that he would have no heed for us. But, when God reveals himself to us in the Bible, we begin to see that there is not only divine power exercised and manifested in the creation of all these worlds, we also have this divine power manifested in God's dealings with us, and also the love of God which the Scriptures state, "Passeth all understanding." What wonderful condescension on the part of the Creator that he should have heed to us.

But our text goes on to give us further information on this subject. "What is man that Thou are mindful of him, and the Son of man that Thou visiteth him, for Thou hast made him a little lower than the angels." Only a little lower is the thought. Of the angels the Scriptures give us to understand there are various ranks, some higher and some lower, but all perfect. Then in the world we have various orders of animal life, the beast of the field, the fish of the sea, the fowl of the air, and man as the highest of these earthly beings, and he stands related to all these lower creatures as God does to the entire universe, and this is the honor with which our great Creator endowed his human creatures. So we are told in this Psalm, "Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet." What a wonderful creature man is, then, from this standpoint! While he is a little lower than the angels so far as his nature in connection with the earth is concerned, whereas the angels are more excellent so far as their natures are concerned, but in this psalm it speaks of man as being superior in this respect, that he has a dominion. The angels do not have dominion over other angels, but all are subject to the great Creator, God. But man, in the likeness of his Creator, has been given a dominion over the lower creatures, and in this respect it is a wonderful honor with which he has been crowned—"Thou crownedst him with glory and honor, and hast set him over the work of Thy hands."

It might be said with great propriety that if God is thus careful of humanity and has so highly honored his human creatures, why should He not have made a still better preparation for us in the world? Why is it that they are subject such unfavorable conditions under which we now exist? there sorrow, pain, sighing, crying and dying? Why tempests, storms, cyclones and tornadoes, famine, drought and pestilence—why all these things if God is so careful of us as his creatures? We would have no answer for all these questions were it not provided in the Bible. In this wonderful book of all books, we have the key to the answer, the explanation, and that is: Originally God provided that man should be subject to none of these difficulties and disasters. Man was made perfect and placed under favorable and perfect surroundings in a perfect garden, Eastward in Eden with everything necessary for his welfare. No storms, no sickness, no tempests, no difficulties, and man himself might have lived forever. Such was the wonderful dominion of this human Son of God.

Why then the change? This wonderful book answers that the change all came about because of sin, and so we read, St. Paul says, "By one man's disobedience sin entered into the world." (There was no sin in the world before) "and death came as a result of sin." There was no dying on the part of man until sin came. So, all the aches, pains, sorrows and sicknesses which we experience are all part of this dying process. And so the difficulty with us all, then, my dear friends, is that by nature we are children of wrath. Is divine wrath torture? No, indeed. That was handed down to us, perhaps, by our well-meaning forefathers. Oh no, Oh no. The wrath of God we see on every hand, as the Apostle Paul declares. "The wrath of God is revealed" —in our own bodies, our aches and pains, mental imperfections, physical imperfections and moral imperfections, all of which are parts of this great penalty for sin, because we read that when man became a transgressor God sent the holy angel to drive our first parents out from the Garden of Eden, away from the trees of life that were to sustain them in perfection, out into the unfinished earth. While the whole earth could have just as easily been made perfect, God left it unfinished, unprepared for man, and merely prepared a garden Eastward in Eden for the trial of our first parents; because divine wisdom foresaw that man would sin, and instead of making the whole earth perfect, God left it in an imperfect condition, except the Garden of Eden. So we read that when God thrust our first parents out of the Garden of Eden, he said, "Cursed is the earth" (not that I will make it unfit, but it is already) for thy sake. Thorns and thistles shall it bring forth, and in the sweat of thy face shalt thou eat bread, until thou return to the ground, for out of it wast thou taken. Dust thou art and unto dust shalt thou return."

In other words, dear friends, the great penalty against our race is a DEATH PENALTY, "Dying thou shalt die." Gen. 2:17. This has been upon our race for six thousand years, from the time that sin entered into the world. So all the pages of history from Adam's day to this are marked with sin and sorrow, pain and sighing; because we are all sinners, and because we are sinners God is treating us according to His own purpose, "Dying thou shalt die."

But this is the sad side of the matter. Is there no other side to the matter, is there no hope for us? The same blessed book—the Bible—tells us. The Gospel message, which signified "good tidings," tells us that God has some good tidings for those whom he condemned to death. We inquire, What is this good message? The Scriptures answer, the good message is that he who condemned us as unfit for eternal life has provided for our redemption, that his Son became our Redeemer, that Christ died, the "just for the unjust," that he might bring all back into harmony with God. Oh, we say, but did not Jesus die eighteen hundred or more years ago? Yes, truly. And have we not the same reign of sin and death as then? Yes. Where, then, is the blessing which has come through Jesus. Well, we answer, a two-fold blessing has been provided. First of all, a blessing of hope which some of God's people enjoy, a blessing of knowledge that in God's due time He will bring in the great blessing that this gospel message tells of.

WHAT IS THE GOSPEL MESSAGE?

Oh, it is that God provided a Redeemer and that, therefore, there shall be a resurrection of the dead; they shall

not remain dead, but come forth. There shall be a new dispensation, a glorious morning in which all sin and sorrow will be done away. So, the Scriptures assure us of that time that there shall be no more sighing, no more crying, no more dying, because all the former things, all the things of sin, the things of death will all have passed away. And we inquire, who is so powerful as to overthrow sin and death, and lift up humanity from death out of sin and weakness and imperfection and bring him back? The bible answers this question that the One who will do this is the great One who sits upon the throne of God, as we read, "He that sitteth upon His throne said, Behold, I make all things new." But who is this? Oh, the very same One, who, by the grace of God became our Redeemer, Jesus; He is to be the great King of Kings and Lord of lords, and is to reign from sea to sea, and from the river to the ends of the earth, and under the blessed influence of that kingdom the full blessing of God shall come to the earth again. "All the blind eyes shall be opened and all the deaf ears shall be unstopped," the glory of the Lord shall be revealed and all flesh shall see it together. These are words of the prophet given to us for our hope and strengthening of our hearts that we might turn from sin and become more and more the children of God.

We have spoken about the world and how it is to be blessed by the Messianic Kingdom, the Kingdom of God's dear Son, the Kingdom Jesus taught us to pray for, "Thy kingdom come, Thy will be done on earth as it is done in heaven," but we see not all these things accomplished yet. We see not mankind brought back to perfection, nor the great work of good tidings accomplished amongst men. But we have a word from the Apostle upon this subject. He said, But we see not all things put under man, but out of harmony. But, says the Apostle, we see a beginning of God's work; we see Jesus, who by the grace of God has tasted death for every man. We see more than that, my friends. More than eighteen hundred years have passed. Not only Jesus has tasted death, but a great many have been going into death, in answer to the call to be of the Bride of Christ, the Church of the First Born, to be associated with our Lord—this is the church we sang about in our second hymn:

"The Church's one foundation,
Is Jesus Christ her Lord;
She is His new new creation
By water and the Word.
From heaven He came and sought her
To be His holy Bride;
With His own blood He bought her,
And for her life He died."

This is the first work, then, of God in the redemption of mankind—the gathering of the Bride of Christ, the Church, to be associated with Christ, and to share in His glory, honor and immortality. We hope to be of this class, and to this class belong all the great promises that they with Him shall share with Him in the first resurrection, and then bless all the families of the earth with restitution. The world of mankind is to be restored to all that Adam had and lost, all of which Jesus redeemed at Calvary, and associated with Him will be the Church, called out of the world, a saintly class who have been walking in the footsteps of Jesus, as we read again in the words of Jesus, "Blessed and holy are those who have a part in the first resurrection, on such the second death hath no power; they shall be priests unto God and Christ and shall reign with Him a thousand years." The thousand years of Messiah's reign, the thousand years of the world's uplift, the thousand in which Satan will be bound, the thousand years in which knowledge shall fill the whole earth, the thousand years in which the world shall be brought to the paradisaic condition, which was symbolically represented in the Garden of Eden, and when every creature in heaven and earth and under the earth shall be brought to that glorious condition where they will sing praises to God and to Him that sitteth upon the throne and to the Lamb for ever and ever.

And yet there is another side, for the same Scriptures which tell us of the exaltation of the Church to glory and the blessings of the world through the Kingdom of Messiah, which tell that the earth will be the Paradise of God, they also tell us of a class of incorrigibles which will be punished. After this class have been brought to a full knowledge of God and then wilfully sin against divine light and blessings, the punishment against these will not be eternal torment, but destruction from the presence of the Lord and the glory of His power, as said St. Paul.

The service closed with the use of "Nearer my God to Thee."

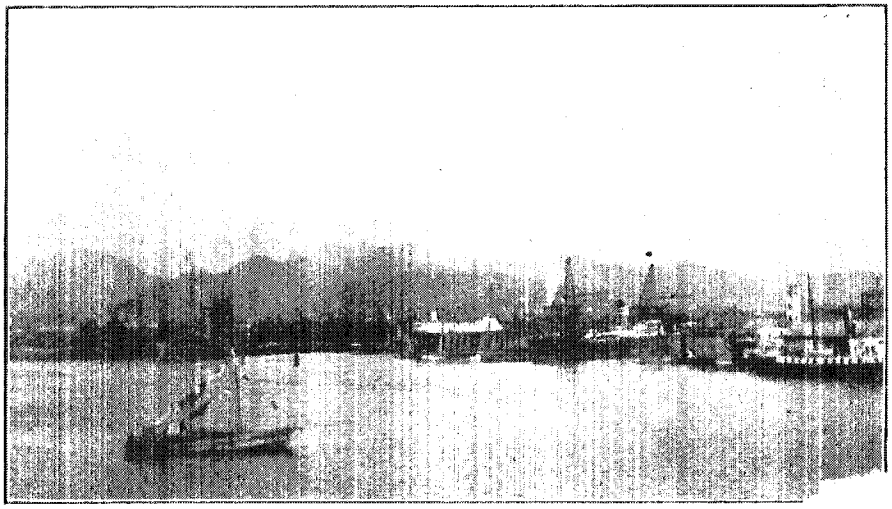
Prayer by Pastor Russell.

THE HAWAIIAN ISLANDS.

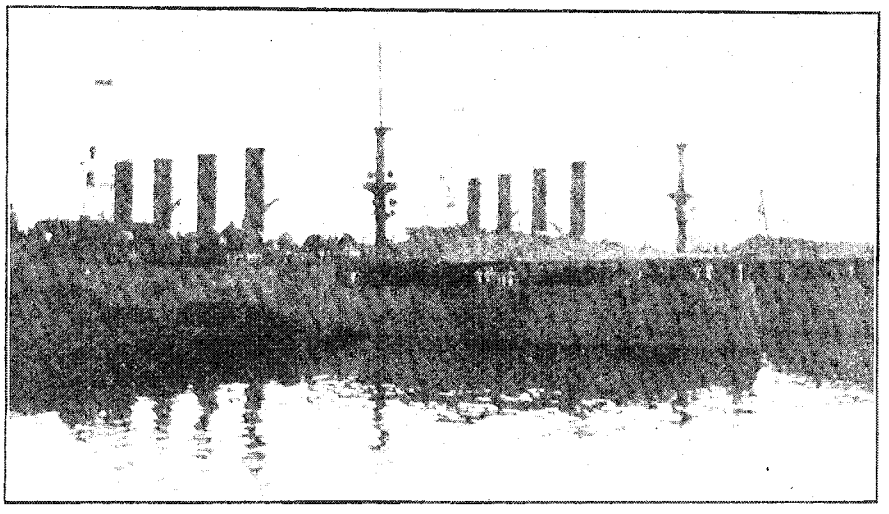
FROM San Francisco a voyage of six days, with gradually increasing temperature, brought us in sight of Diamond Head, the landmark of Honolulu. The Hawaiian Islands, our beautiful territory in the Pacific, have been aptly called the "Paradise of the Pacific." The sensuous beauty of the tropics is there mingled with the inspiring grandeur of high and rugged mountains and volcanic formations; the warmth of the torrid zone is tempered by the ever-present ocean or mountain breezes. Honolulu, the capital is a handsome city and with embowered streets, electric cars, electric lights and modern hotels. The houses are surrounded by gardens ablaze with blossoms, palms and all the wonderful foliage of the tropics. The population is most cosmopolitan and picturesque, including the "dark-eyed Kanakas," Chinese, Japanese, Portuguese, East Indians and many other nationalities.

We arrived there early in the morning, and soon the government doctors came aboard and inspected the ship and passengers. Then the pilot came aboard and steered the ship through the narrow channel in to the beautiful harbor. In it were all kinds of ships, a number of them being United States war ships. From the harbor we had a beautiful view of the mountains and could see some craters of extinct volcanoes.

Our visit here was one of great interest and profit. Providentially a gentleman came to the ship to meet a party of missionaries whom he had been expecting, but they failed to arrive on our ship. He made the acquaintance of our party and kindly volunteered to act as our guide, whose kind services we gladly accepted. If we had looked the islands over for weeks and made arrangements in advance for a guide, we could not have secured one better known or better posted than this gentleman. He had lived there nearly thirty years; he had been a sugar planter, but now retired from active business. The population held him in high esteem; he seemed to know everyone, and every turn in the road. He is a hard worker in the churches and in missionary work, and connected with several of the mission schools. We, therefore, considered his presence providential. Therefore, with trolley cars, automobiles and his assistance, we



Honolulu Harbor



U. S. Battleships at Honolulu

secured information which otherwise would have consumed considerable time.

THE next afternoon on board ship we all got together in the parlor and this time had with us a lady passenger who was becoming interested. Brother Russell talked to her, and we all occasionally put in a question. He talked truth to her and we all asked questions as to the missionary work in Japan. She is or has been an Episcopalian, but is disgusted with the churches. She is a very fine lady and I believe is a real grain of wheat. Sister Wilson got her started, so you see the Lord has a reason for sending Sister Wilson along, the only lady in the party. This lady married a Japanese some twenty-five years ago, and he is connected with a large factory for the manufacture of Japanese pottery, which is shipped all over the world; they employ about three thousand people. The Missionaries have often tried to get her to co-operate with them because of her great influence on the Island, but she said she could not believe what they taught.

The next night a heavy wind came up and as a result many of the people the next morning had that peculiar expression that goes with sea-sickness. It must be experienced in order to be appreciated. It is a good deal like the little girl described her feelings when "looping the loop" on one of the figure of eight coasters. She said, "Mama, it felt like I had freckles on my stomach."

The next day the wind had subsided somewhat and the friends gradually came forth from their places of refuge. Your humble servant, however, has not been troubled so far, but we are not out of the woods yet, so I will not crow.

When I had opportunity I conveyed to Brother Russell the greetings sent by me, some in particular and others in general. To all of which he said, When you write back, kindly express to the friends my appreciation of their kind words.

It is a great comfort to know that you are all remembering us in your prayers to the throne of grace, and we feel that much of the success of this tour will be due to your prayers. Keep them up.

As we are running away from the sun, the time here is about a half day earlier with us than with you. I am now writing this two days out from Honolulu, and so far I have lost over seven hours since leaving Chicago. Therefore, when it is one o'clock in the morning with me, it is eight with you. When ret to Yokohama it will be a great re. Saturday night we will pass eridian, and here we drop a whole day, namely, December the 24th, which with you will be Sunday, but we will not have any Sunday this week. As Monday, the 25th, is Christmas, and all the stores out here on the ocean will be closed, it will be a holiday, and there is to be on board ship a combined Sunday and Christmas. Brother Russell has been invited by the captain to give an address appropriate to the occasion, and they will have the ship decorated and we will have a high time. Don't you wish you could celebrate with us? Last Sunday Brother Russell, by request, had charge of the Divine Worship, and gave a splendid address for three-quarters of an hour, covering the entire plan.

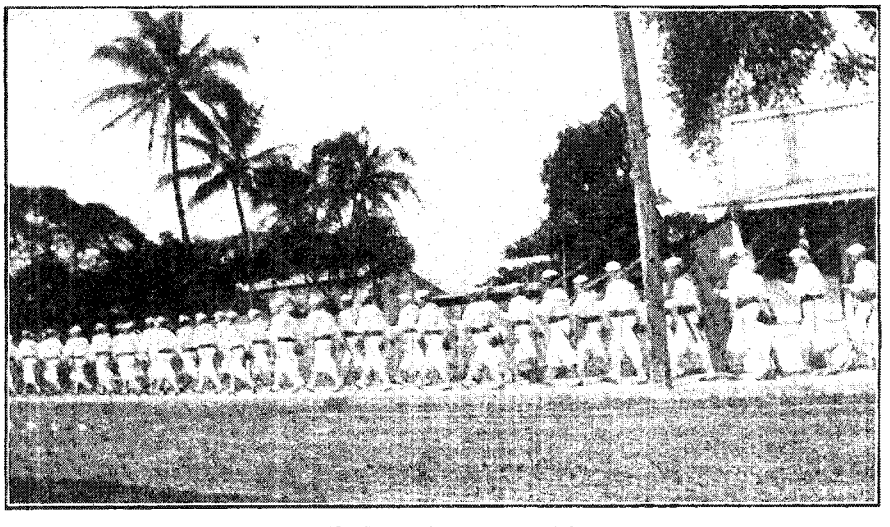
The rest of the passengers on board amuse themselves in various ways. There are a number of ship games that can be played on the deck. Evenings they have moving picture shows, dances, sleight of hand performances, etc., etc.

Friday, Dec. 22. The days have been much alike and nothing of special interest has occured. Today, however, we pass the 180th meridian, which we pass about midnight. Our time now is called West Longitude, but as soon as we pass that meridian it will be called East Longitude, and in order to have the same time as the folks at home when we arrive at home, it will be necessary for us to skip an entire day. Therefore, we will drop tomorrow, Saturday, the 23d, entirely out of our calendar, so that after midnight tonight, Friday night, it will be Sunday morning. Since we left Chicago, for instance, we have been going away from the sun, or, in other words, the sun would rise at Chicago about half an hour earlier every day than it does with us on the ship. By the time we get to this meridian, while it is only Friday night at midnight on the ship, it will be 9 o'clock Saturday morning in Chicago, that is, the sun will rise there nine hours earlier than with us. However, we will just skip right over Saturday and instead of calling it Saturday the next minute after midnight Friday, we will call it Sunday morning. So that, while it is still 9 o'clock Saturday morning in Chicago, we will have jumped over Saturday and it will be Sunday morning with us on the ship. In other words, instead of being nine hours behind Chicago, we will be fifteen hours ahead. We will, however, keep losing half an hour per day while traveling West, so that by the time we get to Chicago again we will have exactly the same time.

SUNDAY, DEC. 24, 1911.

SERMON BY PASTOR RUSSELL ON BOARD S. S. SHINYO MARU.
(By request of Captain Smith.)

Our text is chosen from the chapter read, Romans 1:16: *"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."*



U. S. Marines at Honolulu

THERE are many religions and it is a mistake that we have, perhaps, said in the past that there is no religion but one. A religion would properly be considered: "Any system of worship by which any people recognize the Almighty and seek to do Him honor." We are, therefore, to recognize the various great religions that are in the world, in the sense that we would not properly ignore them. We have, for instance, the Confucian teaching, the Brahmin teaching, the Buddhist teaching, the Mohammedan teaching, the Jewish teaching and the Christian teaching. These all present themselves to us as religious teachings. They all believe themselves more or less rational; they all believe themselves more or less reasonable. Every man tries to think that his own theory on any matter is a seasonable theory, and he is proper in so doing.

This morning, in harmony with our text, we propose to compare the religion of Jesus to all other religions. In the beginning, we state with the Apostle, "I am not ashamed of the gospel of Christ." Whatever may be said of other gospels, we believe, as Christians, that in the Christian religion we have that of which no man need be ashamed. There may, perhaps, be certain features and forms of certain creeds of which we might be ashamed—they do not come up to our highest ideals. But the Christian religion, as presented in the Word of God, should be the standard of Christianity, and of that we are not ashamed. It will compare with all other religions in the world, and come off victorious in every sense of the word. All of these various religions seem to recognize that man is in an imperfect, unsatisfactory, sinful condition; therefore, each of these religions seek to present certain tenets, or teachings, that will help him up out of his imperfect condition, back into harmony with his God.

If we consider the teachings of the Mohammedans, they have certain qualities which are very advantageous, and other qualities that we could not so highly recommend. Their endeavor is not to do injury, but to make man better. Their theory is that mankind are fallen and need lifting up out of their fallen condition. The same may be said of the Brahmin, the Confucian and the Buddhist. They are all more or less presentations of what are supposed to be cures for man's fallen condition, cures for his unsatisfactory attitude. Some of these religions offer one kind of a penalty for those who will not accept them, and others offer other kinds. Some offer one kind of reward for those who accept and follow their teachings, while others offer other kinds of rewards. But *all agree that man needs to be elevated and lifted up out of his fallen condition, which is sinful and unsatisfactory.* There seems to be in every man naturally, without any education on the subject, something which tells him that he is not perfect, not in full accord with his own conscience, not in accord with his own highest ideals of the divine mind. All religions, therefore, recognize this principle of sin and propose remedies therefor. We see the evidence of these as manifested in their disciples everywhere. Some seek to crucify the flesh in one form or another—some by flagellations, some by restraints upon the various liberties of life, some by holding their hands in the air for days, seeking to become holy and thus appease their god. None of these things seem, to our minds, in the light of the gospel of Christ, to be the highest and noblest ideals. Doubtless all have done some good and uplifted some men out of the degradation in which they were. Mankind might have been worse off if it had not been for these religions.

Eighth Grade Scholars, Honolulu

But now, if we compare these with the religion of Jesus Christ, we believe everything is to be said in favor of the religion of Christ. In the first place, all of these religions more or less resemble the Jewish religion, which is of God, and hence all of these religions are all more or less in harmony with God's proposition. His proposition to the Jews was, "Do these things and ye shall live," have everlasting life. That was the Covenant made by God with them at Mount Sinai at the hands of Moses. They thought at first that they would surely be lifted up out of sin, because God had given them a law, and by keeping it they would be perfect and be brought into harmony with God. In this they were mistaken, because, as they found out, that as the centuries passed, none of them were able to keep the law, because it is the measure of the perfect man's ability, and none of them could measure up to the perfect man. The Jews found, as the Apostle states it, "By the deeds of the Law shall no flesh be justified in His sight." But they found, also, that the Law, instead of perfecting, justifying them and giving them eternal life, the Law brought to them a greater realization of sin than they ever had before, and this was the real blessing of the Law Covenant—it showed them their sinful condition and their inability to lift themselves out of it. The Jews do not recognize that great fact today, for if they did they would be crying to God for mercy instead of trying to keep the Law and thus justify themselves.

Group of Girls Who Sang Us Good-Bye in Hawaiian

But the same thing might be said to be true of all the heathen religions. All offer help by which mankind may make themselves perfect, but none are able to make themselves perfect, and they all realize that they are sinners and imperfect to the last degree. There is, therefore, n
that is logical in any of these, because they all star
claim that a man ought to be perfect, ought

and are agreed that he is not. This agrees with the words of God with respect to Israel. "By the deeds of the law shall no flesh be justified in His sight." It agrees with all of these that man is a sinner, that he cannot do the things that he would, that his ideals are to be and are higher than his capacity and ability. And so St. Paul declares, "We cannot do the things which we would."

Christianity answers that the reason is that we are fallen creatures, sold under sin. Who sold us, when and where? The bible answers that, "By one man's disobedience sin entered into the world and death by sin, and so death passed upon all men." Death has passed upon the entire race and thus impoverished it mentally, morally and physically, so that now, because of the fall, we cannot do the things which we would like to do.

The bible tells us that originally Adam was not in our condition, but was perfect and he could do and could keep the divine law perfectly, but that we are sold under sin. And so the Prophet David expresses that same thought, "I was born in sin, shapen in iniquity, and in sin did my mother conceive me." So we behold, my dear friends, that we are a race of sinners, imperfect mentally, morally and physically; and, therefore, unable to keep the divine standard or law. What, then, does Christianity offer us that no other religion offers us? *Christianity offers us a Savious*, and *no other religion offers a Saviour*. Christianity recognizes that the condition came about by one man's disobedience, Adam, and it sets forth Jesus as the One who redeems man from that death sentence that came upon our first parents, "As by a man came death, by man came also the resurrection of the dead," writes St. Paul. "For as in Adam all die, even so all in Christ shall be made alive," writes St. Paul—"Every man in his own order." Here, then, Christianity has a superiority logically, in that it provides for a satisfaction of divine justice. All religions say that it is divine justice that is opposed to sin, but Christianity offers a satisfaction for divine justice. "Christ died for our sins," "Gave Himself a ransom for all." "He is a propitiation (satisfaction) for our sins (writes the Apostle) and not for ours only, but also for the sins of the whole world." So, then, Christianity is not only more logical, but is more just—it recognizes Divine justice. We must recognize that if God condemned the world understandingly and truly, as the Great Judge of mankind, there must be some satisfaction of justice ere the Chief Justice of the universe could set aside the penalty and release the culprit. Man has sinned and the great Chief Justice has passed the sentence, and there is no way to revoke that sentence except by meeting it. And so, Christianity sets forth that our Lord Jesus came into the world to meet the penalty, and that He by the grace of God tasted death for every man.

Christianity has another superiority over all other religions, and it is this: That is recognizes a love and compassion upon the part of God that no other religion recognizes. All these religions do recognize a God, and I claim it makes very little difference whether they call him Allah or Jehovah or some other name; they recognize, we believe, the same one God, but they do not recognize His real traits of character. They perceive His justice, and their own transgressions of Divine justice, but they do not see the merciful provision that God has made. Their god is represented by the Chinese idol, which pictures the character of God. I remember a Chinese banner I once saw—the figure on this banner represented a very demon-like character, and lightning was represented as flashing from his closed fist. He was a god to be feared, one who would take vengeance upon them.

The God of the bible, while just, is not a vengeful God, not unkind; but, on the contrary, He is the God of all grace, the Father of mercies, from Whom cometh every good and perfect gift. And the great gift that He gave is the greatest of all gifts, the gift of His Son for man's sin, that thus He might offer a satisfaction to His own Justice. Nor was this at the expense or contrary to the will of the Redeemer; because the Scriptures make clear that it was by virtue of the prize set before our Lord, as we read, "For the joy that was set before Him He endured the cross despising the [illegible]"

[illegible]is love of God is not content with merely the provision of the Saviour, and the arrangement that if anybody shall hear and believe he shall be blessed, but this love of God proposes to go still further, namely: That he who thus redeems the race shall become the King of earth, and his scepter of rule shall be from sea to sea and from the river to the ends of the earth, until every knee shall bow and every tongue confess to the glory of God, and the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, and every creature shall come to know that there is a God, and that the way He proposes to be just and merciful is through His Son, Who is to be the great Deliverer of the race.

In what way will this great Deliverer come? This is a part of the gospel, a part of the good tidings—it is through His great Kingdom which He will set up in His own due time. His Kingdom shall not be merely for the rich, or powerful, but for the poor. He shall lift up the poor from the dunghill, is a part of the prophecy. His power and influence shall be the great lifting principle that will level the

Sunset on the Pacific

whole world of mankind. As the Scriptures declare, all men are on a common level before God, for all have sinned and come short of the glory of God and all are recipients of Divine mercy. The blessing of the Lord is that all may come back, and when thus brought back to all that was lost in Adam and redeemed by Christ, they will be able to keep the Divine law perfectly and will, therefore, to all eternity be in covenant relation with God. Those who refuse to enjoy that blessing prepared for them, the Scriptures clearly declare that God has not prepared a place of torment for them, but has provided a second death—"The soul that sinneth it shall die." "The wages of sin is death."

So, then, my dear friends, the gospel of Christ is world-

wide. But, you say, What about the Church? You have been speaking about the world and what Jesus will do for it, What about the Church? Oh, my dear friends, those of us who have experienced the power of this salvation know that as a power it has not lifted us physically to perfection, but has a power that has come into our hearts, into our minds, through faith, by transforming, by converting us, our minds, our wills. I recognize some in our midst whom I know were once aliens, strangers and foreigners to the Lord, who by a knowledge of the Saviour have become transformed in their lives so that now they are seeking to walk not after the flesh, but after the Spirit, the Spirit or mind of God, after the Divine will so far as possible according to the Divine law. Here we see the difference between the Jew under his covenant of law and the Christian under the higher covenant that the Lord has made at the present time. The Apostle said that the Jew could not do the things that He would, but he declares equally strongly that the righteousness of the Law is fulfilled in us who walk not after the flesh but after the Spirit. How, then, is this possible? Are we better than the Jews? Are we of less fallen nature than the Jews, and made perfect? Nay, verily. The Apostle explains that for the class now called out during this Gospel Age there is a special arrangement in operation, and God deals with these according to their minds, their wills, their intentions, so that under this Covenant of Grace, which we are enjoying, we are counted as fully keeping the Divine Law, the righteousness, the full meaning of the Law is fulfilled in us who are walking not after the flesh but after the Spirit. Not up to the Spirit, but *after* the Spirit. But how could we be fully justified if not able to walk up to the Spirit? The answer is, that the blood cleanses us and commutes our sins, and he imputes his perfection and righteousness to us so that our best endeavors are accepted in Jehovah's sight as perfect, for we are justified, not according to the flesh, but according to the Spirit.

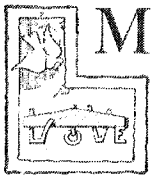
Another way in which the Gospel of Christ is superior to all others is that this gospel is world-wide. No other gospel of which I have knowledge is world-wide. The Gospel of the Son of God is that "Jesus Christ by the grace of God tasted death for every man," rich and poor, Jew and Gentile, every nation and people and kindred and tongue. "There is a wideness in God's mercy like the wideness of the sea." I know of no other religion that is so unbiased, that recognizes no national lines, that has the thought that we are one race, which sprang from one man, condemned through one man, and redeemed through the man Christ Jesus, and that all are to have a blessing—no other religion under the sun.

The religion of Christ, of which we are not ashamed, is best in this that it is the most God-like religion, because of its breadth, because of its justice, because of its impartiality, because of its love, its goodness and merciful qualities; it shows forth as does no other religion the Justice, Wisdom, Love and Power of Jehovah, our God.

To Him be glory and honor and dominion forever.

Christmas Decorations on Shinyo Maru

"MERRY CHRISTMAS."



MONDAY, December 25—CHRISTMAS DAY. The ship's officers did everything to make this day a pleasant one for the passengers. It seemed rather strange to celebrate Christmas out on the big Pacific Ocean, without a tree in sight and no snow on the ground. However, they decorated the dining room with about four hundred flags of the various nations, also with colored trinkets, and we also had a real Christmas tree. Elaborate meals were prepared, also special programs for the afternoon and evening. All are feeling well and happy.

Pastor Russell was requested to conduct another service, which we report as follows:

THERE is a great deal of interest, my dear friends, centered around this Infant, whose birth is celebrated by this day. It might be well, perhaps, to have in mind the basis for this Infant's birth and what it imports. I have, therefore, before my mind several questions:

Why was the expected babe?

How was this Babe peculiar—holy, harmless, undefiled?

Who was He who was thus born?

Why did He die?

What results have followed?

What may we expect?

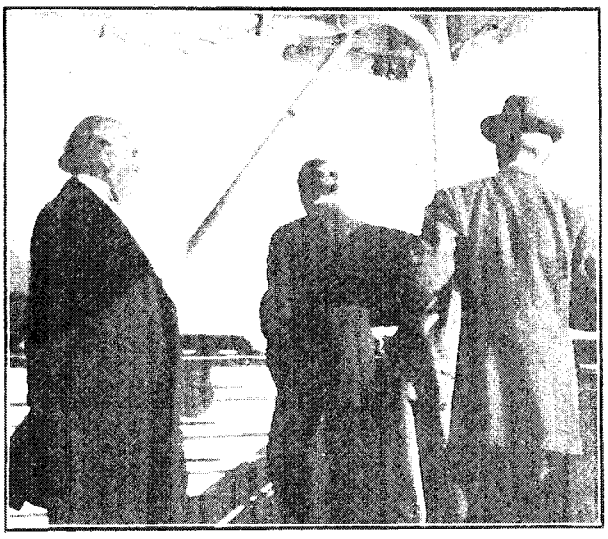
WHY WAS THIS BABE EXPECTED?

Why were all men in expectation of Him at the time of His birth? What was there peculiar about Him to lead them to expect His birth?

The answer to this question is that God had made a certain promise centuries before and that promise had not been fulfilled. That promise contained the thought that a holy child would be born, and, that in some way, not explained in the promise, that child would bring the blessing the world needed. Therefore it was that every mother amongst the Israelites was very solicitous that she might be the mother of a son rather than a daughter, that, perchance, she might be the mother of this promised Child. Thus the matter went on for years, until finally the Child was born.

The promise back of the expectation was the promise God made to Abraham, saying, *"In thee and in thy seed shall all the families of the earth be blessed."* From that time forword Abraham began to look for that promised seed—that promised child. He looked first of all to his own children, and was finally informed that it would not be his children direct, but that through their children at some remote date this Child should be born, the seed of Abraham. So, from that time onward, all the Israelites were waiting for the birth of this Child to bring the blessing.

But why was a Messiah necessary, and why wait at all for the birth of the child? The answer to that question is that sin came into the world; that, while God placed our first parents, holy, pure and free from sin in the glorious condition of the Garden of Eden, with every favorable prospect and everlasting life at their command if they continued in harmony with God, but, by virtue of their disobedience they came under Divine displeasure and sentence of death. This sentence of death has brought along in its wake aches, pains, sorrows, tears, sighing, crying and death—all of these experiences as the result of sin. Our heavenly Father said to our first parents, the first intimation that He gave them, "The seed of the woman shall bruise the serpent's head." The *serpent* in this expression means Satan, all the powers of evil, everything adverse to humanity, everything adverse to the blessings which God had given them, and which they had lost by disobedience. But the promise was vague and they understood little about the "seed of the woman," and "bruising the ser-



Pastor Russell, Bro. Pyles, Gen. Hall on Board Ship

head." It merely means, in an allegorical way, a great victory over sin and Satan, without explaining how it would come. So mankind continued to die, so mankind continued to have aches and pains and sorrows and continued going down to the tomb, and they realized what they needed was some Saviour to come and deliver them from the power of sin, to deliver them from the death penalty of sin. A Saviour who would be, in other words, a life-giver They were dying and needed fresh life. This is the meaning of the word *Saviour* in the language used by our Lord and the Apostles. They were hoping and expecting that God would send a life-giver. It was on this account they were so greatly concerned in the promise made to Abraham, reading, "In thee and thy seed shall all the families of the earth be blessed," a release from sin and death. In no other way could mankind be blessed. It is impossible to bless mankind except by releasing them from sin and death. Hence, the Scriptures tell us of God's sympathy, that God looked down from His holy habitation and He beheld our sorrow, and he heard, figuratively, the groaning of the prisoners—humanity—all groaning and travailing under this penalty of death. Some with few aches and pains, and some with more aches and pains; some with few sorrows, and some with greater sorrows, but all groaning and travailing in pain. But, God's sympathy was manifested, and we read that when He looked down and beheld that there was no eye to pity and no arm to save, with His own arm He brought salvation. This is what was promised to Abraham, that one should come from his posterity who should be the Saviour of the world, and because this was made to Abraham and to his seed, they were marked out as separate from all other nations and peoples and nationalities. To the Jewish nation alone belonged this great honor that through them would come the salvation. Hence, from that time onward the Jews spoke of themselves as God's people, the people whom God had promised to bless, and through whom He would bring a blessing to all others. Therefore, all other people were called *heathen,* or *nations,* which the word means, Israel was thus separated because God's Covenant was with Israel, and not with the others. But God's Covenant with Israel was for the blessing of all the others. "In thy seed shall all the families of the earth be blessed." So, we have the "Why" of our Babe being born on Christmas day.

HOW WAS THIS BABE PECULIAR, HARMLESS, UNDEFILED?

How could He be a Saviour? In what way could He be different from any other babe? Why not use some other babe as the one through whom salvation should come? The answer of the bible is that salvation could not come to mankind unless there would be a satisfaction of justice on account of original sin. That must be the first consideration. The penalty, "Dying thou shalt die," was pronounced against the first man and must be met before the world could be blessed. Why not let any man die? Because they were all under the sentence of the original condemnation, and none could be ransome-price or a substitute. Hence the necessity for a ... born babe, different from any other babe. In what way was this One differently born? The bible explains to us very distinctly that He was not begotten of an earthly father. Although Joseph was espoused to Mary, yet this child was not the result of Joseph, but the bible explains that this child was specially begotten by Divine power in the mother, though she was still a virgin and brought forth this child. This is the Scriptural proposition, and while it may not seem clear to some, yet the Word of God standeth sure. If the Redeemer was not perfect then he could not be the saviour of the world. The redemption required that Jesus must be perfect, based upon the statement that He was fitted to be a Redeemer as perfect as the first man that sinned, "For since by man came death, by man came also the resurrection of the dead." "As in Adam all die, even so in Christ shall all be made alive." So this one must be, as the Apostle declares, "Holy, harmless, undefiled and separate from sinners." (Heb. 7:26.) He must be entirely distinct and separate from humanity so far as sinful features are concerned. If we had time it would be interesting to go into the scientific features of how a perfect child could be born from an imperfect mother. We see this in a natural way: If a breeder of stock wishes to raise the standard of his stock he selects a fine bull, or goat, or a ram, and thus he improves the entire herd. And so, if we had perfect fathers we would soon have a perfect race. But that is impossible. No father can produce a perfect child. Hence it was necessary in this case, which the Scriptures declare was accomplished, that God begot this Son with power from on high; and, therefore, that born from the virgin was separate and distinct from all humanity. His life came not from His earthly father, but from His heavenly Father.

WHO WAS HE THUS BORN?

The Scriptures tell us that He had a pre-esistence. We have an account given in the first chapter of John's gospel. It is written that before He became flesh Jesus had an existence, as he declared, "Before Abraham was I am." Again, in one of His prayers, "Father glorify we with the glory that I had with Thee before the world was." So the Apostle Paul tells us that He was the very beginning of the creation of God and that by Him all things were made. The Apostle's declaration is that our Lord Jesus was the beginning of the creation of God, and then the active agent of the Father in all the creative work in the angelic world and humanity, in all things that were created. The whole matter is summed up by John. I will give a more literal translation, "In the beginning was the Word" (this expression, *Word,* in the Greek is *Logos.* The thought behind the word Logos is that in olden times a king, instead of speaking his commands directly to his people, sat behind a lattice work, and his Logos, or messenger, or word, or representative, stood before the lattice work and gave the message of the king to the people in a loud tone of voice. The kind himself was not seen by the people—the Logos was the one seen. So this is the picture the Scriptures give us of how Jesus was the express representative of the heavenly Father, the one through whom the heavenly Father made Himself known—the word, or the Logos). So we read in the first chapter of John, "In the beginning was the Logos, and the Logos was with the God, and the Logos was a god. The same was in the beginning with the God. By Him were all things made and without Him was not anything made." In other words, He was the direct creator of all things. He was the divine Power, Agent, Word, Messenger, Logos of Jehovah. He did all the great work of creation, but He Himself was the first of God's direct creation, the first born of all creatures that in all things He might have the preeminence of the first place. And so, when the time came that our heavenly Father made known His great purpose that He would bless the world, He gave opportunity to this first begotten One, this One begotten of the Father, to be the servant in this great work He intended to accomplish for mankind. And so, the Scriptures state, "That for the joy set before Him He endured the cross despising the shame." And now He has sat down at the right hand of the Majesty on high. He has this great reward because of His obedience, even unto death, the death of the cross. The Apostle speaks of Him as having been rich, but for our sakes became poor, that through His poverty we might be made rich. He tells us how He left the glory he had with the Father and humbled Himself to the human nature. Why? Because, as already stated, it was necessary that someone should become man's Redeemer, and

as an angel could not redeem man, neither could a lower animal redeem man; because the Divine law is, a man's life for a man's life; an eye for an eye; a tooth for a tooth; a life for a life. This was to teach us a great lesson, that human life, having been condemned to death, it would require a human life to redeem. It was, therefore, necessary that Jesus should become the "Man Christ Jesus," in order that He, by the Grace of God, might taste death for every man.

WHAT RESULTS HAVE FOLLOWED?

The results that have followed have been that He himself proved His own faithfulness. Being found in fashion as a man, He humbled Himself and became obedient unto death, the death of the cross, the most ignominious form of death. It pleased the Father to thus prove Him, not only by death, but by the most ignominious form of death, hence dying as a culprit, being crucified between two thieves. What a terrible ignominy to die thus! It would be ignominy enough for us in our imperfection, but for Him, "Perfect, harmless, holy, undefiled and separate from sinners," it must have been a deep and poignant cause for sorrow. Having completed the laying down of his life during the three and a half years, he cried: "It is finished." What? Not his work, for that lay before him. He merely finished this part of the work, finished laying down His life for a ransom price. What next? After His death came His resurrection; and we read that, "God raised Him from the dead on the third day." According to the Scriptures, He was raised up from death a glorious being: "Sown in corruption, raised in incorruption; sown in dishonor, raised in honor; sown in weakness, raised in power; sown a natural body, raised a spiritual body." "Wherefore, God hath highly exalted Him and given Him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven and of things in earth, and things under the earth; and that every knee should confess that Jesus Christ is Lord, to the glory of God the Father." But we see not yet all knees bowed to him.

Why not?

Oh, the Scriptures tell us that before He begins His great work for the world of mankind, He does first a work for the elect, the Church, those who desire to walk in his footsteps, to gather out of the world a Bride to be co-workers with Him in all of the great work of the Father. This is the only work yet accomplished, and this has been going on now for over eighteen centuries. We see how He gathered out the saintly ones from amongst the Jews, Israelites in whom there was no guile; they were gathered to Him. Not finding enough to make the desired number, He proceeded to gather them from all nations, peoples, kindreds and tongues, and people, until the foreordained and predestinated number of the Bride shall be completed. So the Apostle tells us that when this Bride-class is united with Him they will be parts of the Seed of Abraham, as we read, "And if ye be Christ's, then are ye Abraham's seed and heirs of the promise." (Galatians, 3:29.) That promise, dear friends, is the promise made to Abraham that through him and his seed all families of the earth should be blessed. So, then, this is the work that Christ is accomplishing now.

This is a very special invitation and they that would be his must also walk in the narrow way. If they will sit in His throne, they must suffer with Him. If they suffer with Him they shall also enter in and share His glory. So the suffering of the present time, and the glory that shall follow was not only accomplished in our Lord Jesus personally, but He was an example for all the Church, justified through faith in His blood; they have a share with Him in his sufferings and will also have a share in His glory, and will also have a share in the first resurrection, which is for the Church. The Apostle says, "I do count all things but loss and dross for the excellency of the knowledge of Christ Jesus my Lord, that I might know him and the power of his resurrection" (the special one) to the divine nature. How? By being made conformable to His death; for, "If we suffer with Him we shall also reign with Him." "If we be dead with Him we shall also live with Him." Thus far has this message of the Babe of Christ gone.

WHAT ABOUT THE FUTURE?

All the families of the earth are to be blessed, as originally promised in Eden, "The seed of the woman shall bruise the serpent's head." Also as St. Paul states it in the 16th chapter of Romans, "The very God of peace shall bruise Satan under your feet shortly." So, then, the next thing in order in the outworking of God's plan will be to bruise Satan and destroy sin.

When and how?

Just as soon as this age shall end; because this age is merely for the development of the Bride-class, then will come the free grace to all the families of the earth. Messiah's kingdom shall come. He has promised that when He shall reign, all His faithful shall reign with him. "To Him that overcometh will I grant to sit with Me on My throne, even as I overcome and am set down with My Father on His throne." So all the Church shall be associated with Him in His great Messianic Kingdom, and "He shall reign from sea to sea, and from the river to the ends of the earth," and "Unto Him shall every knee bow and every tongue confess to the glory of God the Father." "The knowledge of the glory of God shall fill the whole earth," and the whole earth shall become as the Garden of Eden—Paradise lost will be Paradise restored. The Divine image lost in Adam will be restored to man. Human nature will be brought to perfection. But the glorious reward to the Church will be to have the divine nature, to be like her Lord and to sit at His right hand and to bless the world of mankind. Not only perfect and having all that Adam had, but with an additional knowledge and character, and there is every evidence that this shall be an eternal blessing.

SHALL NONE BE LOST?

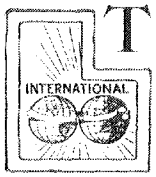
Oh, yes, the Scriptures tell us that some will be lost, and that the loss they will sustain will be loss of life, of all the pleasure of life, loss of God's favor, of everything. They shall be as though they had not been. They shall be destroyed from amongst the people. St. Peter says, "They shall be taken and destroyed as brute beasts."

When? When the eyes of their understanding have been opened to see the Lord and understand His glorious character, and shall appreciate and enjoy His blessing, when such intentionally reject the grace of God, they shall die the second death, from which there is no resurrection, no hope. But thank God also, there shall be no knowledge or suffering for them, as they shall be destroyed as brute beasts.

Our rejoicing, then, today, my dear friends, is in proportion as we believe in this Babe of Bethlehem; in proportion as we believe he was manifested on our behalf; in proportion as we believe he died for our sins; in proportion as we recognize Him as the glorified Saviour; in proportion as we have rendered our hearts to Him, and seek to do the things well pleasing to Him.

Our hope on behalf of mankind in general is that in God's due time His blessing shall reach all mankind—not the same as that for the Church—but as St. Peter tells us in Acts 3:19-21, Times of refreshing shall come from the presence of God the Lord, and He shall send Jesus, whom before was preached unto you, whom the heavens must retain until the times of restitution of all things spoken by the mouth of all the holy prophets.

Closing hymn: "All Hail the Power of Jesus' Name."

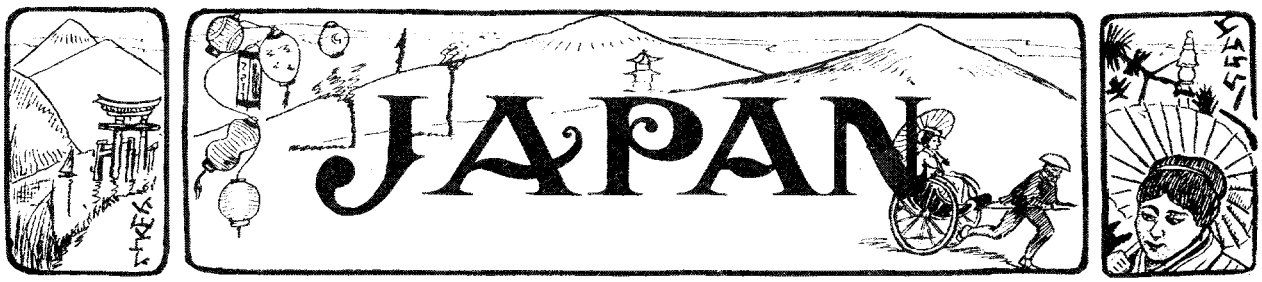


THIS is the 28th, and we are due at Yokohoma Saturday, the 30th. The sea is getting rather rough. We have all had an invitation from the President of this Japanese steamship company, who lives in Tokyo, to take tea with him at his house on the 30th. He has the finest house in Tokyo. We have accepted the invitation. Will tell you about it later.

Will now close this letter with much love from all to all. Titus 3:15.

L. W. JONES, M. D.

(Mailed from Tokyo, Dec. 31, 1911.)



LETTER NO. 2.

January 8, 1911.

To the Ecclesia at Chicago, Ill., U. S. A.

Dearly Beloved in the Lord:

I am writing this to you on board the steamship "Shinyo Maru," as we are sailing down the Straits of Formosa, en route for Hong Kong, China, which we expect to reach early the morning of the 10th.

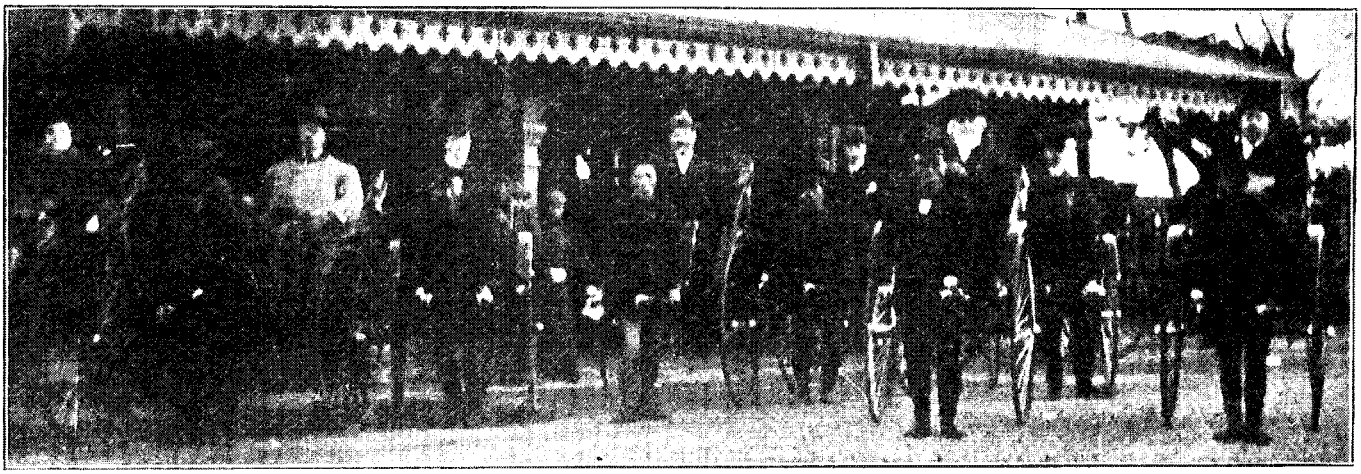
Since writing Netter No. 1, we have been to many places, and our experiences have been varied. I will begin with our landing in

JAPAN.

OUR ship anchored out in the harbor of Yokohoma, the seaport of Tokyo. Our big ship could not go up to the wharf, so we were landed by means of small boats. In America when we arrive at a station one usually sees a line of cabs, hacks or carriages waiting, and immediately there is a rush on the part of the drivers to secure your patronage. In Yokohoma, however, it is different. Instead of carriages, we found a long line of vehicles waiting for us, which to our western eyes were very strange. They are called "jinrickshas," and are like a large baby buggy on two wheels, but with a pair of shafts. The whole thing is pulled by a man who gets between the shafts and trots along, sometimes for miles without stopping. The men in charge of these made a rush for us as soon as we set foot on land, each trying to get a customer. Soon we were each seated in one of these queer conveyances, and off trotted our human horses. It was rather hard to reconcile oneself to such an experience of having another human being act as a beast of burden and pull you around while you sit comfortably in the ricksha. However, a person can get accustomed to almost anything, and as that is the custom in not only Japan, but in most of the Oriental countries, we soon forgot the contrast between our position and the man pulling the ricksha, especially in view of the fact that it was his business, we paid him for his services and he was well satisfied.

We rode through the city and out into the country, a ride of about three-quarters of an hour, until we came to the home of Mr. S. Asano, President of the Toyo Kisen Kaisha, the company which owns the Shinyo Maru steamship. Upon arrival at the home we dismounted from our rickshas upon ascending the steps to the house, were met by prominent Japanese gentlemen, dressed in European clothes, Prince Albert suits, etc. Then, after greetings were exchanged, we were invited into the reception hall, then several Japanese young ladies, in Oriental costumes came forward, invited us to have seats and then proceeded to fasten on our feet, over our shoes, some knit shoes. We were then invited to inspect the home. The cloth shoes were worn as a means of protection to the highly polished floors and expensive matting in the various rooms. The home is very expensive, in the way of mattings, tapestries, carvings, etc., but did not appeal to us very much from the standpoint of comfort. There were a great many ugly old images scattered through the house which seemed to be highly prized, but which were enough to give one a nightmare to even think of. However, every person to his taste—a thing of beauty is a joy forever—but our ideas of what constitutes beauty differ considerably.

Then there was some entertainment provided for us—not only our party, but all the cabin passengers who came on the Shinyo Maru. This entertainment consisted of a Japanese lunch of tea and sweet cookies, and then an exhibition of jugglery by some of the best actors along that line to be found anywhere in the world, and they performed some wonderful feats and tricks. We would have preferred being somewhere else, but knew not that we were to be so entertaind, and being inside had to remain. After the entertainment we got into our rickshas, which were waiting for us, and trotted off to



Our First Ride in Jinrickshas

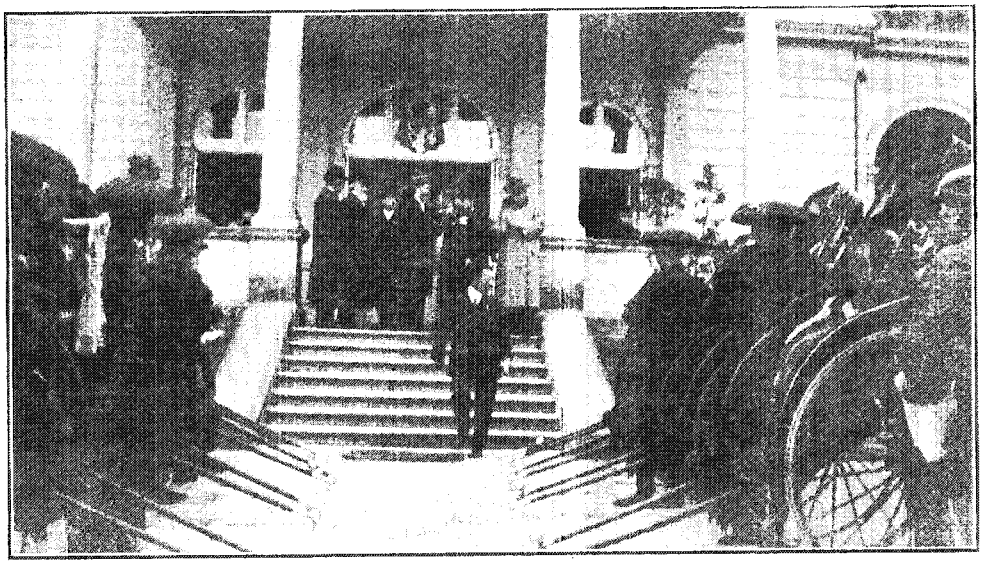
TOKYO.

THIS the capital of the empire, is the home of the imperial family, and in many respects is quite modern. We stopped at the Imperial Hotel, which is quite European, though under Japanese management. Here we remained for a number of days.

Our visit to Japan was during their holiday season, for they, instead of observing the first day of January as a holiday, observe the entire week, and they certainly make the most of the occasion. Stores are not closed on any other days in the year, not even Sunday, but they are during this entire week. The people dress up in their best clothes and spend the time calling upon one another, leaving their cards if the people are not at home. The homes are all decorated with a peculiar combination of evergreen, bamboo and straw, placed beside the doors or nailed over them. Each of the articles in the decorations signifies something suggestive of luck, good omen or charm.

such as should represent the propitious occasion on which new hopes and happiness are ushered in.

On these New Year days all girls, young and old, and many of the boys play battledore and shuttlecock. This game seems to be an endeavor to keep a little thing with feathers attached to it, or made of paper, in the air as long as possible, by means of a bat, something on the order of a tennis racket. All the streets of the resident districts and yards are crowded with the players, in their gay new year costumes. Also in every direction one sees many soldiers, on foot and mounted, dressed in their gay uniforms, all bent upon calling on someone,



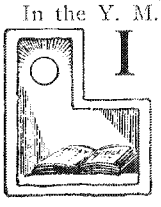
Leaving Imperial Hotel, Tokyo

SUNDAY.

THIS was the big day for us, as arrangements had been made for two meetings in the Y. M. C. A. There were fully thirteen hundred present, mostly young Japanese men, at the afternoon meeting, and seven hundred at the evening service. While there were some white people present, most of them were conspicuous by their absence. Pastor Russell spoke on the topic, "Signs of the Times." It was my privilege to introduce him, which I had to do through an interpreter, and then to lead the singing. Some sang in English and the rest in the Japanese language. The deep, reverent, earnest simplicity of those young men was very impressive and caused one to feel that he would like to do everything in his power to help them out of the darkness of their superstitions. Brother Russell then spoke and I never saw better attention from any gathering. The following is an introduction to the afternoon's discourse:

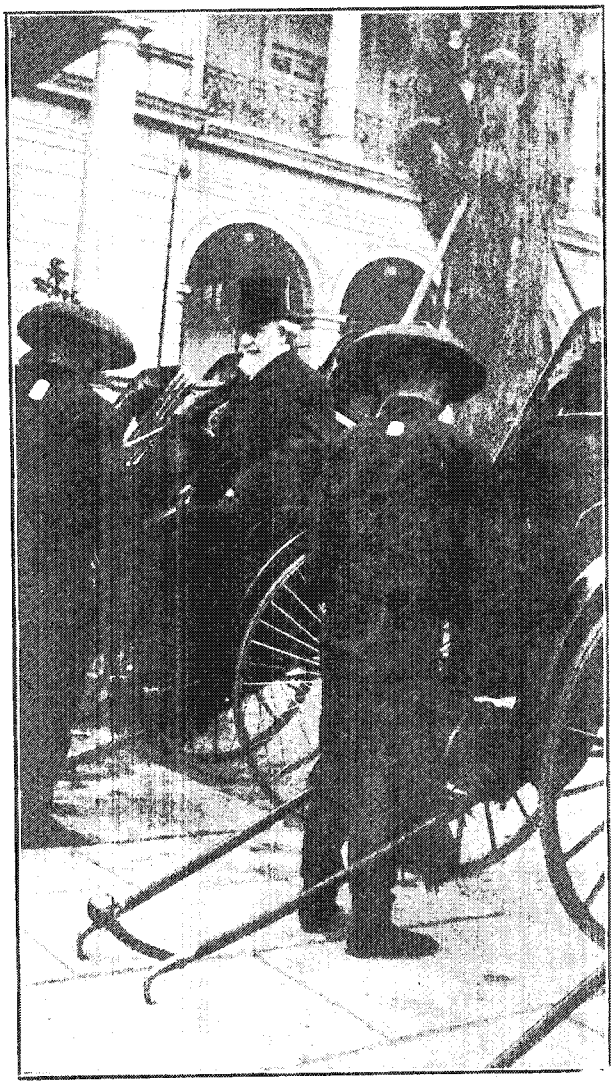
THE SIGNS OF THE TIMES, BY PASTOR RUSSELL,

In the Y. M. C. A. at Tokyo, Japan, December 31, 1911.

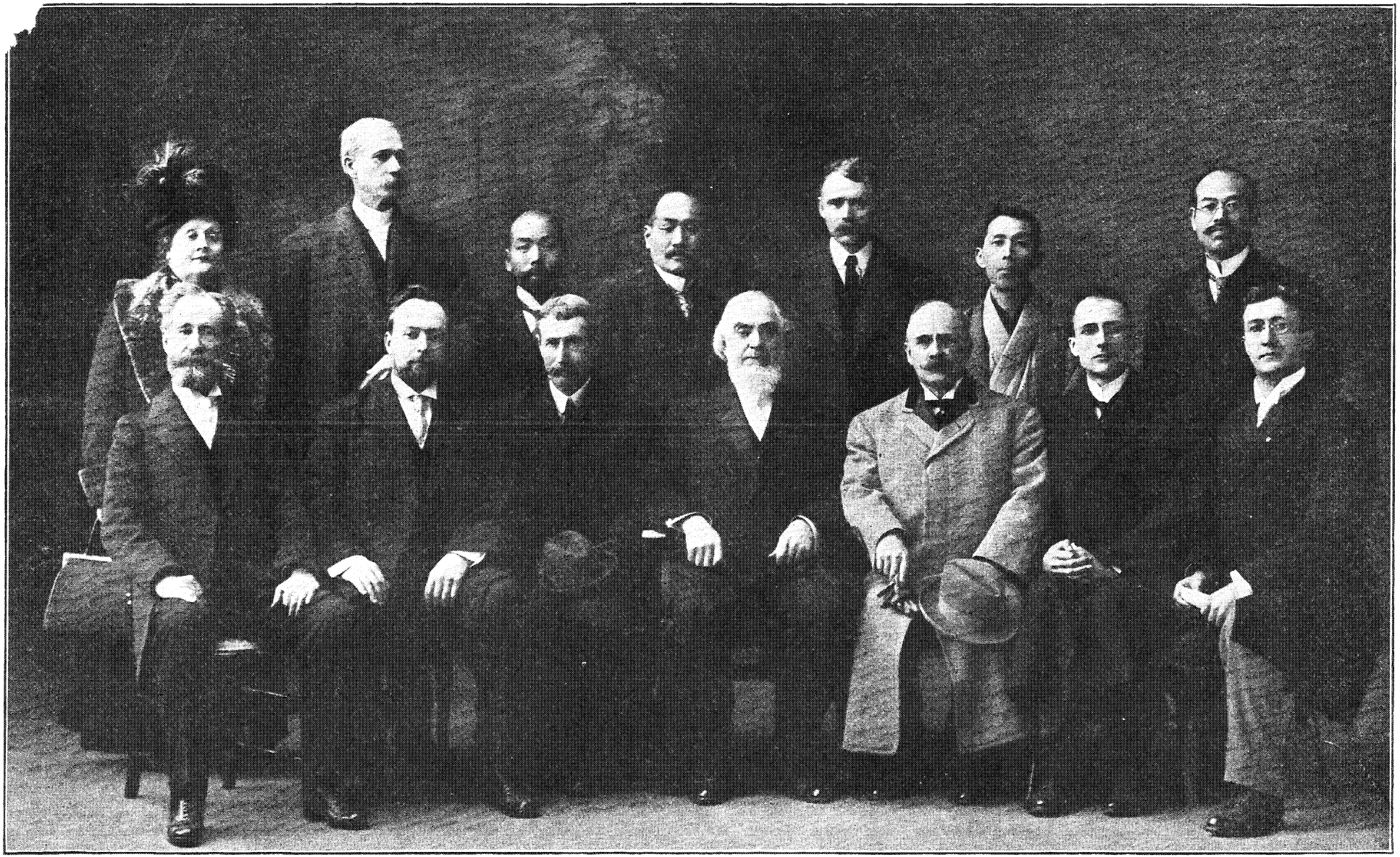


I AM glad to welcome you here today. I am glad to see so many young men present. I am glad to see so many, whether you agree with what I say or not.

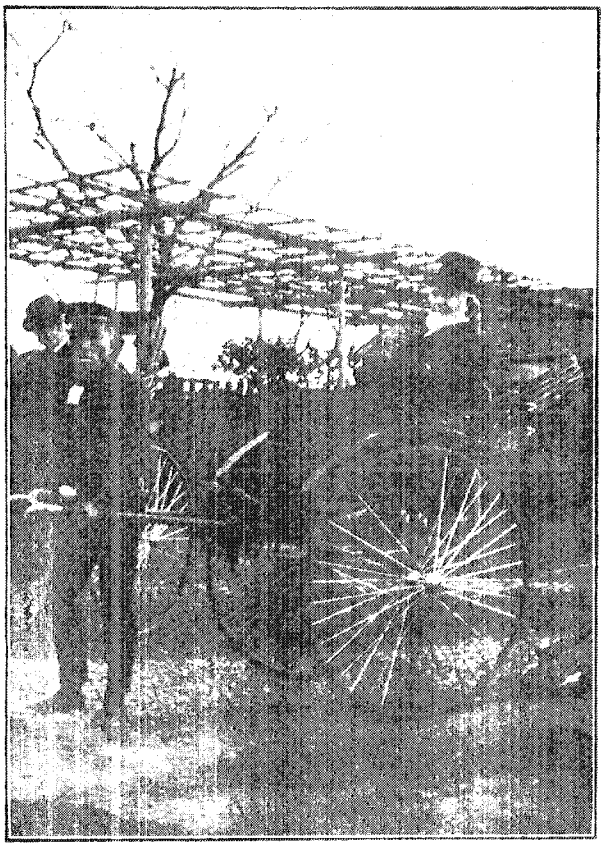
The topic for this afternoon, as advertised, is "The Signs of the Times." I need not remind you that we are living in a most wonderful day, such a day as the world has never before seen. You yourselves know something about the changes that have occurred in Japan within the last forty years. You may perhaps suppose that equally great changes have not taken place in other parts of the world, but they have taken place all over America and Europe, but not quite so recently. Let me illustrate to you: One hundred and five years ago we did not have a steamboat in the world. Eighty years ago we did not have a locomotive or train of cars in the whole world. Still more recently was the invention of the telegraph and telephone. Now more recently the wireless telegraph. What we note in these direction are all indications of what have occurred in other directions. In all the great sciences we find there have been great blunders. Scientific works on chemistry written within the last twelve years are of no value whatever. I mention these things that you may see that the inventions that have come to Japan recently are shared by the whole world. So in religion, we all find that there have been great changes in the religious thought during the last few years. As a result, not only Brahaminism, Buddhism, Confucianism, but Christianity are all on the defensive. We who are Christians cannot deny the fact that we have all had errors in the past. We look back but a little distance and admit that there was a period of darkness in the world. We find that superstitions are breaking away; we find that the shackles are breaking away from our minds, and we are glad of it. It becomes us as Christians to be quite understood in this matter. We have nothing to gain by pretending that our forefathers were all right. We find, on the contrary, that out of the 600 denominations of Christians there must have been a good deal of error in every one of them. We are glad to believe that there was truth in every



Selecting A. Ricksha

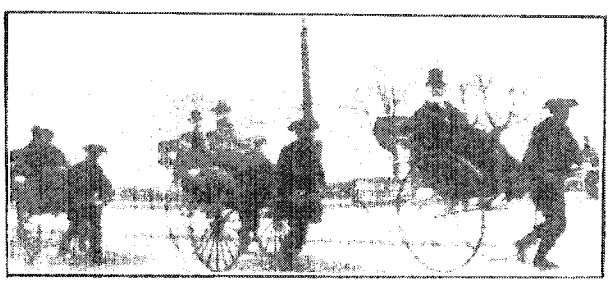


OUR PARTY PHOTOGRAPHED AT TOKYO



Ready to Start

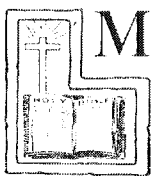
one of them, but now we wish to get rid of the error that was in them. More and more we are finding that the simplicity of the early Church is what we need. Christian people then of all denominations are desirous of getting back to the teachings of Jesus and the Apostles. But while we are glad and rejoice that the shackles of superstition are breaking, we need to rejoice with fear. The pendulum that has swung too far to the one side is apt to swing to the opposite side. Finding we are throwing away the superstitions, we are in danger of also throwing away with the superstitions the truth, and this we find to be the case amongst Christian people. For instance, we find that there are many Christian people leaving Christian doctrines entirely, and not only throwing away the creeds, but throwing away the Bible. Indeed, we have found a good many, not only in Europe but also in America and here as well. Many are disposed to not only



On the Way to the Y. M. C. A.

deny the inspiration of the Bible, but also to even question the existence of a God. We believe that this is a most dangerous condition to be in. In our judgment, it would be far better to consider God to be the god of Confucianism, or the god of Brahminism, than to have no god, and if we believe in a god we would expect that he would make some revelation of his will. We have today in all of our great colleges and seminaries those who are teaching that the Bible is not the Word of God. They tell us that Moses did not write the first books of the Bible. They tell us that Isaiah did not write the prophecies that bear his name, nor Jeremiah, nor Hosea, nor any of these. We must allow that the people have intellects and they will reason that if Jesus said, "Moses wrote of me," and we find that Moses did not write of Him, then Jesus was mistaken. Jesus and the Apostles all quoted from Moses and the prophets. If they were mistaken in this, they must have been mistaken in everything. We hold that Jesus and the Apostles were correct, and that the Higher Critics are in error. In line with the Higher Critics' denial of the Bible comes the doctrine of Evolution.

Pastor Russell then spoke at considerable length along the lines of Daniel's Prophecy.



MR. YAMMAMATO, Secretary of the Tokyo Y. M. C. A., arranged for a photograph of the committee and others, which we reproduce herewith. Mr. Yammamato is the Japanese gentleman to the extreme left in the picture.

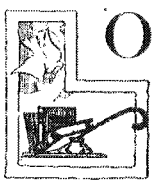
I took down both the afternoon and evening discourses in shorthand, while Brother Russell was speaking in English, and at the same table with me sat a young Japanese, who took down in shorthand the two discourses, while the interpreter spoke in that language. It is a mystery to me how he could report such sounds, but he did it.

The attention at the evening service was also excellent, at the close of which several hundred of the Japanese young men wrote their names and addresses on slips of paper requesting literature. Some of them said they could read English and would translate the literature for the others. Following this was the evening discourse on

"THE GREAT HEREAFTER,"

By Pastor Russell of London Tabernacle.

Sunday evening, December 31, 1911, Y. M. C. A., Tokyo, Japan.



OUR subject for this evening is "The Great Hereafter." This afternoon we considered "The Signs of the Times." We found the signs of the times indicated in the Bible. We find the Bible telling exactly the signs we see about us today. We quoted from Daniel's prophecy, written twenty-four hundred years ago. Through that prophecy God tells us of these days when many are running to and fro with railways, steamships and every means of locomotion, and a great time of trouble.

Now we connect this matter up with "The Great Hereafter." What will come after this time of trouble? The Bible answers that God will set up His Kingdom under the whole heavens, that this will be Messiah's Kingdom, the Kingdom of Christ, and he shall rule from sea to sea and from the river unto the ends of the earth. As a result it tells us that the knowledge of the glory of God shall fill the whole earth. The effect will be that every knee shall bow and every tongue confess to the glory of God. These are the very words of God through the prophet. The Bible proceeds to say that when Christ shall take His Kingdom, the first work will be the binding of Satan. "He shall lay hold upon that old serpent, the devil and Satan, and bind him a thousand years." The Bible tells us that this has been the difficulty of the world for the past six thousand years, the reign of Satan. On the contrary, we see what Jesus said was fulfilled. He declared that Satan was the prince of this world. St. Paul tells us that Satan is "the god of this world who now worketh in the hearts of the children of disobedience." Satan has been using himself to blind the minds of mankind. We believe he has had much to do with many of the religious systems of the world. The Apostle Paul tells us this, "The god of this world has blinded the minds of those who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them." (2 Cor. 4:4.) Therefore, it is very appropriately set forth in the Bible that just as soon as Jesus takes the reign of the governments of the world in his hands, the kingdom of Satan will fall. And so, after Jesus said that Satan should be bound for a thousand years, he added, "that he may deceive the nations no more until the thousand years are over." Satan is called the "prince of darkness," while Christ is spoken of as "the Prince of Light." Which has been reigning, dear friends, the Prince of Light or the prince of darkness, for the past six thousand years? Some of us Christians have been trying to make ourselves believe that what we call Christendom was Christ's Kingdom. We speak

United States, Canada, Germany and France and Great Britain as being Christian nations. But the Bible does not agree to that. The Bible says that all are under the reign of the prince of the world, Satan. Could we suppose that Christian England, Christian France and Christian Germany would be building great guns to blow the others off the face of the earth if they were Christ's Kingdom? I tell you nay. None of these are Christ's Kingdom. We are still praying for Christ's Kingdom, "Thy kingdom come, Thy will be done on earth as it is done in heaven." Is there any place on earth where God's will is done as it is done in heaven? There is no such place. There can be no such condition until Christ's Kingdom shall be established, and even after His Kingdom is established, it will take quite a little while to bind Satan and convert the world. This is the glorious hereafter the Bible points out. Not only will peace reign from sea to sea, and from shore to shore, but the blessing of the Lord will be upon the earth. God's blessing is not upon the earth now —God's curse is on the earth now. Not until the curse is removed will the blessings go forth. That is what we are all waiting for. You remember where the curse came in. The curse is a curse of death, and the cause of death was sin. The effect of sin and the effect of death is all the sickness, pain, and sorrow and tears. The Bible clearly sets forth that if our first parents had not sinned, the sentence of death would not have come upon them. When God drove our first parents out of the Garden of Eden, "Cursed is the earth for thy sake. Thorns and thistles shall it bring forth unto thee, and in the sweat of thy face shalt thou eat bread. until thou shall return unto the ground from whence thou wast taken, for dust thou art and unto dust shalt thou return." That is the explanation to us why we have all these disadvantages in the world. Why must the farmer battle with the thorns and thistles and weeds? Because of the curse. Why do we have storms, droughts, pestilences, etc.? Why do we have aches, pains, sufferings, etc.? Because of the curse. Why do we have dying and why do we have cemeteries? Because of the curse. There are no doctors nor undertakers in heaven, because there is no sin there, there is no curse there. And so, just as soon as the curse will be taken away from the earth, the blessing of the Lord will be upon mankind again. Now this is the whole gospel of the Lord, about the taking away of the curse and bringing in the blessing of mankind.

Japanese Children in Their Queer Costumes

THE interpreter, Mr. Obata, a professor of theology in the Methodist College, has a good understanding of both the Japanese and English languages, so the next day arrangements were made to publish the first volume of "Studies in the Scriptures" in book form in Japanese; also to have sections of it appear month by month in the magazine for which this young stenographer was writer and a in. So you see the work is going on way off here in Japan. Other things were arranged for and much information gathered as to results of missionary work ,all of which shows their evident need in that Oriental land, as well as in all other lands, namely, the Kingdom of Christ. Altogether we feel that our stay in that part of Japan was a success.

Some of the party went on to Kyoto, Osaka, Kobe and other places, while I remained behind at Tokyo to attend to some matters. I joined the party later at Kobe. The train on which I went down to Kobe was their fastest express,

Method of Carrying Children

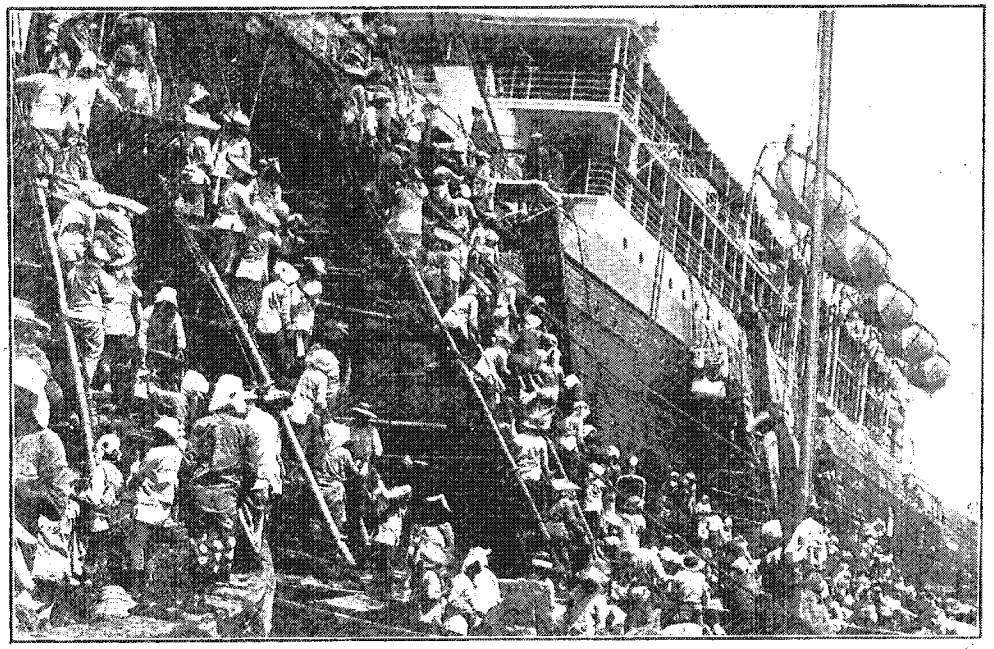
making an average of twenty-six miles an hour—it did not take our breath away. I managed to secure an upper berth. which is a single one, and it was a good deal like a shelf, with a pad on it, on which a bed is made up. They gave me a hard pillow and, altogether, I slept very comfortably, better than I had expected, notwithstanding the fact that both men and women were allowed to smoke those terrible smelling cigarettes—and there was plenty of smoke, I assure you. The dining cars, or restaurant cars, as they call them, serve very good meals.

When we again boarded our ship at Kobe we found the Chinamen waiters had all had their queues cut off. China has just declared itself a Republic. Before that act the Chinamen would not have dared to go back without their queues, but now they do not dare to go back with them. If they were to wear them now they might be taken for imperialists and would be likely to have their heads—queues and all—cut off.

INLAND SEA.

FROM Kobe the course of our ship was through the Inland Sea, the most picturesque stretch of enclosed ocean in the world, for over 200 miles, an all-day scenery- feast. Silently the ship threads the narrowest of channels; square-sailed junks float by; towns, villages, castles, temples, forests, cultivated vales and terraced hills, sharply cut peaks and low-running mountain chains succeed one another for a whole day, until we came to the city of Nagasaki, where we stopped to take on coal.

This is a most interesting scene and I must tell you about it. The work is all done by men and women, using little baskets holding two shovelfuls of coal each. As soon as we steamed into the harbor many small boats, holding about thirty people, and other larger boats, each holding about thirty tons of soft coal, came along side our big ship, tied to her, and soon the natives had bamboo stagings erected from the barges up along our ship to an opening where they could dump the coal into a bunker. There were probably a score of these stagings on either side of the vessel, and each staging had several landings, like large steps. On each of the landings two people would be stationed; sometimes two men, again two women, or one man and one woman. The people below in the coal barge would fill the baskets with coal, and then they would be passed up from one landing to the next. They were so skillful at the work that the baskets moved along in regular streams and seemed to bound up from one to another like rubber balls. About seven hundred and fifty people worked on either side of the ship, fifteen hundred in all, from ten o'clock in the morning until four in the afternoon, and during that time they placed three thousand tons of coal in our vessel. One can hardly believe such a thing



Coaling Ship by Hand

possible, but such is the case. The accompanying picture is an actual photograph of such a scene. It is considered the fastest coaling station in the world, faster even than where they have modern machinery. The wages that these people receive is the large sum of twenty cents per day—less than an English shilling. If any of you are out of a job, here is your chance. It is not a case, either, of everyone working but father, for the whole family work together. We even saw women passing up the coal and rowing the boats with babies strapped to their backs, and the babies seemed to enjoy it too, and some would sleep as contentedly as though in an aristocratic down crib. The needs of the people are very simple, both as respects food and clothing.

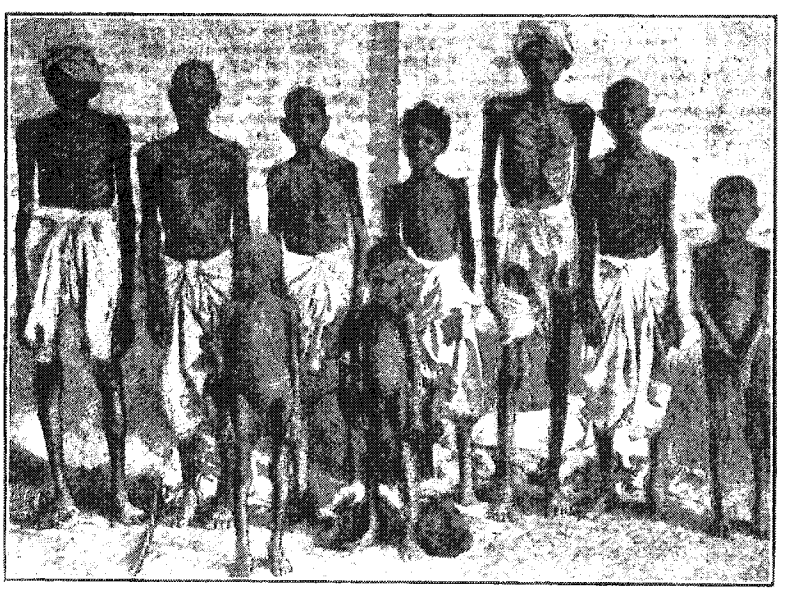
At Nagasaki we found a different type of people. They are much poorer. All over Japan, however, the customs and costumes were new and strange to us. We soon got used to them and then all looked much alike and we were ready to leave the little narrow streets, etc. As a whole, our impression of the Japanese is much better and we find them a very thrifty, industrious and polite set of people. We noted, especially, how the husbands and wives work together, and here many people in both America and Europe could learn some valuable lessons. We noted many instances where the men would have the children strapped to their backs, also boys doing the same, walking about the streets, while on the other hand, the women would work on the boats, handle coal, carry vegetables on their backs to market, etc. We heard no bad language or cross words—all seemed like one great family trying to help each other. They are very polite and obliging to foreigners. Our stay amongst them will long be remembered with pleasure.

CHINA

AFTER a night and day's ride across the Yellow Sea we arrived at the mouth of the Yangtze River, and then a small steamer took us up the river about nine miles to the city of Shanghai. Here we found a very busy cosmopolitan city, with three general divisions, English, German and French, besides, of course, the Chinese. Some people, learning that we were coming, arranged for an afternoon and evening meeting on Sunday, and so Brother Russell spoke twice that day.

On account of the war in China many missionaries were there who had been forced out of the interior, some coming as far as two thousand miles. There were quite a number of these missionaries at the meeting who listened quite attentive for the time being, but that was as far as it went, they seemed to care little for the Gospel of God's love, which shows the ultimate blessing of all the families of the earth through His Kingdom, but preferred to hold to the gospel(?) of damnation.

It would have been impossible under the existing war conditions to have gone into the interior, but through these missionaries, fresh from the interior, and through other sources, were received a



Famine Stricken Victims

great deal of information, which otherwise would have necessitated a trip into the interior.

The condition in China in some parts is something terrible. Certain sections are overflooded with water and thousands of people are dying daily of starvation, and there are millions who have absolutely nothing on which to live or with which to do. Some of the people are floating around on the tops of their houses. Others wade in the water up to their necks and try to reach down and cut some of the rice. I do not see how trouble could be much worse for them than it is in the interior of China. All we who live in the United States, especially, have much for which to be thankful, and our sympathies ought to go out to those poor people. We who know God's Great Plan can well be thankful that we see the silver lining of this terrible, black cloud, and that we know that soon Messiah's Kingdom will be established, when the knowledge of the glory of the Lord shall fill the whole earth, and the desire of all nations shall come. It requires faith, however, and strong faith, too, to "Wait ye upon me saith the Lord," "Stand still and see the salvation of the Lord." What we want to do is to develop the fruits and graces of the Spirit that in due time we may be accounted worthy a place in the glorious Bride-class, to sit with Him on His throne and to dispense the Kingdom blessings to the whole world, China included. Then we can do what we now only long to do, but have not the power to do. Then "All power in heaven and earth" will be ours, and not for our own selfish purposes, but for the poor groaning creation, every people, nation, kindred and tongue.

Our party split here and we left Brothers Pyles and Robison in Shanghai, where they will for some time make further investigations, interview missionaries, etc., and they will later meet the rest of the party who will go to Hong Kong, then to Manila and back to Hong Kong.

There goes the gong, announcing lunch, or "tiffin," as it is called; and, as I have not missed a meal yet, I will have to take this one in also. Come and join us—there are several vacant tables. I am sure you are here by faith anyway. As to the time of day here, Monday, one o'clock in the afternoon, it is about two o'clock early this morning with you. You have passed through the Sunday services and are now home and in bed. May you all have sweet dreams.

The rest of the party all send Christian love and greetings. I remain, as B 4,

Yours in HIS service,

L. W. JONES, M. D.

(Mailed from Hong Kong, China.)

LETTER NO. 3.

BAY OF BENGAL.

On board Steamship Delta.

January 21, 1912.

To the Ecclesia at Chicago, Ill., U. S. A.

Dearly Beloved in the Lord:

GREETINGS to one and all! We are now on board the Steamship Delta, enroute from Hong Kong to Singapore, where we expect to arrive on the 24th. My last letter (No. 2) was mailed upon arrival at Hong Kong from Shanghai. Since then we have had a very interesting time.

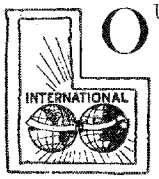
A three-day voyage, often in view of the coast or islands and amidst hundreds of fishing junks, transports one to South China, a different world.

HONG KONG, CHINA.

AT last the blue islands and headlands around Hong Kong are sighted, and if approach is in daylight the passage of Lymoon Pass is most interesting and the farther panorama of Victoria, rising in terraces 1,800 feet to the Peak, and Kowloon opposite, with the great harbor, full of the world's shipping, is a sight to thrill and excite, a memory for life.

A speedy landing by steam launch throws one into a cosmopolitan whirl that is a kaleidoscope of pigtails, sampans, 'rikishas, electric cars, sedan chairs, English shops and Chinese signboards. Sikh policemen and Parsee bankers, Malay seamen and pole-carrying coolies—and the end is not yet, nor ever, for variety is every-day fare in Hong Kong. The vegetation along certain walks and in the Botanical Gardens is a riot of luxuriance. The cement walks all over the mountain, the viaducts and water supply, cause wonder and admiration. Villas and clubs are veritable palaces, and below huddle in crowded tenements a quarter of a million Chinese, part of the groaning creation, waiting for the "times of restitution," when Messiah sets up His glorious Kingdom to bless, not only these poor Chinese, but ALL families of the earth.

After spending a day there our party was split up still more, part remaining and using that as headquarters, while they investigated in various directions. The rest of the party, Brothers Russell, Hall, Kuehn and Jones, went to Manila for a ten-day trip. By dividing forces at these various points and each acting more or less independent of the others, much more was accomplished.



OUR tropical island possessions naturally arouse much curiosity in American world-tourists, and certain of our party are scheduled to visit Manila, the gem of the Orient.

In the midst of luxuriant vegetation, fronting on a splendid bay, American enterprise has transformed a sleepy and unhealthy Spanish colonial city with native population into a bustling and well-ordered capital. The combination of Filipino, Spanish and American element makes it fascinating.

The trip to Manila is usually rough, and we were looking for a hard time, but were agreeably surprised. It took us two days and three nights to make the trip, and our boat was many, many times smaller than the boat we had been on; it was a freighter and carried only about a dozen passengers. The Lord's hand was certainly with us on this trip. Before our steamer could come to the dock, launches came out bringing various people, and among them was a Mr. Hashim, a prominent merchant of Manila, and owner of the Opera House, which Brother Driscoll, who had preceded us by several weeks, had engaged, in which Pastor Russell was to lecture. Mr. Hashim is a Syrian, but is thoroughly Americanized; he is a man of about 35 years old. If he had been a brother in the truth he could not have done more for us, and he seemed to know all about everything and everybody.

Next, as we landed and went to the Custom House to have our baggage examined, to see how much stuff we were smuggling into the Islands—whisky, cigars, etc., the first gentleman we met was a Mr. Vaughn, one of Uncle Sam's soldiers, and a nephew of Sister Dakin, of the Chicago Class. She had given me a letter of introduction to him, and had written him a letter concerning our coming. He was very kind to us, and personally looked after our baggage for us.

General Hall then called up on the phone the Army and Navy Club, got in touch with the officers, and arranged for

our entertainment there. This club is much like a fine hotel, though not for the public—only for army and navy officers and their families and friends. About ten years ago General Hall was stationed in the Philippines and still knows a great many of the men there. He also arranged with General J. Franklin Bell, Commander-in-Chief of the twenty thousand troops stationed in the Islands, to introduce Pastor Russell at the public meeting in the afternoon.

SATAN CAME ALSO.

We found that one of the papers had voluntarily announced that we had not arrived, and also published a lot of "stuff" about Pastor Russell, which they copied from the *Brooklyn Eagle*. Thus, you see, Satan came also. Well, as usual, it turned out to be another illustration of how God will cause "the wrath of man to praise Him." I have learned that whenever you see some wrath of man, there will shortly be some praise come out of it for the Lord. Of course this opposition, and especially the false notice to the effect that we had not arrived, probably kept some away. However, we had fully a thousand present, and, to our surprise, instead of being the white people of the Islands, the majority were Philippinos, bright and intelligent, most of whom could read

Maj. Gen. J. Franklin Bell

English. The rest of the audience was composed of Army officers, regulars, and some of the general public.

General Bell then introduced Pastor Russell, and as he stands high in the respect and esteem of the people on the Islands, it was cause for much comment the next day, as to why the newspaper should publish what they did, when General Bell, General Hall, Colonel Histand and others were on the platform, and General Bell introduced such a man as the paper tried to make Pastor Russell out to be. The paper published what one of Pastor Russell's enemies had to say about him, and an enemy is a poor source to which to go if you wish to get the truth concerning a person. The next day one of the papers said:

"The *Free Press* (Manila) frankly confesses that after hearing both sides of the matter, it does not feel qualified to express an opinion, but it believes that when such men as Major-General Bell and General Hall identify themselves with Pastor Russell and his propaganda, there cannot be anything very seriously wrong with him or it. Possibly the best criterion, however, is the address itself."

Thus many more people were interested in looking into the matter and reading the address than otherwise would have been. The *Free Press* of Manila reported the discourses of the day, as follows:

In a few well chosen words General Bell introduced Pastor Russell, as follows:

LADIES and Gentlemen:

"We have gathered together to listen to a lecture upon the greatest work which has been produced in the world, the Holy Bible; a book which stands alone, without a rival. I have been requested to introduce the lecturer.

"Time was when any minister of the Gospel, speaking in the holy name of religion, could depend upon the acceptance of his word with unquestioning faith, but, with the progress of the world in scientific education, the time has come when people demand proof, and when he who would convince must speak with authority, and to speak with authority he must qualify as an expert.

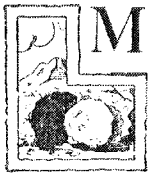
"The gentleman who is to lecture this afternoon is known the world over as an authority upon the bible. His sermons are printed in more than a thousand English and American periodicals, and he has written works upon the bible, six volumes in all, which have reached the extraordinary circulation of three million copies more than any other work, save only the bible.

"This gentleman has been elected as a delegate by the International Bible Students' Association to make a tour around the world in the interest of Foreign Missions.

"I have the exceptional privilege of presenting to you Pastor Russell of Brooklyn and London Tabernacles."

WHERE ARE THE DEAD?

By Pastor Russell.



MY topic, Where are the dead? must appeal to every thinking hearer, for we all expect to die, and we all have friends and neighbors who have died, and for whose condition we have deep concern. Besides, our topic stands related to every religious system in the world, Christian, Confucian, Brahmin, Buddist, all; because all religions purport to be preparations for the future beyond the tomb. Although I am a Christian and a firm believer in the bible as the one and only message from God, nevertheless in my bible I find many things which I did not suppose were there, and I do not find other things which I once supposed were there. In the bible I find special hope, and a very special provision for Christians—real Christians, saintly Christians, and I also find in my bible divine promises to others besides these; namely, blessings for Brahmins, Buddhists, Confucians, Mohammedans, etc., namely, for "All the families of the earth." But the bible does not reveal the same blessings for all mankind, nor even the same blessings for all the saintly and conscientious of the various religions.

MISTAKES WE ALL MADE.

I admit at the beginning that Christians have made serious mistakes in their interpretation of the Divine purpose, and I claim the same in respect to all the heathen religions. This is not assailing the honesty or integrity of our forefathers. They were as honest as we, but lived in a darker period—they stumbled more than we now need to stumble. This is shown in the variations of doctrine of all the great religions, including Christianity. Our six hundred creeds tell us of six hundred variations of theory in respect to the Divine program. It is not to find fault with these, but accepting the situation to turn away from all the human misconceptions and creedal errors—back to the foundation of truth, the Word of God as represented in the Old and New testaments.

I refresh your minds respecting the teachings of all the great systems of religion, including Christianity. They all give us a dark picture respecting man in his fallen, imperfect, sinful condition; respecting matters for the present life, and for the future life; respecting punishments for sin, and in regard to a hope of future blessings for all who will seek righteousness. Instead of hiding or apologizing for your Christian views on these subjects, I will candidly and truthfully acknowledge that during the dark ages the followers of Jesus got into a more confused condition than any other religious people, in respect to the Divine plan, in respect to

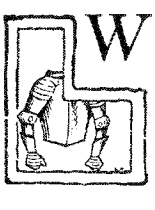
the dead, good and bad, civilized and barbaric, Christian and heathen. But to see our error is the first step necessary for its correction. And how glad we are and ought to be that life in this glorious epoch, in which the electric arc light is eclipsing the tallow candle, we are able to see the mistakes of our forefathers, and wherein they left the inspired words of Jesus, the Apostles and the Prophets. Surely we are living in the day mentioned by our Lord when he that hungereth and thirsteth after righteousness shall be filled.

My assumption, my dear friends, is that all honest people desire the truth, that no true child of God wishes to spread confusion in the world, but that all of them desire to know the truth, to be sanctified by it, and to propagate it for the sanctification of others. So then, if what I shall say conflicts, is found to be in contradiction of many or all of the six hundred creeds of Christendom, and with the various theories of other religions, bear with me remembering that none of us are or ever were satisfied, and that as one of the dissatisfied ones I claim that we were all partly right and partly wrong, and that now, all lovers of the truth and righteousness may see eye to eye and come to the glorious condition mentioned in the Scriptures where we shall recognize one Lord, one faith, one baptism, one God and Father of all, one Redeemer and one Church of the first born, and a glorious work to be accomplished by that Church, for the blessing of all the families of the earth. The Scriptures foretell of the period of darkness, yea of gross darkness upon the earth and upon Christendom, but they foretell also the scattering of this darkness, this night time, and the dawning of a new day, the new dispensation—the kingdom of Messiah, for which many of us have prayed long, "Thy kingdom come, thy will be done on earth even as it is done in heaven."

Buddhists, Brahmins, Confucians, etc., all intimate that the majority of mankind at death pass into most undesirable conditions, but it remains for Christendom to give forth the most serious misrepresentation of the Divine character and plan. Our Roman Catholic friends have a hell of eternal torture indescribable, but it is for a comparatively small number. The majority, according to them, go to purgatory, to suffer torture in one form or another for centuries and thus to be purified and made ready for heavenly bliss. Many of our forefathers were Catholics and shared in the protestations against purgatory and refuted it because not found in the bible. But did they not go to a worse extreme by enlarging hell and consigning to it all except a mere handful of saintly believers in Jesus. This is certainly the teaching of all our Protestant creeds, which none of us now really believe. Nevertheless, those creeds still more or less bind and blind God's people and hinder the presentation of the bible by branding everything out of accord with themselves as heresy. I urge all of you who are true Christians to set up before your hearts and minds God's words as the only standard of truth, of orthodoxy, and that you recognize everything else as heresy however honestly held.

As you are all familiar with this discourse, we will not give it more space here.

As the close of his lecture Pastor Russell announced that a special meeting had been arranged for the evening, at which General Wm. P. Hall, from the War Department, Washington, D. C., would speak on "The Bible and Christianity from the Standpoint of a Soldier."



WE had expected to leave that evening for our return to Hong Kong, but our boat would not wait and so we had to remain over until Monday night. Arrangements were, therefore, made for a meeting between seven and eight o'clock, as the Opera House was engaged for the rest of the evening. It was announced to the afternoon audience that General Hall would speak in the evening on the subject of "The Bible and Christianity from the Standpoint of a Soldier." This was our only opportunity of advertising the meeting, and was at a very inconvenient hour, as it was the dinner hour in the city of Manila. Well, the evening came, and we had a fair audience. General Hall spoke for about half an hour, then Brother Kuehn for a short time on the same subject, from a Merchant's standpoint, and then I followed for a short time on the same subject from a Physician's standpoint.

Following is what the Philippine *Free Press* had to say about our three discourses:

THE BIBLE FROM THE STANDPOINT OF A SOLDIER.

COL. H. O. S. HEISTAND introduced his long-time friend, Gen. Wm. P. Hall. He said:

There is no country and no people without a religion. We of the Philippine Islands, and our whole country, and all of the countries that have ever been represented in this country, are Christian countries. They belong to that great class who adhere to and believe in the Christian religion.

Religions are antagonistic. The Christian religion sprang from a country of poverty. The wealth and culture of the world were against it. Notwithstanding all the persecution, notwithstanding all the efforts to destroy it, yet it stands the tests of time, and when understood and reasonably accepted offers no difficulty. I have some difficulty myself, but I am glad that I was here today to hear Pastor Russell on "Where are the Dead," and had some of those difficulties removed.

It is a very dangerous point when a person gives up one religion or a tenet of his religion and has nothing else to substitute for it.

I am to have the pleasure of introducing a soldier whom I have known all my life, an intimate associate, a Christian man. And when he was not a Christian he was always

Col. H. O. S. Heistand

upright and never approached any subject without the broadest sympathy and justice. He is going to speak on "The Bible and Christianity from the Standpoint of a Soldier." I am glad to have men of my own profession hear from a soldier of high rank, of long experience, who finds Christianity a help to the soldier, and he will give you a basis upon which soldiers may find Christianity a help to them in their profession.

I need merely mention his name—he is well known. I have great pleasure in introducing Brigadier-General Wm. P. Hall of the United States Army.

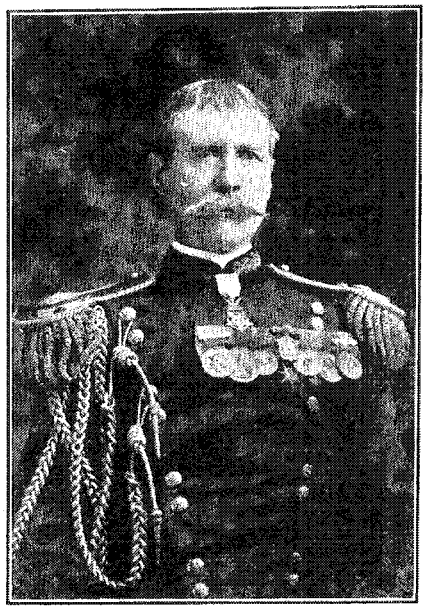
GEN. HALL said in part:

Fellow Soldiers, and fellow Christians:

It affords me great pleasure to be with you tonight, and to make some remarks on "The Bible from a Soldier's Standpoint," because since I left the Philippines God has blessed me with a view of the bible which I never had before, and which I desire now to present to you. As you all know, the bible has much to say respecting the fighting of a good fight, as loyal soldiers of the Lord Jesus Christ—warring against sin in ourselves and everywhere. But before I come to that feature of my subject, I ask your attention to another feature of the subject, not so generally discerned. It came but recently to my attention and has appealed to me as nothing else

ever did. In this view the Almighty is a great King or Monarch. The entire universe is His dominion. Our earth, a small fraction of the universe, is a scene of anarchy, rebellion against God and His righteousness.

According to the bible, man was created perfect, so man was made to be the ruler of the earth. So the Prophet David declared, "Thou madest him a little lower than the angels, and hast crowned him with glory and honor. Thou madest



Brig. Gen. Wm. P. Hall

him to have dominion over the works of Thy hands; Thou hast put all things under his feet; all sheep, and the beasts of the field; the fowls of the air, and the fish of the sea." Man lost this noble state, this grandeur of his own personality and all this dignity and honor as the god of the earth. He lost this through disobedience to his Sovereign, the Almighty. The penalty against him was, "Dying thou shalt die," "Dust thou art and unto dust thou shalt return." Most of the animal creation is in rebellion against man, because, having lost his original perfection of being he no longer can fully control the lower creation, although some members of the race possess still a considerable measure of this power to tame the wild beasts and to command their obedience.

The reign of death, the penalty for sin, has wrought havoc with mankind, mentally, morally, physically. In consequence hundreds of millions have gone into the tomb, and of those now living all are blemished physically, mentally and morally. Some so much so that many of them are confined in prisons. Many others in lunatic asylums, and altogether, as St. Paul declares, "The whole creation groaneth and travaileth in pain together." This is a sad picture. There is a brighter side to it, however, as we shall see presently, for God does not intend that this province of His empire shall be permitted to continue in a condition of rebellion. It is neither to Divine glory, nor to many's advantage that the present order of things should last forever. The bible declares that God will permit the present disorder, the present reign of sin and death only for a certain limited time. Then He will bring in a glorious reign of righteousness through the Redeemer.

NOT THUS WITH THE ANGELS.

According to the bible there is no such reign of sin and death in heaven amongst the angels as we have here on earth amongst men, and the explanation is simple: There is no sin in heaven. Everything there is operating in harmony with the Divine will and all God's spiritual creatures enjoy their heavenly blessings, because God is pleased to grant them every good thing because of their obedience.

This implies that the reign of sin and death for six thousand years is because of man's rebellion. More than this there is no hope that man will ever recover himself out of his present conditions, and bring himself to such a state of perfection as that God would be willing to receive him again. Everywhere in all our personal experiences we perceive that the tendency of sin is always downward. Any hope for recovery must rest upon Divine mercy, forgiveness of our sins, and an uplift out of our degradation by a superhuman power. And this is just what the bible tells us God proposes.

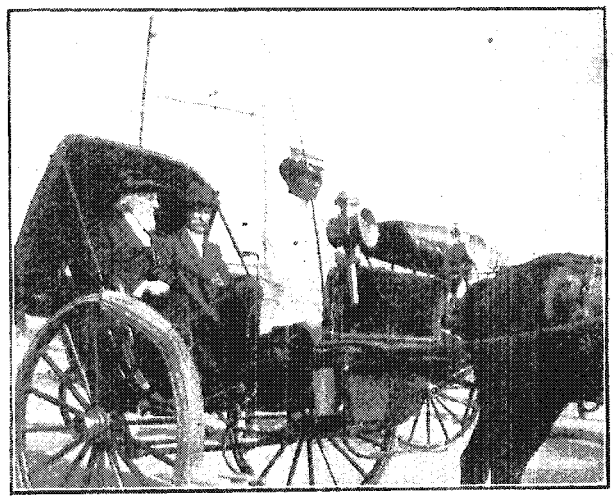
The bible promises that Divine power will introduce a new order of things, that the Divine curse, or sentence of defeat will be lifted from humanity, and every member of the race will be granted every assistance necessary to rise up out of sin, ignorance, superstition and degradation. Yes, out of the tomb also—up and up to the full perfection of the human nature which father Adam had and lost. Additionally we see that these will have a knowledge of sin and a knowledge of Divine mercy which father Adam did not have when he transgressed. There is a certain test before any will be decreed worthy of everlasting life, and that test will be obedience to the heavenly Emperor, and to the laws of His heavenly empire.

Some of you may not be aware, as I was not aware until recently, that the bible teaches such a restitution from the power of sin and death. The Divine promise is that then all who wilfully, deliberately, intelligently love sin and hate righteousness will be destroyed in the Second Death, as St. Peter says: "They shall perish like natural brute beasts." Notice that this does not mean an eternity of torture, but destruction. These shall perish, as St. Peter says, "They will be punished with an everlasting destruction." Then will be fulfilled the glorious promise of the Scripture to the effect that "every knee will bow and every tongue confess to the glory of God," while "the knowledge of the glory of the Lord will fill the whole earth." Then will be the time mentioned by our Saviour in His prayer, when God's kingdom will come and God's will be done on earth even as it is in heaven. Of that glorious period the bible tells us, "There shall be no more crying, no more sighing, no more dying, because the former things (or sin and death) will have passed away."

HOW IT WILL BE DONE.

I know well, my dear friends, that you are thinking: How does General Hall expect that all this wonderful transformation will be accomplished? Does he forget that the gospel has been preached for eighteen centuries and that the conversion of the world is practically as far away as ever? Does he forget that, according to the United States statistics there are today twice as many heathen as there were a century ago? Does he forget that if the entire world were brought to a condition of as great enlightenment as prevails in Manila, or in London, or in any other city or town that God's will would still not be done on earth as it is done in heaven?

No, my dear friends, I am not forgetting these things. I am not hoping for the conversion of the world by the preaching of the Gospel of Christ. I find that the bible does not



Pastor Russell and Gen. Hall in Manila

so teach; that the Gospel is being preached for the purpose of calling and perfecting a saintly few, and that as soon as these shall have been found that Divine election will be complete, and God's very elect from every nation, people, kindred and tongue and denomination—shall be glorified with Jesus in the

first resurrection—then will come the reign of Messiah which the Scriptures everywhere declare. God's Kingdom shall come into power, Messiah shall take unto Himself His great power and reign, His reign will not be for the purpose of personal aggrandizement. Messiah's Kingdom shall be under the whole heavens, as the bible declares, "He shall reign from sea to sea, and from the rivers to the ends of the earth." Under the sway of His kingdom and its righteous arrangements, every feature of the blessing will be brought out. Earth will become a Paradise, the wilderness shall blossom as the rose, the solitary place shall be glad, the streams shall break forth from the desert, ignorance and superstition shall flee away. The sun of righteousness shall arise with healing in his beams." All shall be brought to a knowledge of the truth.

MESSIAH'S KINGDOM THEOCRATIC.

We might, dear friends, rightly say that a republican government, a government of the people by the people is the noblest of all. If all men were perfect and all the conditions were perfect it surely would be ideal. Indeed, I understand the bible to teach that a republic will be the ultimate form of human government after Messiah's reign shall have brought the willing and obedient of humanity to perfection, and the earth to a paradise. But Messiah's kingdom will not be a republic, it will be a theocracy—a Divine will of government. Right will be the law and every transgression will be punished in proportion to the wilfulness of the transgressor until all shall learn righteousness from the least to the greatest, until all the willing and obedient shall have been gradually uplifted and strengthened mentally, morally, physically, and shall have attained perfection.

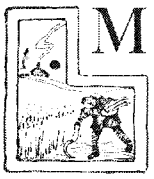
Of this glorious kingdom of Messiah which is to accomplish so much for mankind Saint Peter tells us, saying, "Times of refreshing shall come from the presence of the Lord and He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution which God hath spoken by the mouth of all his holy prophets." Saint Paul gives us the particulars of this in a few words, saying of Messiah: "He must reign until He shall have put all enemies under His feet." "The last enemy that shall be destroyed is death." He proceeds to tell us that after Messiah shall have thus conquered sin and death and shall thus have released mankind from death and brought them, the willing and obedient, back into full accord with the Almighty, then the Messianic Kingdom will cease, because Messiah will deliver up the Kingdom to God, even the Father that He may be all in all.

While I am glad to find this glorious outlook for the world clearly set forth in the bible, I am glad, also, of another feature in the Divine plan. I am glad that the Kingdom has not yet begun. I am glad that you and I and all of God's consecrated people have the invitation to become associates in that glorious reign of righteousness—actively associated as joint-heirs with our Lord Jesus Christ as coworkers with Him for that thousand years of His Messianic reign for the overthrow of death and the deliverance of humanity.

SOLDIERS OF THE CROSS.

But there are conditions upon which we may reign with Messiah—upon which we may be accounted worthy of membership in that Bride class, His companions in glory. We all know these. We are called to suffer with Him as good soldiers, enduring the cross, despising the shame. We are called to fight a good fight now under the standard of Jesus, as soldiers under Him, the Captain of our salvation. We are called to endure hardness for His sake, for the truth's sake, for righteousness' sake, for the sake of those who need our assistance. My exhortation to you is that those of you who have not yet enlisted under the banner of Jesus the Son of God should do so at once and that with the full understanding that the terms of our enlistment are: "Be thou faithful unto death, and I will give thee a crown of life," and to those who hear me who have already enlisted, as I have done, under the banner of Jesus, I quote the Master's words, "Be of good courage, greater is He who is on our part than all that could be against us." A little while and our battling against sin, selfishness, meanness and the adversary will all be ended, and if faithful we shall receive the crown of life, which fadeth not away, which God hath in reservation for them that love Him.

THE BIBLE FROM A MERCHANT'S STANDPOINT.



MR. E. W. V. KUEHN was selected by the International Bible Students' Association as one of the seven gentlemen to make a tour of the world and to give a report on foreign missions. For years Mr. Kuehn has been a contributor to Christian missions and it was partly on this account, and partly because the views of a keen business man were desired, that he was chosen. He said:

I am not a sermonizer, I am a business man. But I find in the bible matters which deeply interest me—especially so since I came into contact with Pastor Russell's books. A Christian from youth, the son of Christian parents, I always reverenced the bible, but only quite recently have I learned to love it, and to know of the wonderful plan of God which it contains. I am not to discuss all the features of the Divine plan. We have already today heard much that has been deeply interesting to us. I am merely to supplement what you have already heard with some remarks respecting God's word from a business standpoint.

A business standpoint necessarily means standpoint of profit and loss. Every business man purposes a gain, a profit, otherwise he would go out of business. Although the Great Teacher said, "What shall it profit a man if he gain the whole world and lose his own soul" (his own life, his own being), nevertheless, I believe that the profit and loss account with the religion of the bible has not had sufficient consideration from the majority of us in the past.

PEARL OF GREAT VALUE.

I remind you of Jesus' words to the effect that the kingdom of Heaven is likened unto a merchant man seeking goodly pearls, who found one of great value, and went and sold everything he possessed and bought that pearl. The pearl was for sale, the price upon it was fixed, he took no advantages of the seller. The two points of the parable are (1) The great value of the pearl and, (2) That it was cheap to the man who purchased it, although it cost him everything he had.

This is the proposition which the bible sets before us. You and I are seeking the best there is in life. We have something to invest a certain amount of money, a certain amount of influence, a certain amount of time, a certain amount of talent; these are our capital. We are desirous of using these most wisely, most advantageously, most judiciously. Various matters present themselves as investments and the question is, which will be the best investment that you can make with your capital, and that I can make with mine? To illustrate: In this community there are some who have said, we will invest in a newspaper enterprise, because this will give us not only comfortable remuneration, but influence and power amongst our neighbors, and the opportunity for much good and proving ourselves honorable citizens and useful ones. Other have said, we will go into this or that line of merchandise. We will serve the public and incidentally we will reap our reward of public confidence, business prosperity and the comforts of this life. Others have said, we will enter the military service, we will be faithful soldiers and win honors and spurs, and a good name amongst our fellows and by our patriotism we will be an example to posterity. Others have said, we will be teachers and use time and influence for the assistance of the rising generation, helping them to qualify for the duties of life and to become useful citizens. Others have said, we will be Missionaries and Pastors, and help people along religious lines. All of these employments and ambitions leading up to them are laudable. Every man should have an ambition and it should be not merely for self, but along generous lines, it should include his fellowmen.

But to which of these positions or services did the Great Teacher refer as the Pearl of Great Value, for which life and all we possess should be given. They are all honorable as we have set them forth. How shall we decide? The bible answer is that while all of these are pearls of a certain value, none of these is the Pearl Of Great Value. The Pearl Of Great Value is the Kingdom. For it we may sell all that we possess of every kind to purchase it, to become possessors of it. No man, however, gives all that he has to his profession as a physician, teacher, business man or a soldier. There are limitations. It would not be wise to sacrifice life for business, nor for honor, nor for any earthly project. Life is too precious for that. But when we come to see the Pearl of Great Price, the Kingdom, we realize that it will be cheap

and desirable at any cost—even life itself and health and strength—even though it cost us every cent that we possess and every power of mind and body. This is the suggestion of the Great Teacher as to the value of the Kingdom.

HOW PAUL VALUED IT.

It was in respect to this same Pearl of Great Price, the Kingdom, that St. Paul declared that he counted all other things, great and small, of an earthly kind, as "loss and dross." Yea, said he, "these are not worthy to be compared with the glory that shall be revealed in us"—the Kingdom glory. Nor was it an idle boast. God put him to the test and he showed his appreciation by the things which he endured, and by the willingness with which he endured them. Few young Jews had the same brilliant prospects as his. He was of a wealthy family, he had a splendid education for his day, he had wonderful natural talent as a lawyer, he was a wonderful logician, and to back all this up, he was a Roman citizen, which of itself was worth a "great price." Like other men, he surely perceived the possibilities which lay before him in life, how prominent he might become, how he could surround himself with ease and comfort, the joys of a home and a family, the sensual pleasures of the world in general, and especially attain a good name amongst men, which is rather to be chosen than great riches, but with every prospect, also, of adding great riches to those which he had already inherited. These things were before him for a time, until in God's providence he caught a glimpse of the "Pearl of Great Price." Once having seen it, all other things lost their value in his estimation. He gladly convenanted with God to give up everything that he might become the possessor of the Pearl of Great Value.

And how faithful he was the New Testament abundantly testifies. He gave his all, he gave it freely, he gave it gladly, he gave it joyfully. So high was his appreciation of the prize he was gaining that all he gave for it in the way of sacrifice, suffering, self-denial and misrepresentation, slander, poverty, imprisonment and death he counted to be but loss and dross in comparison with the riches of this inheritance, the Pearl of Great Price—the privilege of joint-heirship with Messiah in His glorious Kingdom.

THE PEARL IS THE KINGDOM.

What, then, is this pearl? The Great Teacher tells us that it is the Kingdom of Heaven! It is the Kingdom which God for ages has promised shall be established under the whole heavens for the blessing of all the families of the earth. It is variously styled: The Kingdom of God, the Kingdom of Christ, the Kingdom of Heaven. It signifies the rule, the government, the dominion. Particularly, it signifies to us the privilege of being joint-heirs with Messiah in that glorious reign of righteousness which He will establish as God's representative in the earth—the Kingdom which eventually shall overthrow all sin, which shall cause the knowledge of God to fill the whole earth, and which eventually will produce on earth the same blessed condition which prevails in heaven. It is the Kingdom referred to by Jesus when He told us to pray, "Thy Kingdom come, Thy will be done on earth as it is done in Heaven."

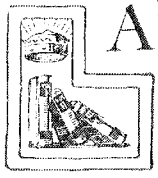
This Kingdom has not yet come. Satan is still the "Prince of this world." We are still under the reign of sin and death. The only work thus far accomplished is the redemptive work of Jesus finished at Calvary, and the further work of showing amongst men this Pearl of Great Price—the privilege of joint-heirship with Jesus in His Kingdom, and of permitting a limited number to purchase this Pearl of Great Price. It is offered to each one who is willing to give all that he has, whether that all be much or little. He can not have it for less. It is worth a thousand times more.

The Great Redeemer Himself was offered this Pearl by the Heavenly Father. Thus the apostle declared of Jesus, "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2.) And in harmony with the Divine plan Jesus, during the past nineteen centuries, has been offering a share with Himself in this Glorious Kingdom, to such as rightly value it and are willing to give all they have therefor. But the opportunity will not continue long. Very soon we believe this opportunity will cease, because the elect, predestinated number will have accepted, and thus the opportunity will cease.

But where the opportunity of the Church to gain the Great Prize ends, the opportunity for mankind in general to be blessed will begin. As soon as the Kingdom Class shall be completed and glorified, the Kingdom reign will begin, bringing light, knowledge, blessing and privilege to all the sons and daughters of Adam. "The Sun of Righteousness will arise with healing in his beams." But that Great Sun of righteousness is the Kingdom, and whoever would have a share in it must now purchase the same by walking in the footsteps of Jesus, who has set us an example that we should walk in His steps.

I am glad, my dear friends, to tell you that I for one have consecrated my little all to the Lord, and am planning to lay it down in His service as the days go by. I trust that many of you have done similarly, and that others, seeing the value of the prize, may at once go to the Lord and make a full consecration to Him, that they also may be counted in as members of His Bride, as members of the Kingdom Class. The gaining of this Kingdom, the sacrificing of our all to the Lord will mean the giving up of all earthly ambitions, but it will not necessarily mean the giving up of our earthly occupations, if these seem to be the ones by which we may best glorify God and serve His cause. You see, then, the difference between ambitions of a merchant or a physician, or a teacher, and the mere following of these in a secondary sense, not as our ambition, but as our labor in life. Thus Saint Paul, in giving up all for the prize, the Pearl, the Kingdom, on occasion became a tentmaker, working to supply the needs of himself and others, but tentmaking was no longer his ambition, no longer his aim or prize, but merely an incidental stepping stone in connection with his purchase of the great Pearl of the Kingdom. God grant that it may be so with you and me as we seek to purchase the Pearl of Great Price by the sacrifice of every earthly interest and ambition.

THE BIBLE FROM A DOCTOR'S STANDPOINT.



AMONG the members of the Missions Investigating Committee who visited Manila Sunday was Dr. L. W. Jones, a physician and surgeon of Chicago, who has traveled extensively in the interest of bible study, for he has found time amidst other duties to give considerable study to Holy Writ. He supplemented the remarks of the other members of the committee by giving a short address. His remarks were in substance as follows:

Ladies and Gentlemen:

I desire to briefly give you my views of the bible from the standpoint of a doctor. I have always been interested in the Scriptures, but not until some ten years ago did I come to see how reasonable and consistent the bible was, and how in harmony it was with what we ought to expect of a great being like the Almighty, whose attributes we have learned to recognize as Justice, Wisdom, Love and Power.

As doctors we go about from day to day, year in and year out endeavoring to relieve the poor world of its aches and pains. We use our best judgment and endeavors, bring to our assistance all the aids known to the medical and surgical world, but the best we can do is to palliate and give temporary relief, for death claims all sooner or later and we are helpless to withstand its reaping hand. Therefore, questions come to the mind of every thinking physician and surgeon: Why are all the aches, pains, sickness, death and sorrow? Has this condition of things always existed? If not, when and how did it begin? Will it ever cease? If so, when and how? We realize that we can do very little this side of the grave, and so another question comes to us, Is there hope beyond the grave?

For answers to all of these questions we may study all the known sciences such as mathematics, astronomy, chemistry, geology, biology, etc., and study the histories of the world, but our search is in vain; they can tell us nothing. The only answers are found in that great "book of books"—the bible. It answers all questions and in a way that appeals to any unbiased and reasoning mind. We, therefore, turn to the bible for a little while this evening to be instructed therefrom.

HOW AND WHEN DID SICKNESS COME.

Turning to the Bible and citing such texts of Scripture as Genesis 2:7, Gen. 1:31, Deut. 32:4, Psalms 18:30 and Ezekiel 28:15, he declared that God created man perfect, in His own image and likeness, not in the image and likeness of a monkey, as our Evolutionist friends would have us believe. He further demonstrated from the Scriptures that the perfect man was placed in the perfect Garden of Eden, with

all the requisites necessary for his sustenance throughout all eternity, upon the one condition of obedience, that disobedience in God's sight is sin, and that God clearly stated that the penalty of sin is DEATH, and not something after death, such as eternal torment. (Gen. 2:17, Romans 6:23, James 1:15). In answer to the argument that might be brought to the effect that the soul cannot die, he stated that never in the chemical laboratory with any of the various analyses, or with the microscope having the highest power lens or with the scalpel in either the dissecting room or at the operating table has any scientist ever been able to discover that a man has a soul that could not die. He refuted the argument, by quoting Ezekiel 8:4, 20, Isa. 53:12, and Matthew 10:28. From these texts he showed that man is a soul, as are all breathing, sentient beings—not that man has a soul.

He then called attention to the fact that Adam did sin, he did not go into eternal torment, but he did die, and that as a result he brought the whole world into sin, condemnation and death, as shown in Gen. 5:5; Rom. 5:12, 18; 1 Cor. 15:21, 22. He then declared that the condition of death, instead of being a condition where a man was more alive (in heaven, hell or purgatory) than he was before he died, and where there was blazing fire, cursing and blasphemy, shrieks and groans, pains and sufferings and remorse, great activity and anxiety for friends who have not yet died; was a condition of extinction—oblivion, of darkness. (Job. 10:21); no remembrance (Psa. 6:5); place of silence (Psa. 115:17; land of forgetfulness (Psa. 88:11) where there is neither work nor device, wisdom nor knowledge (Eccl. 9:5, 10; Job. 14:21).

He further called attention to how the world is dying mentally, morally, and physically, as illustrated by all our insane asylums, hospitals, jails, work-houses and penitentiaries and stated that breathing your last breath was not all there is to death, but that death included all of the concomitant symptoms of the multitude of diseases with which mankind is afflicted.

He described all of the misery, sorrow, sickness, suffering and depravity that is about us, as being part of the awful curse that is upon mankind, stating that the world was practically one great, foul abscess as prophesied by the Prophet Isaiah, 1:6. Thus people estimated as twenty thousand million have come into the world through much pain and suffering, there have been twenty thousand million death-bed scenes, and twenty thousand million funerals. Thus mankind have been going down into the grave "sheol," "hades," the tomb, and are now dying at the rate of ninety thousand a day, without any hope so far as they themselves are concerned of stopping the dying process or of recovery of themselves from the death state, for the Scriptures state in Psalm 47:9, "None of them can by any means redeem his brother, nor give to God a ransom for him."

HOPE BEYOND THE GRAVE.

Dark as is the awful picture which he described, he stated that there is a silver lining to this dark cloud. The speaker then showed how God came to the rescue of mankind nearly two thousand years ago and provided a Great Physician who would be able to do for mankind all that we would like to do, but which we are unable to accomplish. He showed from John 3:16 that "God so loved the world that He gave His only begotten Son (The Great Physician) that whosoever believed in Him should not perish, but might have everlasting life." Also from 1 John 4:9 and Romans 5:8 he called atention to the fact that Jehovah God, instead of being a terrible tyrant and vengeful God, was a God of love and in the giving of His Son for us while we were yet sinners, He manifested His love as fully as He demonstrated His justice in carrying out the death penalty which He had pronounced upon Adam for his sin.

While on earth Jesus demonstrated the authenticity of His claims as the Great Physician by performnig many miracles while on earth, opening the eyes of the blind, curing the palsied, the lepers and many others, and even awakening the dead. These, he said, were but samples of the work the Great Physician would do in His due time. Eventually He would fulfill the oath-bound promise God made to Abraham, saying, "In thee and in thy seed will I bless all families of the earth," and the promise given by the angel at the birth of our Lord and Saviour when he said, "Behold, I bring you good tidings of great joy, which shall be unto ALL people.

THE CURSE OF DEATH DESTROYED.

But, he stated, in answer to the query, When and how will this all be accomplished, and why the delay since Jesus came, died and paid mans penalty, by going into death for him?—he stated that the Great Physician intends to have a whole corps of under physicians and nurses, and is now enlisting recruits for his hospital service. He showed that it requires time to find sufficient who are willing to enlist and undergo the training necessary for the great work of restoring all the mentally, morally and physically sick. He then showed how God went to the Jews to find enough who were willing to enlist under the banner of the Great Physician, who showed them that they must go through a similar course of training to that which He experienced, that they must be touched with the feelings of the infirmities of mankind, must become acquainted with all of their trials, temptations and besetting sins in order to properly deal with them in the due time. However, as shown from Romans 11:5, He found but a remnant, and the rest were blinded for a season, and God's favor has gone now for the past nineteen hundred years to the gentiles (Acts 15:14), "to take out of them a people for His name," called the "fulness of the Gentiles" (Romans 11:25). These have been taken out of every people, kindred, nation and tongue; Americans, Europeans, Chinese, Japanese, Indians—from all nations. Why? In order that no person who ever lived will be able to state that his condition is such that none can sympathize with him or understand his disease. There will be some from amongst all of these under-physicians to the Great Physician who will have gone through similar experiences, mentally, morally and physically.

THE RESURRECTION NEAR.

The bible shows that this full number of recruits has nearly been filled, that they have been tested and glorified on the Divine plane with the Great Physician, and that just as soon as the last few have finished their training and qualified, then they, too, will be changed in a moment, in the twinkling of an eye, and be with the Great Physician. This means the blindness upon the Jews, God's originally chosen people, will be removed, and the Apostle Paul tells in Romans 11:15 that it will mean the resurrection of the dead.

Jesus also declared that "All in their graves shall hear the voice of the Son of Man and come forth." Paul further attests this in Acts 24:15, that "There shall be a resurrection of both the just and the unjust." Thus is shown that All, both just and unjust are dead, and Jesus said in John 3:13, "No man hath ascended into heaven." Not even David, the man after God's own heart, went to heaven, as said the Apostle Peter, Acts 2:34.

THE JUDGMENT DAY.

Then, said the speaker, will begin the great judgment day of a thousand years, when those on earth will be cured of all their troubles, physical, mental and moral, and also those under the earth. The world's great hospital will be in full operation for the next thousand years blessing all the willing and obedient, at the hands of the Great Physician and His under-physicians. The work will be done by pro-

Chinese Boys, Chow Chow

cesses of testing, trial and judgments or disciplines. The time is spoken of when the "highway of holiness" shall be opened up, on which all the redeemed may walk, step by step, to the perfection once enjoyed by father Adam when fresh from the Creator's hands. (Isa. 35:10.)

PROPHECY FULFILLED.

The speaker declared that then would be fulfilled the prophesies spoken by the mouths of all God's holy prophets. (Acts 3:19-21) Quoting a few, such as Isaiah 61:1-3, Isa. 35:5-6, "Then the eyes of the blind shall be opened, and the ears of the dead shall be unstopped, the lame man shall leap as an hart and the tongue of the dumb shall sing." "In that day none shall say I am sick." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." And there shall be no more curse." (Rev. 21:4, 22:3.)

Thus, my friends, the bible gives the only answer to the many questions that have arisen in our minds. God has permitted all of this trouble in order that man may learn the great lesson of the exceeding sinfulness of sin, so that through all eternity they may live here on this restored earth in peace and happiness, and serve their God from the standpoint of love.

The speaker declared that the reverent study of the bible was the grandest study of all the sciences, the study which "addeth wisdom to the wise and maketh wise the simple." He urged that all Christians throw away their creeds and unite upon the study of the bible. He stated the greatest helps to bible study had come from studying the wonderful writings of Pastor Russell, the speaker of the afternoon.

WE then returned to the Army and Navy Club for meals and for rest, and I can assure you this was greatly appreciated, for here we got some American cooking which tasted "like mother used to cook." We had been eating food cooked by Japanese and Chinese. Here at the Club we had opportunity of meeting many of the officers of the Army and some of the Governors and Judges of the Island Provinces. Through all of these men whom we met and our travels about the Island we learned a great deal about the conditions there. So at this point of my letter I want to say that I am proud of the United States in what she has done for the Philippinos and the country. It is some-

Barbers at Work at the Roadside

Queen's Road West, Hong Kong

thing marvelous and in such decided contrast with the way the European countries have done with their colonies. Here we saw improvements on every hand and the people being educated, lifted up and civilized, while in other countries they have been kept in subjection. They have free compulsory education, and of the original 1,000 teachers taken over from the United States, 800 still remain, and these are supplemented by 8,000 native teachers; and besides the schools they now have, arrangements are now under way for 400 more to be put up at once, as the present accommodations are inadequate for the needs of the people, who are waking up to their privileges. It is now necessary to have half day sessions, one set of pupils coming in the morning and the other half attending in the afternoon. Then I want to speak a word for the personnel of the officers and men that our Government has sent out there. I never saw better specimens of men, far superior to what I had expected to find. Uncle Sam has done more in the last ten years with his gunboats and soldiers for the civilization of the Philippinos than Missionaries could have done in a hundred years. Now is the time for the truth to gain an entrance and the natives are hungry to read. Announcement was made at the meetings that free literature would be sent to any who would write their names and address on slips of paper. Several hundred slips were handed in.

MEETINGS AT HONG KONG, CHINA.

We left Manila Monday afternoon, and were told to hurry and get aboard our ship, which was at anchor out in the harbor, so at three o'clock we went in what they told us was the last launch. However, we found they had an immense cargo of hemp to load, 4,000 bales, each weighing 260 pounds. This took them until after eleven o'clock at night to load, so it was nearly midnight when we lifted anchor. We had a very quiet sea all the way to Hong Kong, arriving there on the 18th.

In our absence arrangements had been made for Brother Russell to address a gathering of Chinese Christians in the City Hall that evening. We found about one hundred and fifty assembled, who paid close attention to all that was said, and wanted another meeting the next night. Brother Russell was scheduled to speak to English-speaking

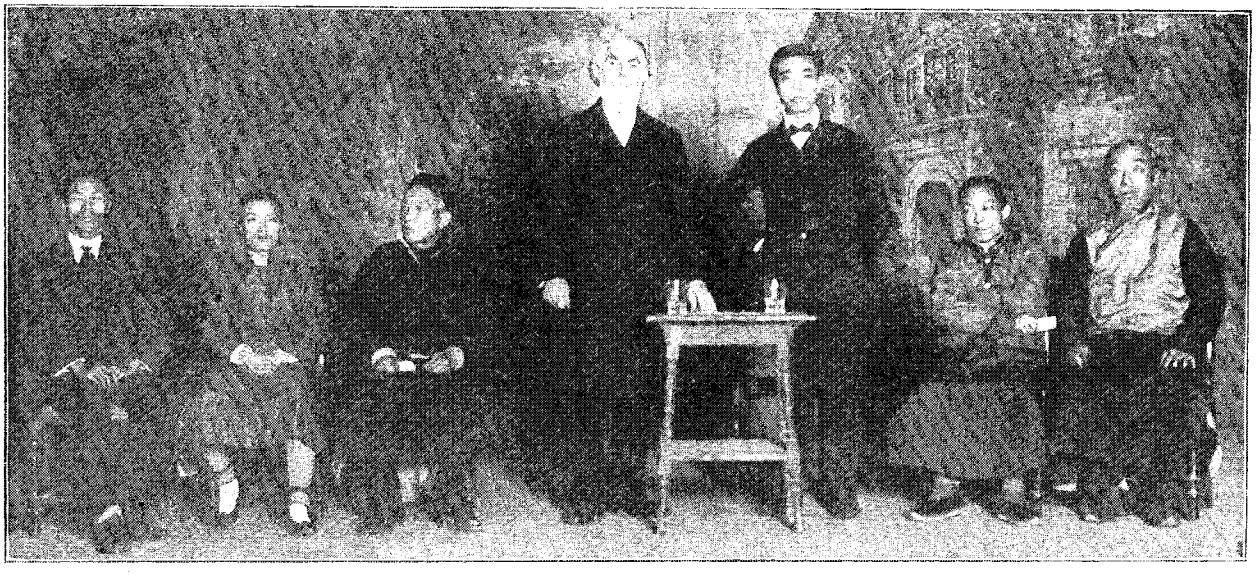
people the next day at four and nine o'clock. The only time, therefore, for another Chinese meeting was between those two meetings, so arrangements were accordingly made. All were greatly surprised to find nearly four hundred Chinese present, and they, too, gave close attention. Of course an interpreter was used at those meetings. Their language is the funniest ever. It sounds as though the speaker had a hot potato in his mouth and at the same time was troubled with cleft-palate and had a bad cold. They wanted more meetings, but those could not be supplied. They also want literature, and this they will be able to have soon, as arrangements were made for some to be printed; also for the first volume to be printed in Chinese. It seems that the Lord is turning from the white people and going to the natives in these various countries, similar to His turning from the Jews to the Gentiles at the first advent.

Regarding the meetings addressed by Pastor Russell while in Hong Kong, the South China *Press* wrote up the following:

Ultimately, said Pastor Russell, there would be a great manifestation, and then all would see that God's ways were wise and just and loving and altogether right, and that he was able to do according to His good pleasure not a God with good intentions but lacking in power, nor a God with bad intentions abusing His power, but a God with good intentions gradually working out all things according to the guidance of His own will. By Adam's sin all died; by the death of Jesus all were redeemed. All their creeds told them the dead were really more alive than they were alive, but the dead were really dead, and the hope of the dead was the resurrection of the dead, when there should be a glorious awakening.

Following the City Hall meeting Pastor Russell addressed between 300 and 400 Chinese.

Later in the evening there was a question meeting, when there was again a large attendance. Pastor Russell delivered a short address and afterwards answered various interrogations on points raised by his two addresses or such as perplexed his questioners. The meeting lasted till close on 11 o'clock.



Pastor Russell at Hong Kong

PASTOR RUSSELL.

TALKS ABOUT THE FUTURE STATE.

Big Meetings at the City Hall.

"Where are the dead?" asked Pastor Russell at the City Hall last evening, and in the course of an hour and a half he supplied an answer to the question. The Hall was crowded, many people having to be content with standing room, and throughout strict attention was given, the audience very evidently being given seriously to thinking.

The famous preacher is no sensationalist. A venerable looking gentleman, with white hair and white beard, he speaks with great earnestness in a clear voice in which the American twang is just to be traced, and an occasional flash of gentle humor lends point to an affective though unassuming platform style.

The Bible the speaker advanced as the one true basis of life, and he lamented that although all the denominations agree there is one God, one faith, one baptism, and one Church of the Living God, yet there should be such discrepancies as now exist. Where were these denominations authorized in the Bible? Nowhere, and the simplest and the best way for them all would be to throw aside all those creeds which had divided people into sections and come together on one platform with the Word of God.

They wanted to see what the Bible said about where the dead were. It said the dead know not anything; their sons come to honor and they know it not, to dishonor and they perceived it not. Why was it? Let the Bible answer again —because there was neither wisdom nor knowledge in Sheol. And was not Sheol hell? Yes, Sheol was hell, and all were going to the Bible hell, but the Bible hell was not a hell of torture. The Bible hell was the grave. If all were doomed to be eternally roasted it would not be just. It was time they got to the truth and rid themselves of a lot of rubbish of the dark ages.

IT is a very sad sight in China to see human beings doing the work of beasts of burden, and especially the women. There are many large buildings all the way up the sides of the high hills, almost mountains, and all the material for these buildings is carried by men and women up these hills. The material is put in two baskets hung on a pole which is carried across the shoulders. They will carry as high as fifty bricks, twenty-five on each side, and other things in proportion. The amount they carry in each basket is all I would care to lift with both hands. Some of the people are very, very poor, and in the interior, in the famine district, thousands are at the point of starvation, and that section of the country is just between the territory of the two sections at war with each other, and so is not under the rule of either faction of the government.

MONDAY, the 22nd. Well, we are on board ship again, headed for Singapore. Hong Kong is now a matter of history so far as our work is concerned. While there we came into close touch with the existing conditions and have a clear insight as to the results of missionary work activities of the past. Results were what we were looking for and not merely to interview missionaries, although our interviews with many missionaries indicated the condition of their minds as to the hope of converting the world, etc. The members of the committee which we left at Shanghai caught up with us just before we left Hong Kong and are now on board this ship with us. We were very glad to see them again, for our close fellowship for several weeks has brought us very

Human Beasts of Burden

near and dear to one another—like the members of a family, and when one or more is absent from the rest of the party, the rest miss them and their prayers are continually with them.

The same ship which brought them to us from Shanghai also brought nearly a dozen missionaries who had spent years in the interior of China, but the war and famine have driven them out and they are now on their return to their homeland, which I believe is Great Britain, at least that is the home of some of them.

Yesterday was an interesting day. At 10:45 there was divine service, conducted by an Episcopal minister, using the Church of England service. After thirty-five minutes of preliminaries, reading Scripture, singing hymns, prayers already printed, and responsive readings, he discoursed for thirteen minutes, using for a text the 38th verse of the 12th chapter of Matthew, where it speaks of a certain generation desiring a sign, but that they should have none, save the sign of Jonah. The sum of his talk was to get into the Church by baptism and there rest quietly, trusting implicitly for the final outcome, not inquiring into doctrines, etc. He used the illustration of a ship, and how we get into a ship, not knowing anything about the engines or charts and maps, but leave it all to the captain and officers. He failed to state, however, how we would know that the Episcopal Church was the right

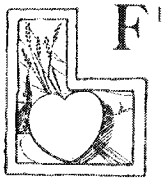
Watching the Waves

boat and how we should look upon the other churches or boats. There was little to satisfy a thinking or inquiring mind.

In the evening our party all went to another part of the ship to visit the missionaries, above mentioned.

Brother Russell was requested to give them a little talk, which he did from eight o'clock until ten o'clock, treating on the fall, ransom, restitution, resurrection, judgment and a lot of parables. They seem like an earnest band of men and women, and have certainly gone through a great deal and sacrificed much for what they think is the Lord's will. We trust something said may have a tendency to open their eyes and ears to the truth if it is the Lord's will.

STRAITS SETTLEMENTS.



FIVE days on the ocean from Hong Kong, passing the coast of French China, brings our party to Singapore, where the whole steamer traffic of the Orient passes in review. Here through passengers for Colombo only call for the day, with chance to visit the fine Botanic Gardens and lunch at one of the great hotels. Those bound to Java, or transferring to the steamer for Rangoon, disembark and have more time to inspect this most cosmopolitan city—beautiful in many parts and curious in all. Swarms of Chinese, black Madrassi and Tamils from India; Malays, Hindus, Javanese, Siamese, Cingalese, Afghans, Burmese and other strange races fill the streets.

SINGAPORE.

This is Thursday morning, January the 25th. We are now leaving Singapore for Penang, our next stop. Yesterday we arrived at Singapore early in the morning and found that our ship would lay over here all day and night. Some of us,

School at Singapore

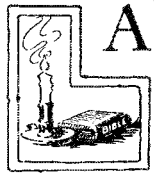
therefore, started out to see what could be done about a meeting. We had to go by faith, for we did not know a soul here. However, one thing led to another and finally we got into touch with the Chinese Anglo Mission School, a school which is under the supervision of the Methodist Church. We visited only the school for boys, which has over 1,200. We learned that there was a still larger school for the girls. It was my privilege to visit a number of the rooms. The scholars range in age from six to twenty-six years of age. The higher grades take up a good deal of high school work and also a business course in shorthand, typewriting, bookkeeping, etc. There is also considerable Bible study. Gradually while in the lower grades the prejudice against the Christian religion is broken down, and by the time the boys finish school they claim one-third of them are professed Christians, although not many join the churches. The boys are Chinese, Malay and Indian. We continue to hear splendid reports regarding the Chinese and their ability, trustworthiness, etc. It was very interesting to listen to them in school and to examine their written work. Their work would compare very favorably with that in our schools. I was especially impressed with one room containing about forty little tots of about six years old, nearly all Chinese. They started in school last November, only two months ago, at which time they did not know a word of English. The teacher had them recite for me three stories, Jack and Gill, and two others. They all recited together and I never heard a class anywhere speak more in unison than they, and pronounced their words well. Pastor Russell was invited to speak to the

school, so we got him up there at twelve o'clock, and the teachers gathered the scholars, especially the older ones, in the drill hall, and he spoke to about 300 for nearly an hour. He used a great deal of tact in his remarks and gave them much to think about. His address in brief was as follows:

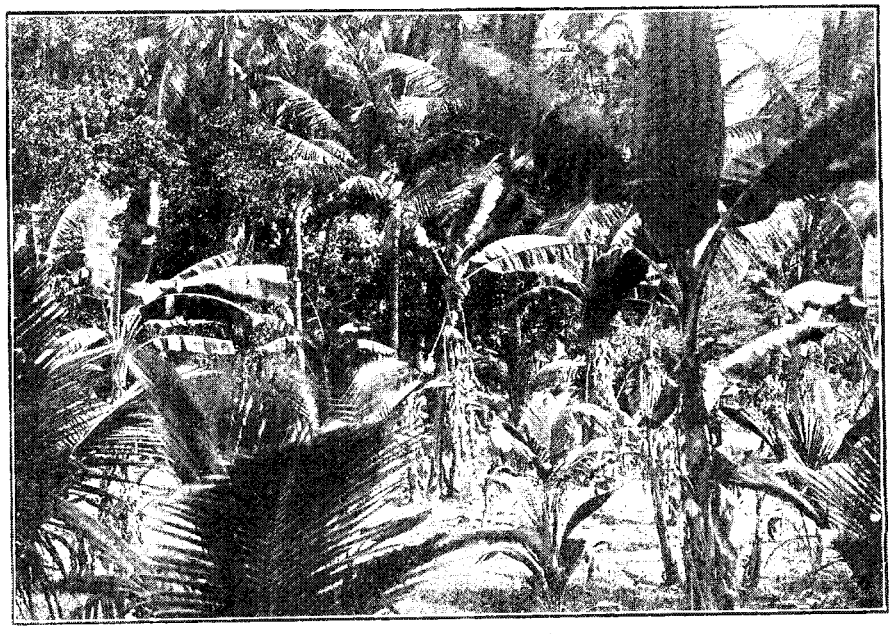
MEETING HELD IN METHODIST MISSIONARY SCHOOL, SINGAPORE, DURING NOON HOUR.

INTRODUCTION of Pastor Russell by one of the teachers: We are always very glad to have men come to us from other parts of the world. Today we have with us Pastor Russell, of Brooklyn, New York. I do not know what he has to say, but it will be something good. He spoke in China through an interpreter, but he will not have to do that here.

Pastor Russell: It affords me a great deal of pleasure to be here. I had a somewhat similar audience in Manila, and I thought as I looked over this audience and arrangement, how similar it was to that in the Philippine Islands. There, under the care of the United States Government, schooling is given great attention, and they tell us of the wonderful interest being aroused in the people of Manila and all through the Philippine Islands. One thousand teachers were brought over by the United States Government a short time ago, and now there are six thousand Philippine teachers also, so that you see the people of the Philippine Islands are hungry for education. We inquired whether or not they had compulsory education, and they answered, Oh, no, we cannot get the schools built fast enough! They tell us they are obliged to run two different sessions a day. They are building more schools, also. When I came here and looked over the school you have I was impressed that there was the same thought here of desiring to have education. Then while thinking about what I would say to you, a text of Scripture came to my mind. We believe that the Bible is God's Word, a revelation of what His purposes are; He tells us of matters that are going on. I will take that passage in the 12th chapter of Daniel, in the Old Testament. There God told Daniel in advance, 2,500 years ago, about our very day in which you and I are living. This is the circumstance—I believe you will all be interested in it, because it shows the fulfillment of that prophecy. God had told Daniel in advance certain things that would take place in respect to the Jews, and then added some other things that did not apply to the Jews, but to other nations, and Daniel was very anxious to know, and God said, through the angel, Go thy way, Daniel, for those things are closed up and sealed until the time of the end—not the end of time—you see there is a difference between those two thoughts, th end of time and the end of the age. So he explained what it would be like in the time of the end or the end of the age. So that those living in the end of one age might know when it was, and when was the beginning of another age. He pointed out that we are living in a different time, not only in Singapore, but everywhere. You see the electric cars running here, the telephone and the telegraph and steam trains, and you see that you are getting things in this land that we have in other lands. It is not very long since we had the first steamboat and the first tramcar, and not very long since we had the first electric car. These are all new in America and Europe and nearly as new as here in the Straits. Now all these things belong to this new age, and the Bible tells us that the time before us is to be still more wonderful than anything in the past. We are only on the verge of a more wonderful period than the world ever knew, and it is of that time that Daniel's prophecy tells us. (Brother Russell then talked to them for about an hour along the line of "The Signs of the Times," as elsewhere reported in this volume.)



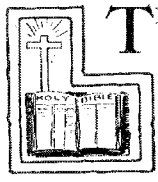
ABOUT eighty of the boys and a number of the teachers board in their boarding school. Brothers Kuehn, Margeson and myself were invited there for dinner, which invitation we accepted. It reminded us considerable of the Bethel dining room. We had an excelent opportunity of getting better acquainted with the teachers, who are a fine class of ladies and gentlemen—all Methodists. They seem earnest and sincere. That evening was the evening for the Epworth League to meet in the Wesley Methodist Church, and as Brother Russell had been asked, while at the school, at noon, to speak at the Epworth League meeting, we all went there after dinner. There were probably fifty all told, nearly all adults present. The minister in charge gave Brother Russell a splendid introduction, stating that he had heard of him through his home paper from England, which he received regularly each week, and whose sermons he was



Cocoanut and Plantain Trees

enjoying. Brother Russell then gave another masterly discourse on the Church, the high calling, etc., and the steps leading up to joint heirship with Christ, etc. I took down in shorthand quite a full synopsis of the discourse, which you may read as follows:

EVENING MEETING IN THE WESLEYAN M. E. CHURCH, SINGAPORE.



THE assistant pastor of the church introduced Pastor Russell by saying, "We have tonight a great privilege, Pastor Russell of London and Brooklyn Tabernacles is to speak to us. I have known of Pastor Russell for some time and have been reading his sermons, which are published each week in the paper I receive from my home in England. I do not know how to better introduce him than to read to you a clipping from the *London Graphic*, as follows:

"Pastor Russell, who for a number of years has been a frequent visitor to our shores, is about to become more permanently located in Great Britain. He has accepted the pastorate of the London Tabernacle, which is shown in the accompanying picture.

"The advent of Pastor Russell brings to this city and country a man of international reputation, who is known almost as well in Great Britain as he is in America. He has addressed immense audiences in the Royal Albert Hall, London, and in the most prominent provincial cities and towns, and is well known upon the Continent, where he has traveled and lectured extensively.

"He almost always lectures under the auspices of the International Bible Students' Association, which is very strong in Great Britain.

"It is a noteworthy coincidence that just at this time,

when England is bidding good-bye to one of its most prominent religious leaders, who is taking up a fresh field of activity in the New World, that Pastor Russell, who is reputed to be the most popular preacher in America, should become, almost simultaneously, prominently identified with religious effort in England. However, he retains his charge in New York, and will endeavor to make the voyage to America twice a year to look after the spiritual interests of the Brooklyn Tabernacle congregation."

Pastor Russell will now speak to us.

Pastor Russell: I am very pleased, dear friends, to be with you this evening, and am pleased to have the opportunity of congratulating you upon the work I see here in progress. I had the pleasure of meeting with your school today at the noon hour and am pleased to see the practical way in which you are trying to help the people of this vicinity with better ideas with respect to civilization, and God, and to help them in their present and eternal welfare. I am sure, however, that you may have some discouraging features here, as are found elsewhere, so as I thought about a text several came to my mind. I will take them all and condense as much as possible, but this one specially came before my mind. Hebrews the 10th chapter, verse 35, "Cast not away, therefore, your confidence, which hath great recompense of reward."

It semes to be a part of the Divine arrangement that God's people should be required to exercise faith. The Apostle writes, "Without faith it is impossible to please God." And this matter of faith is one that is gradually developed in us. We grow in grace, we grow in knowledge, we grow in faith and obedience to the Lord. It is a matter of progress. In the matter of faith, I suppose you feel as the Apostle suggests, and that you will not cast away your confidence in the Lord. It might be very unsafe, dear friends, to have too much confidence in ourselves, but when we think of our great heavenly Father, let us have renewed confidence in Him. Let us remember what the prophet says in Isaiah 55:11, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." That has been a very great consolation to me during experiences when things were not so favorable, and other experiences that were favorable, to remember that God is at the helm in respect to all his own work, and that He is working and operating all things according to the counsel of his own will.

I am glad to address you from the standpoint of the Church of the one God. The hymn selected at the opening is very precious to me, "The Church's one foundation is Jesus Christ her Lord." And further that she in the Divine arrangement is to be the Bride of Christ, and is to be associated as co-worker with Him: hence it strikes me very favorably; it seems to me it is one song that all Christians should learn to sing. It may be that we are of different denominations, under different control, but in deed and in truth there is but the one Church of the living God, whose names are written in heaven. I am glad, dear brothers and sisters, to tell you that I hope and believe that I belong to that one Church, and it is my hope for you also that you belong to the same one Church. It is the one mentioned here in the hymn to which the Apostle refers in his letter to the Ephesians, "I have espoused you as a chaste virgin unto one husband, which is Christ." This was not only applicable to the Church at Corinth, but to all people in every age from that time to the present; we are all espoused to the Lord. This matter of espousal is one of the beautiful illustrations in which the Lord tells us of the very close relationship between Himself and His people—the thought is that of a true bride and true bridegroom. We could imagine, as the Scriptures tell us, that there have been failures in the Church to live up to their true privleges, because worldliness has come in, but let us think of it from the Apostle's standpoint of the true virgin class and endeavor to hold this position, and not seek to become contaminated with the spirit of the word, but to seek to have that meekness and purity of heart, which the Lord, the great Bridegroom, approves, and which alone will make us acceptable to Him when He comes to make up these chaste virgins, the Church of the Living God. And when we think of the virgin Church of Christ it calls to our mind, you remember, our Lord's expression in reference to His second coming, for I presume that all the Lord's people here in the Straits of Malay have before their minds the same thought, the Apostle enunciated, that we are all to look for our Lord as the great heavenly Bridegroom. If we are espoused to Him and are to have a share in the marriage with Him, we are necessarily interested in his second coming when He will receive us to Himself, and must have in mind that at His second coming the marriage will take place.

This leads to the thought that marriage was not the same amongst the Jews in the times of our Lord and Apostles as today. We have a very different ceremony. Now a contract is made and they come before some authority representative of the Lord and they make their acknowledgement and are pronounced husband and wife. But this was not the same at the time of our Lord. The custom was very different. What they did was to have an espousal which might last for perhaps a year, and during all that time of espousal the virgin was expected to retain her virginity, her purity, her loyalty to whom she was espoused. And so this was the Apostle's thought, when He said, I have espoused you, the Church at Corinth, as a chaste virgin, unto Christ. What do we mean by this espousal? Oh, we have entered into a contract, as did the Jews. They made the contract either with the Bride's brother, or her father, who represented her, and obligations were entered into by which it was determined what the bridegroom would give to the bride, and her obligations. So we have entered into a special contract with our heavenly Father. We have learned that through Him we are to have everlasting life, and He has given us this great honor of becoming the Bride of His Son and his heir and joint-heir with the Son. Of what? Oh, of all that He has and what He is to have. What is He to have? Oh, things that eye hath not seen, nor ear heard, neither has it entered into the heart of natural man, but God hath revealed them unto us by his Spirit.

Oh, how much love will He require? What tests will He have upon us if He would have us worthy? How much love does He require? Oh, a great deal, my dear brothers and sisters; a great deal of love is required! He has expended a great deal of love upon us, "He so loved us that He gave his only begotten Son, that whosoever believed on Him should not perish, but have everlasting life," And He was obedient, even to the death of the cross. Wherefore, God hath highly exalted Him, has given Him a name that is above every name, that at the name of Jesus every knee shall ultimately bow, not only on earth but the things of heaven. These are the things to which we may be made joint-heirs, "If so be that we suffer with Him that we may be also glorified together." But do you say the sufferings of Christ are linked in with that? Yes, it seems that the heavenly Father wishes to prove the degree of our love, for if we do not love much we will not be willing to suffer for the Truth and Christ's sake, and if we do love much we will be willing to suffer and endure hardness as good soldiers, and to count everything else as loss and dross that we might become a joint-heir, and be His Bride in the great work that He is to accomplish. It seems to me, my dear brothers and sisters, that this is a wonderful hope He has set before us. We who were children of wrath as others, and not worthy to be sons of God, He hath brought nigh, and has given us this invitation that we may become followers of God, that we may be children of God, that we may become the Bride of Christ. How wonderful it is! What does it imply? Suppose we should become the Bride of Christ, is there anything great attached to that? To the saints the various names given to God's people, whether Methodist saints, Episcopal saints, Roman Catholic saints, Congregational saints, or Baptist saints, does not matter, for the important feature is not the label, but the fact that they are saints and belong to Christ, and so the Apostle says in Gal. 3:29, "And if ye are Christ's, then are ye Abraham's seed and heirs according to the promise."

"If ye be Christ's," coming back to the statement when writing to the Corinthians. If you are espoused to Christ, if you belong to the chaste virgin Church, then what? Oh, it means so much, dear friends. How much? Why, said one, Brother Russell, I never thought it meant so very much. It means we will get heaven? Oh, yes. Like the angels? Yes, but more. How much more than angels will we have? Oh, well, we must take what God has said; God said that we shall be joint-heirs with Christ. The angels are not joint-heirs with Christ; they must all worship Him. It is different to be made a joint-heir with Christ and a worshipper—"Let all the angels of God worship Him." But there is a difference between the worship that will come to Christ from the angels and from mankind, and the special relationship that

will be between Christ and the Church. This is the particular thought that is given us in telling us that we are the espoused Church. So Jesus said, "He that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in His throne."

Then the Apostle goes on to tell us further that in our glorious resurrection change we shall be like Him and see Him as He is. How like Him, and what is He? The express image of the Father's person. Is He higher than angels. Far above angels. And we shall be like Him? Yes, and we will be far above principalities and angels. And all of this is implied in the statement, "Heirs of God and joint-heirs with Jesus Christ." It represents us as being on the same plane. It is like a joint stock company; all the members of that company have equal share. So that when we read we are to be joint-heirs with Christ, we are to share or participate with Him in all that He has. I remind you of what Saint Peter Said, "Wherefore are given unto us exceeding great and precious promises that by these (promises working in us, inspiring hope, giving courage, urging us to endeavor and bring to greater and greater faithfulness) we (the espoused Church) might become partakers of the divine nature." Now what do you think of that? Is it not too wonderful to believe? Higher than angels, cherubim and seraphim, still higher, to the plane of the divine nature, which will be the divine Father, the divine Son, and by and by the divine Bride, the Lamb's wife. Is it not too much to believe? Yes, if God did not make it so plain in His Word. No wonder Saint Paul calls it a high calling—this very high invitation which God has given us to be associated with His Son in all these wonderful things.

Now again, referring to Gal. 3:29, "If ye be Christ's." How much hangs on that word Christ! Not merely the first steps to be Christ's. If we take the first step, and if we come then to take the next step, and if we abide in Him, and if we shall by faithfulness come off conquerors, and more than conquerors, if all that is there (and never forget it), then what about the if? "If ye be Christ's then are ye Abraham's seed." Abraham's seed? Yes. I thought that was for the Jews. Well there are two seeds; the Jews are a part of that seed, but there is another, the spiritual seed, and we may be members of the spiritual seed. This espoused virgin of Church is invited to become the Bride of Christ in exactly the same way that Rebecca became the wife of Isaac. This is the Apostle's thought. There are two seeds, the first, the spiritual seed, is higher, then comes the earthly seed. So God said to Abraham, "Thy seed shall be as the stars of heaven (that is, Christ and the Church), and as the sands of the seashore" (the earthly seed). One is heavenly and the other is earthly. You and I could never be of the earthly seed because we have been invited to become the Bride of Christ and He is the heir of that Abrahamic seed. If ye be Christ's—if you are espoused to Him and make your calling and election sure, and become a member of the Bride of Christ, then you are Abraham's seed. Well, what of it? Oh, that seed of Abraham is the most wonderful promise in the Bible. everything in the Bible is about that seed of Abraham. I remind you of what the Apostle says of the matter in Hebrews 6th chapter, verses 18 and 19, where he is talking about this promise that God made to Abraham. God knew that it would be 3,500 years before it would be fulfilled. God not only promised Abraham these things, but He swore to them by two immutable things, that God could not change, that we might have strong consolation. It was not for Abraham's benefit, but it was necessary for us that God added his oath that we, the Gospel Church, might have strong consolation, we who have fled for refuge to lay hold upon the hope set before us, as an anchor to our souls, both sure and steadfast, which anchoreth within the vail, which Jesus has entered. What hope? This hope of becoming Abraham's seed; this hope that we might inherit those promises made to Abraham. What is it? My dear brethren, the fact that you are here and are deeply interested in this work shows that you are deeply interested in the promise; that all the families of the earth shall be blessed. That is why you are here, because you are interested in humanity, and you would like to carry the blessings of God to every creature, and God's promise to Abraham is eventually that all shall be blessed. Oh, but you say, Brother Russell, it is six thousand years and we hear by the statistics of Great Britain and the American government that there are twice as many heathen now as there were a century ago. Well, do not become discouraged and cast away your confidence. How shall we understand it? If there are twice as many heathen now as there were a century ago, in another century would not there be twice as many more? How can the Abrahamic promise be fulfilled? Just this way, my dear friends, when we see God's plan which is so wonderful and beautiful.

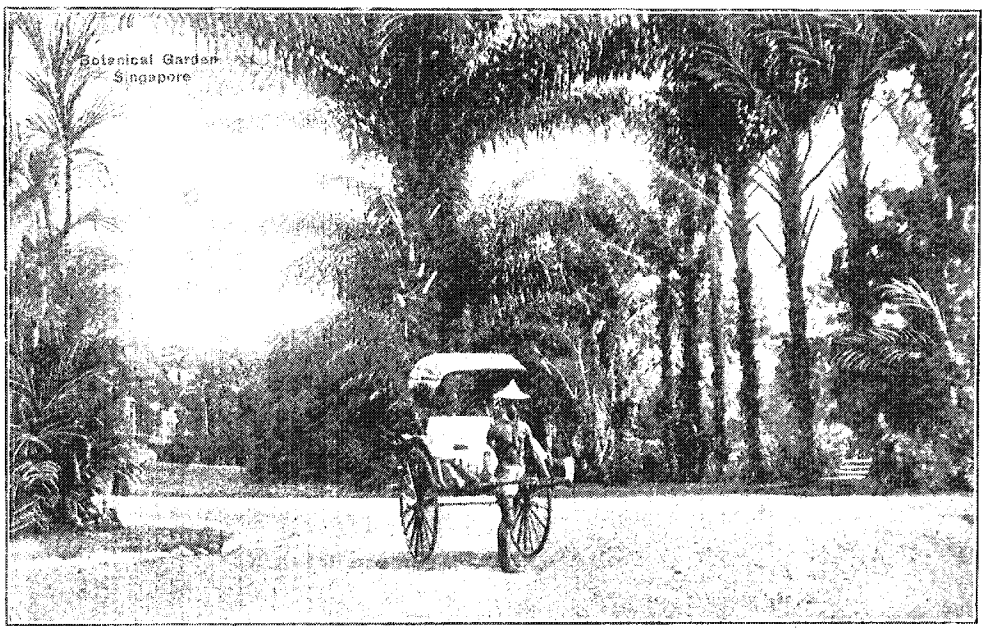
God has not yet finished this work of making up this seed of Abraham. He began it with Jesus, who is the Head, and we are the under-members. Jesus is the Bridegroom, but we are the espoused virgins, to be His Bride; but not until the whole Church is completed will the Seed of Abraham be complete. "If ye be Christ's, then are ye Abraham's seed." Now, if the Abrahamic seed is not completed we see a reason why all the families of the earth are not blessed. We are not to expect all the families of the earth to be blest until the Abrahamic seed is complete, and this is what God has been doing the past 1,800 years, selecting the seed, Jesus the Head and the Church His Body. "If ye are Christ's, then are ye Abraham's seed."

You remember when Jesus came, the first offer was given to the nation of Israel; they got all these opportunities. He told His disciples, "Go not into the way of the Gentiles and into the cities of the Samaritans enter ye not." And so you remember Saint Paul said to the Jews, It was necessary that the Gospel should be preached first to you, but it did not end with you; seeing you count yourselves unworthy, lo, we turn to the Gentiles. So God did take out some from the Jews, to be members of this spiritual Seed of Abraham. On Pentecost there were several thousand and the Holy Spirit adopted them into God's family, no longer belonging to the house of servants, as we read in Hebrews 3:5, 6: "And Moses verily was faithful in all his house as a servant for a testimony of those things which were to be spoken after; but Christ as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." We belong, you see, to the house of Sons—spiritual, not the natural seed. This spiritual seed God has been gathering during 1,800 years from all nations, and after being called they are to be proved, and tested, and found worthy. You know how it is, and I know. "Through much tribulation shall ye enter into the Kingdom." Every one of that class must endure trials. So if you and I have a share in it let us remember what the Lord said to the Apostle, Rejoice that you are counted worthy to suffer for His sake. It is just like a piece of money. If it did not seem right, you would say, that does not look right, does not look good, and you would test it with acid, to see if it was good. If it were copper you would not test it at all. You would not waste the acid. So with the trials of God's people, they are only put upon those who give at least an outward appearance of obedience. This experience is only preparing us for a glorious place in the Bride of Christ.

Another thing about this is the text of Brother Wesley, it is found in Revelation and reads, "And the spirit and the Bride say, Come, and let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." At one time we had not noticed the meaning of this text, but when we carefully investigate now we see that we as God's Church are merely espoused virgins; we are not the Bride yet; we are not the Bride until the marriage. We are espoused to Him as a Bride, and at the second coming He is to receive us to Himself, and the marriage of the Lamb will come. Then we will be the Bride. So you remember that our Lord in the parable represented that at his coming there would be a class, all virgins, some wise and some foolish. You and I want to be of the wise class, having our lamps trimmed, not merely the light of God's Word, but also oil in our vessels,—the Holy Spirit in our hearts,—so at the second coming of our Lord, whenever that time shall come, we may be ready with our lamps trimmed and burning, because none but the wise virgins shall go in. Will there be any more Brides? No. Only one Bride. No polygamy, just one Bride of Christ, and she will be His and the marriage will take place at the second coming, and the door will be shut. No one else will ever become of that Bride class. They will fail of that particular blessing which we have already seen is the most wonderful proposition that could be made before human minds, heirs of God and joint-heirs with Jesus Christ our Lord, to an inheritance incorruptible, undefiled, and which fadeth not away, but is reserved in heaven for you who have been kept by the power of God, ready to be revealed at the end of this

age—that will be the time. What kind of salvation then? Oh, the salvation of the first resurrection. His words are, Rev. 20:6, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." What, is the Bride going to reign with the Bridegroom a thousand years? That is what Jesus said, She shall sit with Him on his throne and reign with Him a thousand years, share His glory, honor, immortality, etc., in all the great work of his Messianic Kingdom. Now, don't you and I want to be members and prove faithful so that we who have been invited to be His Bride may be received to Himself? I am sure that we do, and so this text that we have been discussing has a wonderful force. The Spirit of the Bride were not saying Come at the time it was written; it is a future text. There is no Bride yet to say Come. Neither is there any river of water of life. Suppose some one should ask, where will you find the river of the water of life? My dear friends, there is none now, but God has promised it. Hear what Jesus said, "That water that I shall give him shall be in Him a well of water springing up unto everlasting life." You see it is a well spring, you have it in your heart if you have the begetting of the Holy Spirit, and I also in my heart. Some have the wells of water springing up, bubbling up. If we are faithful more and more each day this water of life is more and more precious to us. It is my own experience as the days go by that the water of life springing up is all the more precious. And where will this great river of the water of life come from? Let us go and see. It is all written how the Redeemer who is to be our Bridegroom, said in Revelation, Come hither, John, and I will show you the Bride, the Lamb's wife. That means, I will show you the Church, after her change, after the marriage has taken place, because now she is the virgin, espoused, then she will be the married wife. The marriage of the Lamb will come for his wife hath made herself ready. John turned and looked and he said, I beheld the New Jerusalem, etc., filled with the glory of God. That is a picture of the Church in glory, after the Church has been completed, and the marriage shall have taken place, pictured by the New Jerusalem; not literal golden streets, not literal walls. A city in symbol represents a Kingdom, and authority, and rule. God has promised that His Kingdom shall come as Jesus taught us to pray. How could we ever pray if we did not believe; but we are praying and striving in connection with this, that the Kingdom is to come and that it is to accomplish wonderful things, that God's will is to be done on earth even as it is done in heaven. What a wonderful change! Yes, it will be the Kingdom power. Under Him every knee shall bow and every tongue confess. All the blind eyes and all the deaf ears shall be opened, thank God! You and I have tried also to open some blind eyes and found ourselves totally unable to do so, for several years, because it was absolutely beyond our power. All we can do is not much; you are doing what you are doing, and I am doing what I am doing. Jesus said he that hath an ear to hear let him hear. We cannot make him hear. He that hath an ear—tell it not only with your lips but with your lives. Show forth the praises of Him who has called you out of darkness into his marvelous light. Not all have the hearing ears and the seeing eyes. The glorious time is coming when all the blind eyes shall be opened and all the deaf ears shall be unstopped and unto Him every knee shall bow and every tongue shall confess, and the glory of the Lord shall fill the whole earth.

What shall we be doing then, my dear brothers and sisters? Oh, we will be associated with Him in all that great missionary work. It is a blessed privilege, whether in a foreign country, or in a city, or in the home land, to do anything that we can now. But it will be grand that if we have the blessed privilege of service, and shall by and by have the privilege of lifting up the whole world. When the glorious Kingdom of Messiah shall be established, when we shall be reigning, that will be the time. Notice this statement, the New Jerusalem comes down out of heaven, from God, and then what? Note what John tells us about the New Jerusalem; it is the one Church that is pictured, which has twelve foundations, no more, no less; and in the twelve foundation stones were the names of the twelve Apostles of the Lamb. That is our Church, is it not? It surely is. It is the one for which all Christians pray, whose names are written in heaven, founded by the Lord Jesus Christ, whose primary teachers are Christ and the Apostles. That is our Church. Well, what about it? Listen: And John watched and saw from underneath the throne—not through the throne—a river of water of life, beautiful, clear as crystal, pure, clean truth, proceeding from under the throne. Where was it going? It goes outside the city itself. The city is the Church. Where is it going? Way out to the world. Then what? On either side of the banks of the river there were twelve manner of trees, and their leaves were for the healing of the heathen. What? Yes, and the leaves were for the healing of the people. What more? This water of life that flowed out is that of which the Bride said Come and take of the water of life freely. Oh, how wonderful it will be! Everybody will have a good chance to come. Are you not glad? I am. Oh, I am so glad that these poor people who have not yet heard will have such a glorious opportunity then, when the Spirit and the Bride shall say come. It will be with power. There will be a river of water of life then.



Botanical Garden, Singapore

But, Brother Russell, was not the spirit merely poured out on the handmaidens and servants at Pentecost and the same now? Why speak about the spirit in the world? That is a part of the prophecy of Joel. We did not notice how it read,—after those days, and in those days. We are in those days, in which God pours out his spirit upon his servants and his handmaidens, and if you and I are such we get a portion of it, and if we remain his servants we continue to have the Holy Spirit. And after those days then I will pour out my spirit upon all flesh. Not merely upon the servants and handmaidens. Now it is only for them, but after these days it will be upon all flesh.

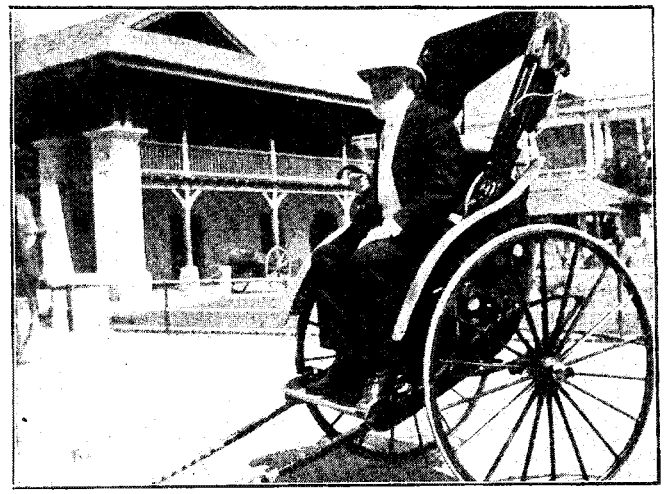
Come back to Gal. 3:29, "If ye are Christ's, then are ye Abraham's seed and heirs, according to the promise." What promise? The promise made to Abraham. What is the promise? It is this: Abraham, I intend to bless the world, not merely the Church. Abraham, I will tell you what I intend to do; that blessing to the world shall come through your seed. It has taken God all this time to get this seed of Abraham. If you belong to Christ you are heirs of that

promise. The world is to be blessed and it is to be by you and by me, if we are members of the Abrahamic seed. I tell you, my dear friends, I want to be a member of the Abrahamic seed, and an heir of God, and a joint-heir with Jesus Christ. I am glad every day I live of having the privilege of showing to those who have the eyes to see, the ears to hear, and the hearts to appreciate, about God's great plan. But when I look down upon the world in general and see the thousands of millions, and their hopeless condition unless God does something, and then to see that God has it all planned out and intends to do it all, and that you and I may have a share not only in the present missionary enterprises at home and abroad, but by and by, if faithful here, we will reign with Him, and if we are dead with Him we shall live with Him, I tell you there is something worth living for and enduring for. That is the pay that God gives us, the trials and difficulties now and testings of faith because He does not intend that any shall share that blessing in the future if not faithful now. But if we deny Him He also will deny us, and if we confess Him, and are loyal to Him, He will take pleasure in confessing us to the heavenly Father and the holy angels, and we shall be absolutely blameless when the Bridegroom will present the Bride to the Father.

In the 45th Psalm we read that She, the Church, is all glorious within: Oh, my dear brothers and sisters, within—in the heart. Without it is not always what we would like to be. But this Bride is all that she should be; she shall be brought in, in fine needlework. The gold represents the divine nature, the white linen represents the purity, and the needlework the beautiful outworkings of Christian character. The picture of the Scripture is that when we come to the Lord in our own imperfections we are not acceptable; but He gives us a wedding garment, without which we can never enter and become a member of the Bride class. We must have the justification by faith first. You cannot buy it; it is the gift of God through Christ, and it is represented in the fine linen of righteousness of the saints, to cover all our imperfections. "Blessed is the man whose sins are not imputed, whose sins are covered," figuratively, with this robe of Christ's righteousness. This robe has a stamping on it just the same as you would find if you go to some of your stores and get a pattern all stamped on it. Then you would need to take a needle and work out the pattern. The stamping has been given us in our Lord Jesus and we must work it out. The robe is free and the stamping is given us, but we must do the embroidery work. "Work out your own salvation with fear and trembling," for it is God that worketh in you to will and to do His good pleasure. It is more and more inspiring as the days go by.

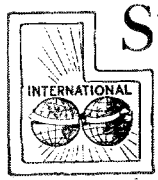
Assistant Pastor: Any other remarks would be entirely out of place, except to say that we appreciate the visit of Pastor Russell with us.

The closest attention was given and at the close they said they wished he was to remain longer, and that if we ever came this way again to be sure to look them up. They certainly have something to think about, which is logical, reasonable and Scriptural. Good results surely ought to come from our visit here. There was one missionary present from Java, and she was much interested and gladly received a tract at the close. Who knows that that may mean the start for further work in Java?

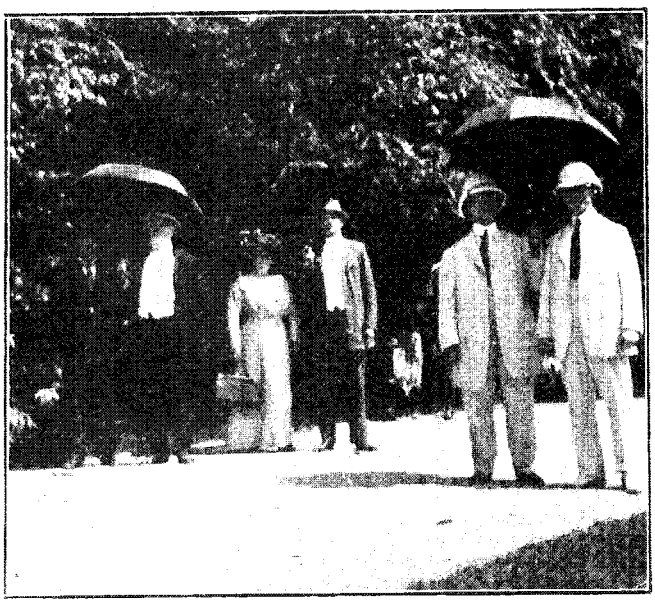


Pastor Russell Left by Riksha-man Who Was Afraid of Camera

Down here we are only about thirty miles from the equator. We expected to be a shadow or grease spot by this time, but to our surprise found it only about 85 degrees and a nice breeze blowing. However, the rays of the sun are very direct and it is necessary to wear one of their special topies or helmets, otherwise one is liable to experience bad effects from the sun. This is a very tropical country, as you may imagine. We took a ride out some distance in the country and saw rubber plantations, cocoa-nuts growing and all kinds of tropical vegetation.



SATURDAY, Jan. 27th. Well, we have just been doing the city of Penang, which is about two hundred miles on the way from Singapore to Colombo. It has been very hot here, at least 100, so that if you are having zero weather up there you can imagine that we notice some difference here. It is a thoroughly tropical place, and the inhabitants are Malay, Indian and Chinese, the latter predominating. It being Saturday the schools are closed, and as we are here but a few hours could not arrange for any meetings. Several of us took Jinrikshas and rode out to the home of the superintendent of the Methodist Mission Schools, which are branches of the schools we saw at Singapore. They have about 2,000 pupils in all, 200 of these being girls and the rest boys. We had a nice visit with the superintendent and his family and gathered considerable information. They are evidently doing good restitution work here. On our return we visited some large botanical gardens and here saw many tropical plants and trees, cocoanut, clove, cinnamon, acasia, and many, many others. Further along on our way we passed a large race track, and as Saturday afternoon is observed here as a holiday, we met all kinds, shapes and colors of people, wearing all kinds of clothing, and some of them not much of anything. It was the strangest sight I ever saw—it beat any Midway. It was a kleidoscopic phantasmagoria of miscellaneousness, and then some. The riksha men who pulled us about were Chinese and could not speak English, so we had a great time making them understand where we wanted them to go, and when we finally did get back to the boat we had our trouble in trying to settle with them. No matter how much you may pay them, they always want more. Although all business men speak very highly of the Chinese and have little use for the Japanese, my experience has been just the contrary, and the impression I got of the Japanese is still more favorable than that I have received of the other nations. We are still tied up to the dock and they are loading the cargo, which consists mostly of some kind of flour in bags and great blocks of tin, each block weighing about 75



In Botanical Gardens at Penang

pounds or more. It is said that two-thirds of the tin of the whole world is shipped from Penang. I will be glad when the ship starts up again so that we will get some breeze. We will probably pull out in about two hours.

There is a party of about ten returning misisonaries on board, but we cannot do anything with them, as they have ears, but they hear not; eyes, but they see not, and as we are not in the business at present of manufacturing eyes and ears, we have decided to leave them alone. Brother Russell gave them a splendid discourse last Sunday night, which ought to have done them good, and we thought possibly it would, but at Singapore they got hold of some tracts written against Millennial Dawn, and instead of using their own judgments in regard to what they themselves had heard from Brother Russell himself, they preferred to condemn the whole matter because of what they read in that little four-page sheet. We are glad that we can appropriate the passage to ourselves, which reads, "Blessed are your eyes and your ears that they see and hear." There is nothing like the Truth in the whole world.

Jan. 31. Well, this is early Wednesday morning, and we awoke to find the Island of Ceylon in sight, and we are due to land by noon, which is a day earlier than we had expected. Brother Driscoll is probably waiting for us. Since leaving Penang we have had a quiet time; the sea has been very smooth. We have been very busy, however, writing up matter to mail back from Colombo. The weather down here is not half as hot as we had expected, more like our June weather. We are now more than half way around, and are going down the hill, so to speak. Eight more weeks from today and we expect to land in New York.

There is nothing special to write about this morning. We are all well and are looking forward with considerable curiosity to our visit in India, which will be three weeks or more. We will have to purchase bedding to take along with us for use in both hotels and on the trains, as they do not supply any.

With much Christian love to all, I remain, as B4,

Yours in HIS service,

L. W. JONES, M. D.

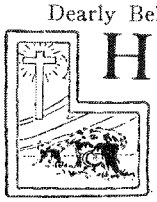
(Mailed at Colombo, Ceylon.)

LETTER 4.

"Bethel" Russell-Puram, Neyattinkara,
S. Travencore, India, Feb. 7, 1912.

To the Ecclesia at Chicago, Ill., U. S. A.

Dearly Beloved in the Lord:—



HERE we are at the above place, about as far from home as we could well be. This is the Society's headquarters in southern India. I am writing this in the new "Bethel," just finished the day before we arrived. The work here is in charge of Brother L. P. Devasahayam, but now known as Brother Davey. He is the brother many of you will remember having met at the Saratoga Convention. Then he was dressed in Oriental costume, with turban, etc. He had come to America some seven years before to study to be a missionary so as to return to India and instruct his people. Well, after studying for seven years in one of the Methodist colleges in Ohio he graduated an infidel, having no faith in the Bible. About that time some International Bible Students induced him to attend the convention at Saratoga, which he did, began to get back his faith in the Bible, went to Brooklyn, where he remained some time, studied the Bible diligently with the aid of "Millennial Dawn" (that terrible book), or "Studies in the Scriptures," as they are called. He is now a firm believer in the Bible as the revealed Word of God and has returned to India, and since that time has been actively engaged in preaching to large numbers of natives the unsearchable riches of God, and telling them of the wonderful Kingdom which God is about to establish, through which not only they, but also their forefathers (whom they have been taught have gone to a hell of torment), and all others will be blessed with an opportunity of returning to harmony with God. That was "good tidings" to them, for they had never heard anything like it in the past, and the more they hear the more they want to hear and they tell it abroad to every one they can find. As a result, great crowds have been coming to hear Brother Davey expound the gospel, and about thirty traveling workers are associated with him in the work. Of course, as might be expected, the preachers of the eternal torment gospel (?) do not like the advent of this pure light and considerable opposition has been the result. Nevertheless the work pushes on.

Well, I am getting ahead of my story, and must go back to Ceylon, where I mailed letter No. 3, and tell you what has transpired from that time to this. It will be impossible, however, to portray matters as vividly as I would like, because it is impossible to put down on paper all the sights, sounds, and odors which we experienced.

COLOMBO, CEYLON.

AS our great ship anchored in the harbor of Colombo many small boats full of people hovered around, waiting until the health officers should come on board and inspect the vessel and people who expected to land. We soon noticed in one of the boats the familiar figure of our dear brother, G. C. Driscoll, who had preceded our party several weeks. He, of course, had to wait his turn to come on board, the same as the others. Here he comes up the ladder now, dressed in the tropical garb worn by Europeans and Americans when in this hot country. It was the first time since last November that we had seen him, so it is needless to say that the greetings all around were very hearty. He had many interesting things to relate of his experiences along on the route.

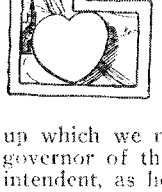
Bro. Driscoll Boarding Ship at Colombo

We then got in the small boats, which took us ashore, and went direct to our hotels, met some of the class of Bible Students there and then prepared for business. I will not go into details, but merely mention two meetings at Colombo and one out on Leper Island.

The meetings at Colombo were well attended, but mostly by Orientals, the whites as a rule being indifferent to the gospel message. Deep interest was manifested and many handed in their names for literature, so as to learn more about this glad message.

The city itself is quite modern in some respects, but here the customs and costumes, service at hotels, money, language, etc., is all different. We no sooner get accustomed to the manners, money, etc., in one place than we are obliged to begin all over in another.

LEPER ISLAND.



THE next thing of special interest about which I wish to tell you is a visit we paid to what is known as Leper Island. This is a place where the government of India has isolated about two hundred and ninety lepers, as there are that many there at this time. To reach the island we rode in carriages through the narrow, ill-smelling streets to the outskirts of the city, then walked some distance to a river, up which we must go for a short distance in a boat. The governor of the colony, Dr. R. Pestonjee, or medical superintendent, as he is also called, had kindly volunteered to us, through Brother Driscoll, the use of his boat and men to take us over to the island. Therefore, upon arrival at the river bank we saw a queer looking craft out in the stream. It consisted of two canoes, dug out of logs, about twelve or fourteen feet long and placed about ten feet apart, on which was built a platform having a canvas cabin built over it. It was quite a palatial affair for that section, and there were even several chairs for us within the cabin. The river was

so shallow that it could not come within fifty or a hundred feet of the shore. The crew, however, which consisted of two natives, wearing only breechcloths, waded ashore, made a seat of their hands and carried us, one by one, to the boat. As they carried Pastor Russell, I thought it too good a chance to miss, so took a snap-shot of him (picture). When we were all on board the natives pushed and paddled the craft up and across the stream, and soon we were tied up to the landing, where the water was deeper. As we ascended the steps we were met by the doctor himself, who gave us a hearty welcome.

Pastor Russell Speaking to Men Lepers

The doctor told us that the missionaries and preachers in Colombo had tried to influence him to not permit Pastor Russell to speak to the poor lepers. However, he paid no attention to them, and after showing us through the grounds, which are very beautiful, with houses and other buildings scattered here and there among the trees of various kinds, he then picked out a place where we could hold a service and gave instructions that any of the lepers, men or women, might come out and listen to the lecture. The men and women are segregated and never meet except on some such an occasion as this. Leprosy is a terrible disease, and we are very sorry for these poor creatures, but as they are so afflicted one can hardly see how they could be more comfortably situated than they are here. There are attendants to look after their wants, doctors and nurses to assist them; they have comfortable places in which to sleep and an abundance of food.

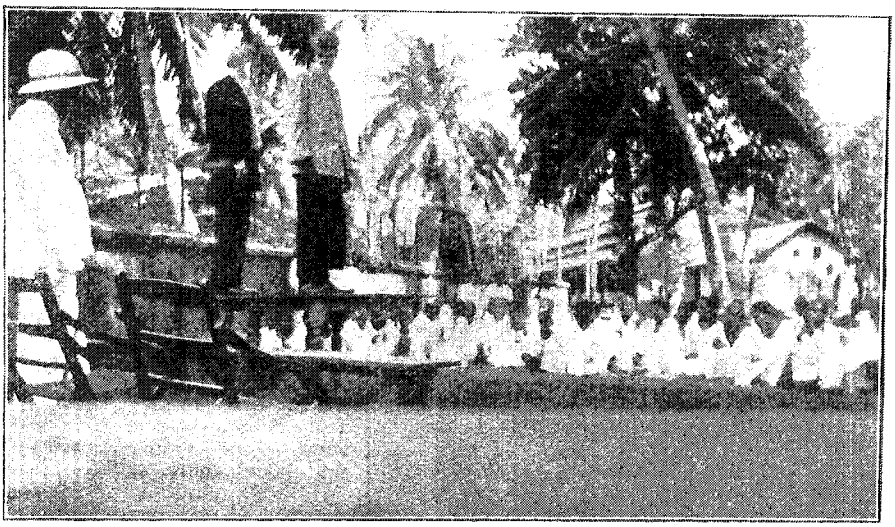
A table was soon put into commission under the trees as a platform, upon which stood Brother Russell and Brother Fieres, who acted as interpreter. (Picture.) The people were gathered around in a semi-circle, some squatting on the ground and others standing. Besides taking some snap-shot pictures I succeeded in taking down a shorthand synopsis of Brother Russell's remarks to the lepers, as follows:

BROTHER RUSSELL: I am very glad to be with you today. My heart goes out to you. I am glad to see such good provision made for you that you can be clean.

The disease of leprosy in the Bible is made a picture of sin. Not that only the lepers are sinners, but it is a type, or picture, or figure, of sin. It is a picture of sin because it cannot be cured. Only the power of God could cure leprosy, and just as the Bible teaches that only God can forgive and cleanse us from sin. All men are sinners, and all women are sinners, but God has made a gracious provision by which sinners may be forgiven. As yet He has only begun this great work. Those who specially believe in the Lord may have forgiveness of sin now. But God has a gracious provision in the future when He is going to blot out sin. That is a part of the Bible teaching that we had not noticed a short time ago. The Bible tells us that there is a glorious time of restitution coming. By the word restitution we mean, to restore, to bring back to perfection. Surely that is what is needed. You need not only to have your flesh restored, but to be otherwise restored. Not only you need to have restitution, but all the rest of us need restitution. Some of us have not the leprosy but have other diseases. The whole world is lying in sin and, therefore, the penalty of sin is upon the whole world. God did not place us in this imperfect condition in which we are now; it is not given to you to have the leprosy, and given to me to have some other disease. It is not God that brought death upon us, considering that this is the proper condition. The Bible tells us that all these sicknesses and dying are the result of sin. It was not because you did some sin before you were born that you were imperfect, and because I did something before I was born that I am imperfect. The Bible tells us that we were all born in sin. We ask where did the sin come from? The Bible says that the first man, Adam, our father, sinned. And when he sinned he brought the penalty of death upon him. But he was so perfect, so in the image of God, that it took him nine hundred and thirty years before he died. Then His children were born in sin and so his race gradually deteriorated because of sin. This is the penalty for sin; not that God said that we should have a life of sorrow and trouble and then at death go to a purgatory of torment. We made a mistake in reading our Bible. And just so the Buddhists and the Shintoists and the Brahmists are finding that they made mistakes in the past. But the Bible shows us that God is a god of love. A god of love would not provide eternal torment or even provide purgatory for us. Because God is love, therefore He loves all mankind, because they are all His creatures. Of course He loves the saintly ones best. But the Bible tells us that most of the people are unsaintly, because they do not know God. The Bible says that after a certain number of people have been born into the world, and a certain amount of experience has been had, that God intends to wipe out all sin. And when sin is wiped out it will mean the wiping out of all the pain, sickness and dying. God proposes to give everlasting life to as many as will come back into harmony with Him.

Carrying Us to River Boat

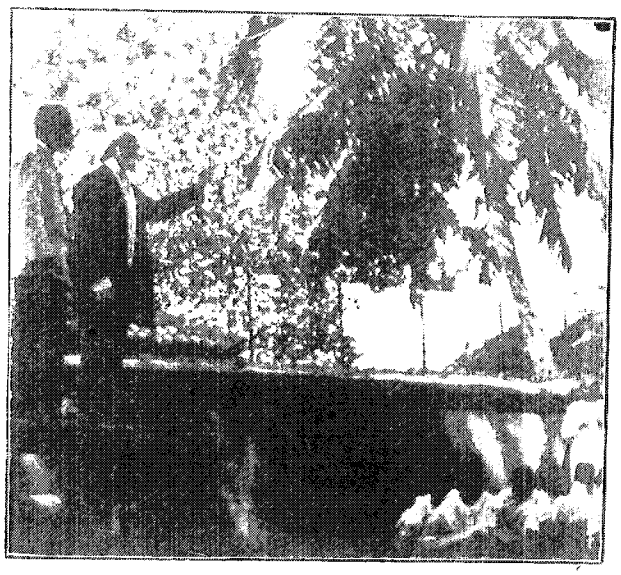
The Bible tells about two different salvations. The principle salvation is for the saintly ones now. They in the resurrection will be changed and made like unto the angels, spirit beings, holy. Now we would all like to be saintly and



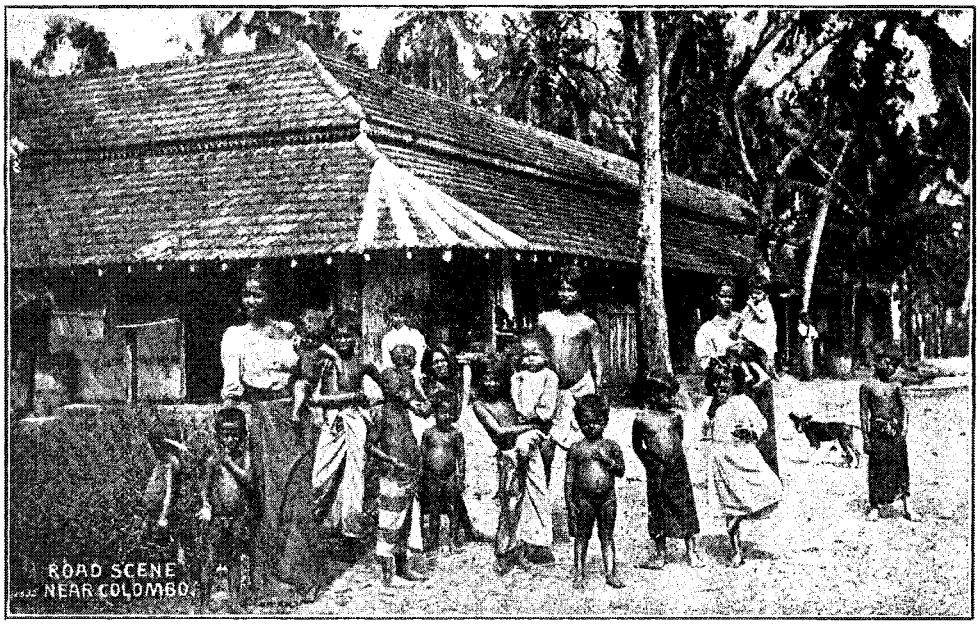
Pastor Russell Speaking to Women Lepers

like to get that great blessing. But we would not have very much hope for the people of India and Europe and China; we could not hope that many of them would become saintly. So, if only the saintly are going to be saved nearly everybody is going to be lost. God shows us, though, that He is going to have a different plan for that. Then all the saintly ones will be gathered, we believe, very soon. The saintly ones will be what the Bible calls the Bride Class. They will be associated with Jesus in the great work which He will do then. The Bible tells us that Jesus is shortly to set up his Kingdom. That Kingdom is to bless all the world of mankind, everybody. Now that Kingdom is just waiting until the saintly company is complete. Then the blessing will begin to come to the whole world. All the lepers will be healed, all the blind eyes will be opened, all the deaf ears will be unstopped, all the sick will be healed, and in due time gradually all the dead will be raised; but they will not come back to the earth in the present condition. The Bible tells us that the earth is to be made wonderfully beautiful and wonderfully fruitful, and the earth is to become the paradise to the world of mankind. And all mankind may thus come up to full perfection. By perfection we mean that condition in which Adam was created. Adam was never an angel, and never lived in Heaven; he never lost Heaven, never lost an angelic station. He was a perfect man, had a perfect home, and was an earthly being. He was a great king; he had control over all the earth; and so God says in the Bible that He gave Adam whole control of the whole earth, over the beasts of the field, over the fowl of the air and the fish in the sea; all were in subjection to him. But he sinned and came under the sentence of death. And he began to lose all this and became mentally imperfect; so that today some are insane altogether; and he became sick in body, and today very few people live to be more than one hundred years old. But when mankind is brought back he will be brought back to perfection. This is called restitution in the Bible. He will restore them again to that which they were. This is what Christ has come to do. At his first advent He came to pay man's penalty. What penalty did he pay? Did he go to purgatory? No, no. Purgatory was not the penalty. Did Jesus go to eternal torment for us? No, no. Why not? Because this was not the penalty. What was the penalty for sin? Hear what the Bible says, "The soul that sinneth it shall die." "The wages of sin is death." Hear Saint Paul's words, By one man's disobedience sin entered into the world, and death as the penalty of sin, and thus death passed upon all men, because all men are sinners. So you see the reason we are all dying is because we are not fit to live. God is pleased to have perfect beings live. God does not wish to give everlasting life to sinners and those who love sin. God does not propose that imperfect people shall have everlasting life. Therefore, this plan that God has made is, first, that Christ should die for our sins, the very penalty that God pronounced against Adam and all his race. Now Christ died for our sins—"Jesus Christ, by the grace of God, tasted death for every man," the Scriptures say. And the great outcome is to be the giving of life to everybody and the healing of sickness. So the Bible says that Jesus will reign for a thousand years to bless all mankind. He will bless the world in different ways. He will bless the minds of the world, take away the ignorance, superstition and blindness. Here we are in Ceylon, near India, with perhaps several hundred religions. Why so many religions? Because we are ignorant. Because we do not know the Truth, and God proposes that during Christ's reign of a thousand years ignorance will be wiped away. So the Bible says that the light of the knowledge of the glorious God shall fill the whole earth. "The sun of righteousness will arise with healing in his beams" to scatter all the darkness, ignorance, superstition, and bring in the true light. The Bible says that we have been in darkness during all these six thousand years. Not merely the people in India have been in darkness, but the people in Europe, America and everywhere have been in darkness, too. There is what the Bible says: "Darkness covers the earth and gross darkness the heathen." Some have it darker and some not so dark, though they are all in darkness; but when the time comes God's Kingdom will be set up and all darkness will disappear. Why does God delay? The Bible represents that God is not slow in this matter. The Bible tells us that God has a great week of seven days and six of these great days in which he permitted sin, trouble and labor, are past, but now comes the great seventh or Sabbath day. These great days are thousand year days. So the Bible says, "A day with the Lord is as a thousand years." We have just come to the beginning of the great seventh day, and it is because we are in the morning of this great seventh day that we are getting so many blessings.

Do you notice how many great blessings have come during the past century? Steam railroads, steamboats, electric fans, and electric lights, and all the blessings of our day, have come during the last century. Only eighty years ago there was not a single railroad in the world. But here we are now with railroads everywhere. These things are all getting ready for the great time of Christ's reign. They are all a part of the plan for the blessing of all the families of the earth. And it is in line with this now that the terrible darkness is fleeing away—our misunderstanding of God, our misunderstanding of the Bible. The true light is beginning to shine into our minds, into our hearts. Buddhists and Brahmins, and Christians, and Mohammedans, are all finding that we had things that were wrong. All true people are glad to get rid of their ignorance and their wrong. As we get rid of our errors we begin to see more and more of the



Pastor Russell on Leper Island



glorious character of our God. The angels are not sinning, and the angels are not dying, and the angels have no hospitals, and the angels have no lepers, and the angels have no consumption, because they are in harmony with God. Man has all the sickness, and sorrow, and pain because he is our of harmony with God. We all see that we could not help ourselves. You and I might do a little bit to help one another and ourselves, but very little. We cannot lift ourselves out of sickness, pain and imperfection. The Bible tells us that God looked down from his holy habitation to behold the sinful condition of man, and beheld and heard the groanings of the prisoners. We are all prisoners, we are all in slavery to sin. We are all enslaved to sickness and death. We can do something to help one another and we try to do so; we have medicine for the mind, and we have medicine for the body, and we have medicine for the heart, but we cannot get rid of sin. It is like leprosy, it cannot be cured. But now when the Scriptures say that God looked down and beheld our condition, prisoners of sin and death, what does He say He did? Does the Bible say that God was indifferent, and that he did not care for those millions of people? Oh, no! God sympathizes with us. We read this in the Bible: He beheld that there was no eye that could see, no arm that could deliver man from sin and death, and so God provided Jesus. And what must He do? Oh, He will set up this glorious kingdom which will help all mankind. The healing of the sick and the blind at his first advent were only samples of what He will do for all mankind. But before He could do this something else must be done. The death sentence that was against us must be paid, not a purgatory sentence, not an eternal torment sentence, but a death sentence; a death sentence that carries with it sickness, sorrow, pain and suffering. Now Jesus has done this part of the work. He paid the penalty. He died the just for the unjust. The Bible says, He tasted death for every man. The Bible says that, As by one man sin entered into the world, so by the death of another man, Jesus, sin is to be canceled. The Bible says that as by a man (Adam) came death, even so through Jesus will come the resurrection of the dead. So then we are waiting now for the Kingdom of Christ. He has paid the penalty, but something must be done first before He sets up His Kingdom. And this is to gather the saintly few, some from Ceylon, some from India, some from China, some from Japan, some from Australia, some from Europe, some from America—not many, only saintly ones. All these saintly ones will be glorified in the first resurrection. Then they will be like God. The Bible says they will have the divine nature. They will be associated with Jesus in the great Kingdom that will bless all the families of the earth.

Now, is not that a glorious outlook that we have? Saint Peter says that times of refreshing shall come from the presence of the Lord and He shall send Jesus Christ, whom the heavens must retain until the times of restitution of all things which God has spoken by the mouth of all the holy prophets.

I am very glad to have had this opportunity of meeting with you and I hope that this message that I bring you will do you as much good as it does my heart. I am looking forward to that glorious day that the Bible tells about when Satan will be bound for a thousand years, when mankind will be lifted up out of sin, ignorance, sorrow and death. All will have a full opportunity to come back to the perfect condition enjoyed by father Adam, and the only ones who will not be permitted to live are those who will not obey. Will God torture them? No, I would not think you would torture your enemies. The Bible tells us that God will destroy these. They will not live for all eternity in torment. Hear what the Scriptures say, "All the wicked will God destroy." "The soul that sinneth it shall die." They shall be like the brute beast. I hope none of us will be of those. I hope we are all turning our hearts to the Lord and seeking righteousness. God is pleased to bless more and more all who are feeling after Him. When we come to understand how good and loving and kind He is it draws our hearts out in love to Him.

I would like very much to have had some pamphlets to give you free, but I have nothing. How many would like to have some pamphlets in your own language, and I will send them free? Will you raise your hands so that I will know how many to send you? (Quite a number signified their desire to have reading matter.)

Let us rise and close with a word of prayer; we will all offer each for himself a prayer to God thanking Him for His goodness.

God has promised a glorious day,
And by faith we now see it draw near;
Our Redeemer has opened the way,
And soon will its glory appear.

There the dead shall arise from the tomb,
And the living to health be restored;
And away from all sorrow and gloom,
They'll be led by the life-giving Lord.

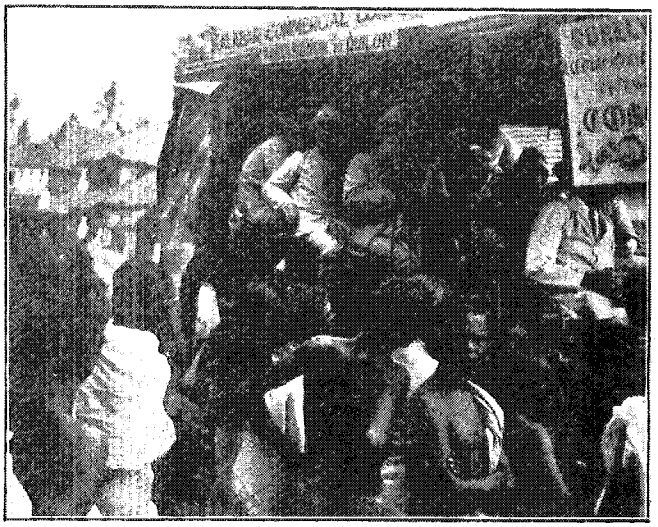
A highway shall there be cast up,
And the stones shall be all gathered out:
And errors no weak ones shall trip,
And no lions of vice stalk about.

There nothing shall hurt nor offend,
In God's kingdom of glory and peace;
The wicked their ways shall amend,
And the righteous their joys shall increase.

There God's hand shall all tears wipe away;
He'll the joys of His favor restore;
And the light of that glorious day,
Will bring life, joy, and peace evermore.

WE left Colombo one afternoon on the S. S. Bengalia, en route for Tutocorin, India, which we came in sight of after a night's ride. We were accompanied by Bros. Tussaint, Chapman, Pieres and boy. Our big ship could not go within four miles of the city, so we were taken ashore in a steam launch. This was a very pretty ride through the harbor. We are now to have our first experience on an Indian railroad. First of all, however, it was necessary to pass the custom inspectors. We got all the bundles and suit cases of our party together in one pile and told the official that we were all of one party, so he simply requested that a few of the bundles should be opened, and then passed us all through. Then we boarded our cars. India being under the control of Great Britain, the railroads and cars are much after the order of those in Great Britain, though not as good. They are entirely different, however, from our cars in America.

Our Motor Car



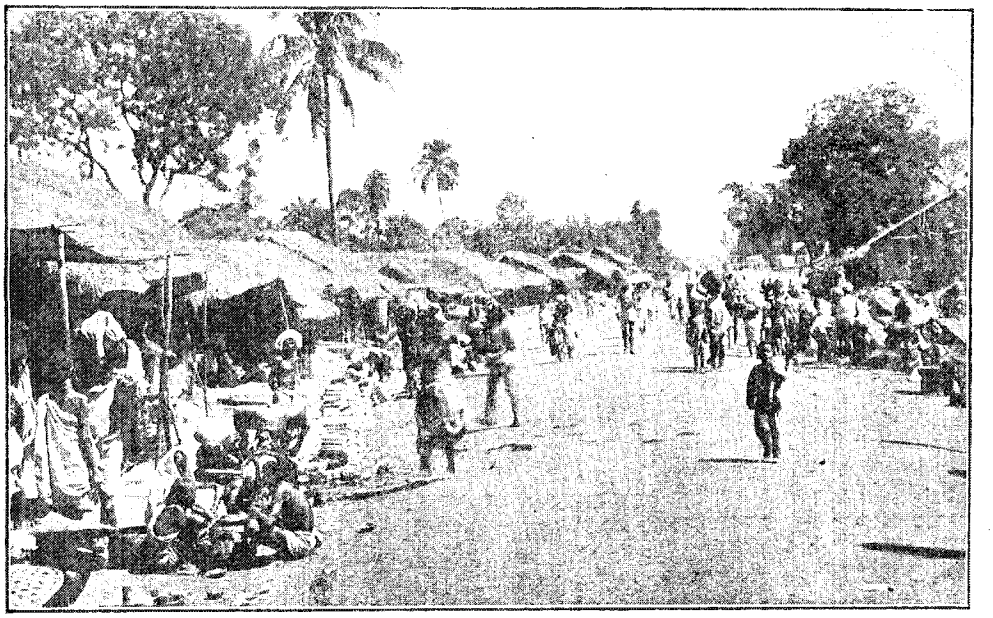
Our Party Passing Through a Village

Pastor Russell Mounting Car

Well, we managed to secure two compartments and we were soon off, headed for Quilon, the terminus of one branch of this railroad, which we reached about 8:30 that night. We were met at the station by Brother Davey, who had come down from Neyattinkara. He had tried to secure sleeping accommodations for us, but as the only place like a hotel in the town, a government bungalow, had just been taken by some young English planters, there seemed to be nothing for us.

I might here explain that throughout India exists a system of Dak Bungalows. These are rest houses where travelers can put up. They are of three classes. The first class are fully equipped with furniture, crockery, and cutlery, while there is a cook and servants. The second class are very similar to the other, but there is only a man in charge and no servants. The third class vary greatly in many parts of India and frequently are quite unfurnished and afford nothing but shelter. These bungalows are government property and are clean and comfortable, while the charge for staying in a first class bungalow for 24 hours is about a shilling for each person. Throughout India a second class bungalow may be relied upon at intervals of about 30 miles, and a first class every 100 miles. In addition to these there are Inspection Bungalows which are used by government officials, but permission must be obtained to use them. Almost every large town has its Dak Bungalows as well as its hotels, which are generally good and clean. The prices vary but may be put down at 7 to 9 shillings per day. Frequently the motorist will find a second class bungalow where there is a railway

Passing an Ox Team



Native "Broadway" Showing Stores

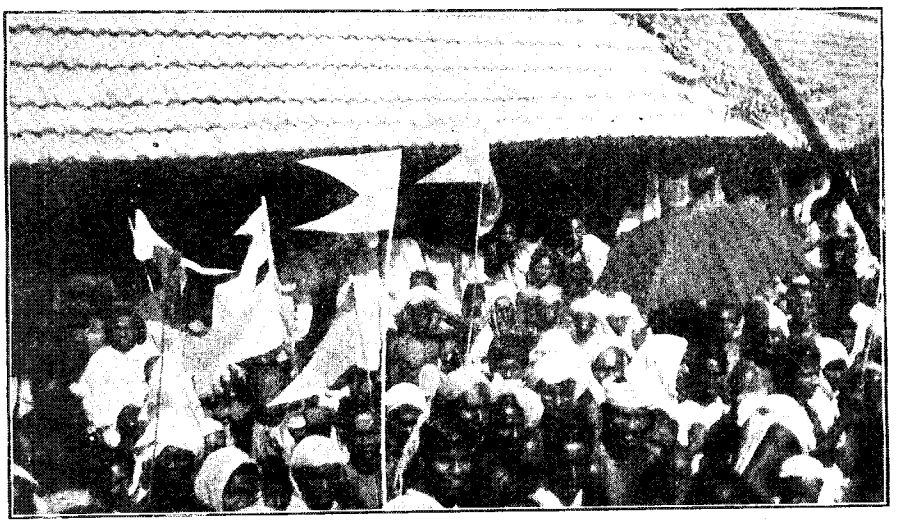
station with a refreshment room, which will afford him an excellent stopping place. You must furnish your own bedding if you wish any. If there are not enough cots, then the soft side of the stone floor is available, and we all made use of that from time to time. One can become accustomed to a great many things when compelled to.

We finally prevailed upon the station master to let us use the waiting rooms of the station; also to make up our beds in one of the cars on which we had come up. Brother and Sister Wilson, Brother Robison, and Brother Tussaint occupied the station; Brothers Russell, Pyles, Maxwell, Pieres, Joy and Chapman occupied the car. This left Brother Kuehn, Brother Davey and myself to find quarters at the bungalow, as they had promised Brother Davey he could have one room. In this room we found two cots and a table, and on these we made our beds. About midnight the young English planters came in half drunk, and forgetting that they had given up this room for us, came in, and thought we were some of their friends, so began to pull us out of bed. They broke into the room twice that night and we began to wonder how it would all end, but they finally got it through their heads who we were and quieted down for the night.

Forward March

The next morning the rest of the party came up to the bungalow, where breakfast was served to all, and then we started on a trip never to be forgotten by those participating. Shortly after breakfast a large sight-seeing motor car drove up and we all got in. Until a few months before we arrived the fastest means of travel from Quilon to this place, Neyattinkara, and a little farther on, was by ox cart, but now a company has established motor service for some seventy miles. So we secured the use of these cars for our various trips during our stay in the Travencore district.

Well, it was Sunday morning and our ride of about forty-four miles was a delightful one, over the hills, through the valleys, between the tapioca and rice fields, and every now and then passing through a grove of cocoanut palms and other tropical shrubbery. The day was perfect and we wished all could have been with us.

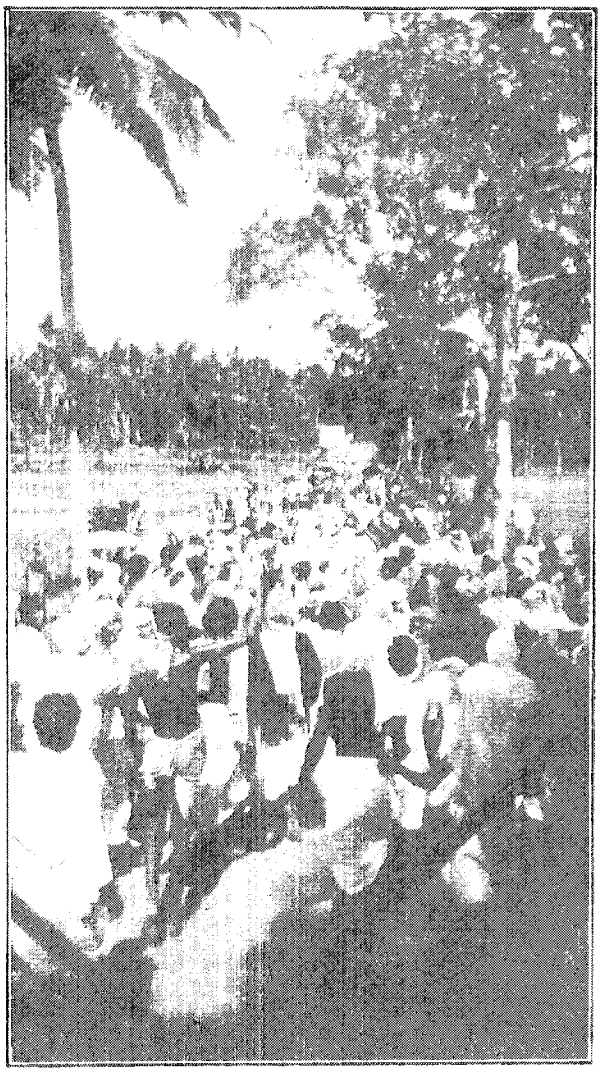


A Small Part of Our Reception Committee

ARRIVAL AT TRIVENDRUM.

ARRIVING at Trivendrum, we stopped at the "Travelers Bungalow," which, by the way, was first class, a very pretty and comfortable place, and here we rested for a few hours and secured a good dinner, which was much appreciated after our ride in the open air. Our "Fire Car" was a curiosity to all. Every few minutes we would either meet or catch up with some ox cart, in which were a few people, or they would be hauling a great load of brush, fodder or grain. As the drivers would hear us coming they would scramble out of the carts, rush to the heads of their little bullocks, and do all in their power to prevent a runaway when we passed. It was an exciting time. Then other natives, hearing the tooting of the horn on our motor car, would come running over the hills and out of the houses to see us go past. Not very many automobiles or white people pass through that section. Children up to six years of age wear no clothing at all, and those older do not wear enough to be burdensome—all are barefooted. They would stand at the edge of the road, climb on the fences, anywhere to get a glimpse of us.

Crowd Beside and Behind Motor Car



Procession a Mile Long

Every few miles we would pass through some native village, and they were real natives living there. The houses and stores are constructed mainly of mud walls, with a thatched roof of cocoanut palm branches, supported by bamboo rafters.

A TRIUMPHANT ENTRY.

After we had traveled about fifty miles in the motor car and were within about three miles of "Russellpuram," we suddenly turned a curve in the road—and the sight that greeted our eyes we will never forget. Brother Davey knew all about it, but had said nothing, as he wanted to surprise us. There, in the road, were about two thousand natives, representatives from various classes, which Brother Davey had interested more or less in Present Truth. They had been preparing for months, the same as we do in Great Britain or America for a convention, and the results of their preparation with small means and little to do with, certainly manifested their zeal. If the friends and people in general in our home lands would put forth the same amount of energy and sacrifice in trying to demonstrate their love for Pastor Russell in the way of a royal welcome that those natives did, there would be such a demonstration and reception as the world has never known. The natives that could be called dressed wore varied colored clothes, and had all kinds of banners on bamboo poles; the banners were made of paper, with crosses, stars, etc., pasted on them, some cut square, some like pennants, etc., and the larger ones having various lettering in colors, with words of welcome to Pastor Russell,

Side View of Procession

Procession with Banners Flying Passing Through a Village.

etc. When they saw us they shouted and sang, and shouted and sang. It was such a surprise that we hardly knew how to take it. Brother Russell stood up several times in the car and bowed to them, to their intense pleasure.

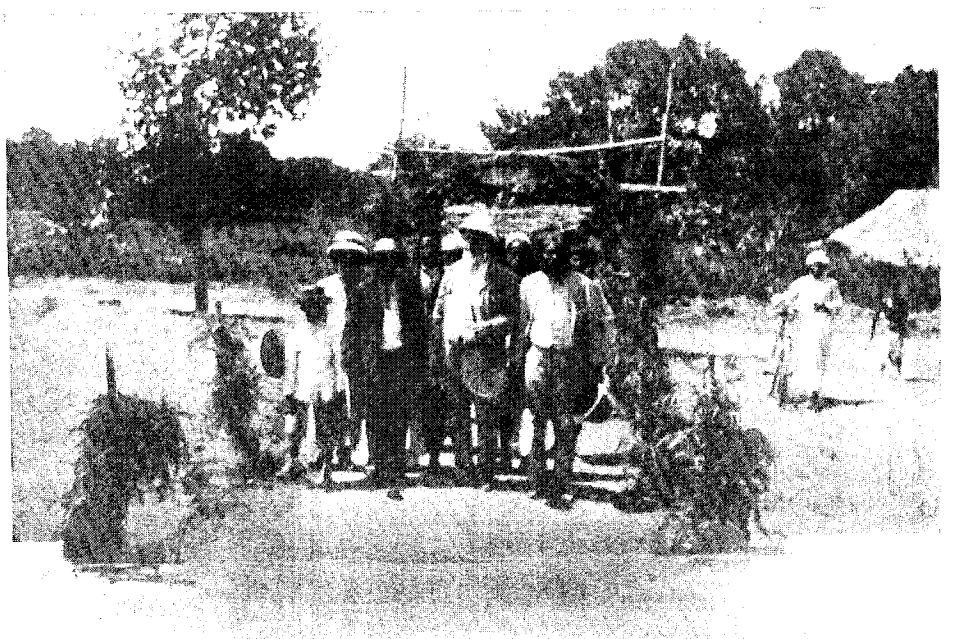
After considerable difficulty, like trying to get a large herd of cattle on the move, this strange reception committee of at least two thousand, were started up the road—and such a sight and such noises. In front of the motor car was a fife and drum corps; behind us were bagpipes, tom-toms and other native musical instruments, while alongside of the motor car a man marched beating some cymbals. The crowd filled the road completely on both sides and for a long distance in front and stretching far in the rear. The men blew the fifes as though they would blow their heads off, while the man playing the bass drum was so happy he could not walk, but fairly danced along—none of them kept in step. Part of the music they played was hymns and many of the crowd would try to sing the words in their native tongue, and we joined in in English. Farther up the road the din was increased by loud reports from explosives, which they set off, further attesting their welcome. All this was surely a strange procedure on a bright Sunday morning. It was necessary to constantly toot our motor horn, which, together with the noise of our musical instruments and the explosions, attracted large crowds of natives from quite a distance, and we from our exalted position on the high seats of our sight-seeing motor car, could see them coming from all directions over the hills, and they too joined in the procession. The crowd was so great that we could not go faster than a man could walk, so we had the procession with us all the rest of the way to "Russellpuram," where a great tabernacle of bamboo poles and cocoanut palm branches had been erected. By the time we arrived there our procession had increased to about five thousand, and they stretched out ahead of us for fully a mile, filling the road completely. Then at the tabernacle we found still more waiting for us, so that altogether we estimated that there was seven to eight thousand natives.

AT THE AUDITORIUM.

Upon arrival, the committee were invited to the platform to seats around a table, on which were glasses of cocoanut milk, which, by the way, is a very refreshing drink in this warm climate.

Then some girls came forward and put around the neck of each a wreath of flowers, woven together in a peculiar way, and handed each of us a bouquet, also put together in a peculiar manner. This bouquet I must describe, because of its significance. It had seven prongs or divisions to it, and the center prong had fastened to its top a lime (sour lemon). In America we call it a joke to hand a person a lemon, but here it is a token of love, hope and respect, and is the highest token of esteem that they can pay. We, of course, accepted all these kindnesses in the spirit in which they were offered. While these people are simple and poor, yet they have good hearts and when, in God's due time He lifts the veil of ignorance from off their eyes and they rise to their restitution rights, they will do so quickly and make noble specimens of humanity.

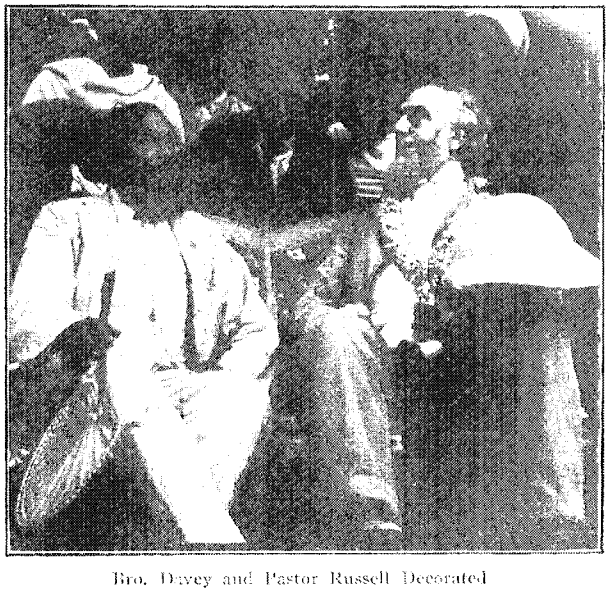
After our rest and refreshment we then went to the main part of the platform, which was probably thirty by fifty feet in size, with a gable roof about twenty feet in height. The auditorium proper was about seven or eight feet high and consisted merely of a flat tent of cocoanut palm branches supported on bamboo sticks. There were no chairs or benches for the audience, for they would not know what to do with this if there had been any. In fact, all over India the great masses of the people all squat down, whether resting or working. Even blacksmiths and other tradesmen squat down on the ground. I even saw some people who did have benches or chairs on which to sit, instead of sitting on them with their feet on the ground, as we would, they had their feet on the benches and squatted down. Well, the audience was soon squatted and the meeting opened. The opening feature was a song, "Joy to the World the Lord Has Come," which was rendered by a choir of some sixty native girls. These had been under instruction of Brother Davey and his helpers, and one or two could read and speak



Pastor Russell Escorted to Auditorium

English, but the rest could not. However, they sang the song in English, and pronounced the words as distinctly as I have heard many classes of children sing in America. It was certainly very pleasing to hear them. Prayer was then offered by Pastor Russell, who acknowledged the goodness and greatness of God, stating that our hearts were overflowing with gratitude, and asked the heavenly Father to grant His blessing. He prayed that while we did not know how to ask as we ought, yet we wanted to ask according to His will and His Word, because that Word assured us that God is a God of love, that He is more willing to give us the Holy Spirit than we are to give good gifts to our children. He therefore asked for the Father's blessing upon that assembly, according to the wisdom God would see best, especially for all who were truly His children, and declared that he asked not because of any merit of ours, but for Jesus' sake.

I should have said that before the prayer was offered an interpreter took his place at the side of Pastor Russell, and then several others were scattered throughout the audience, who stood up while the others squatted on the ground.



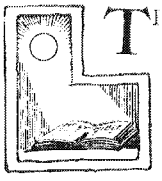
Bro. Davey and Pastor Russell Decorated

Brother Russell would speak a sentence or two, the interpreter at his side would repeat the thought in the native tongue, and then the interpreters scattered through the audience would repeat that thought together. Thus, about three thousand of them could hear what was being said. The others, most of whom had come out of curiosity from hearing the din as we came up the road, soon left and went home. Brother Russell's remarks were as follows:

Refreshments Served

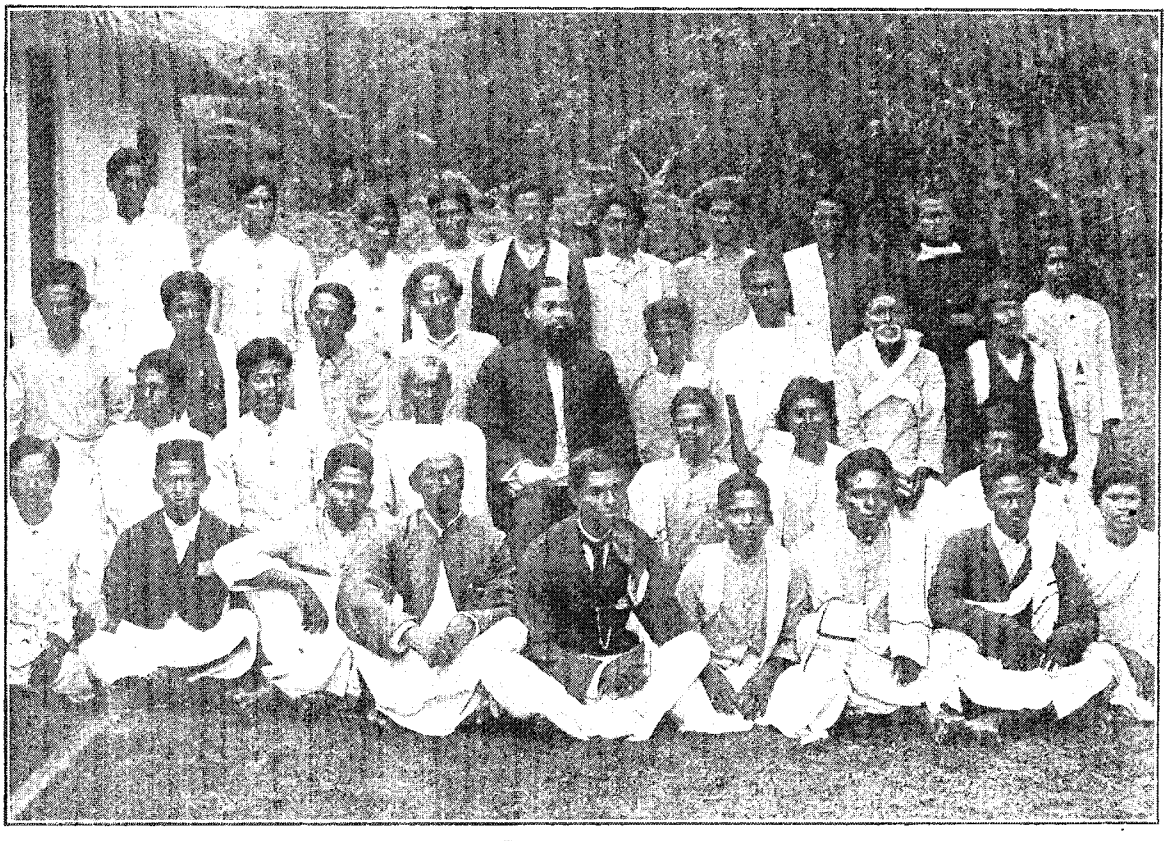
Auditorium at Russell-Puram

GLAD TIDINGS.



THE subject announced for this afternoon is "Glad Tidings." I will remind you of the words of the angels when they announced the birth of our Saviour. He said, "Fear not, behold I bring you good tidings of great joy which shall be unto all people." That message of good tidings has not yet reached every creature of all nations. Why is this? Jesus died for our sins more than eighteen hundred years ago. Now the question is, Why did not God see to it that this message reached all creatures if it is for all? The Bible gives us the answer to this question. The Bible tells us that God not only intended that Jesus should die for our sins, and thus pay our penalty, but something more; another thing that is to come is the Kingdom of Jesus. Many of us Christians with the very best desires have overlooked the importance of this part of the Lord's Word, the Kingdom. We all see the great need of a Kingdom in the world, but we all see, also, how there are great kingdoms in the world, but all these have a selfish impulse. Selfishness seems to be at the base of all kinds of wrong doing. If we could only have some very wise leaders who were very good and loving and considerate, that is what we would want, and that is exactly what God proposes to give us. God acknowledges that we have not had any good government yet, not because people have not good impulses, but because sin and selfishness are in our hearts. As long as there is sin and selfishnes in the heart we cannot trust anybody fully. But when God arranges the matter we find no objection to His arrangement. As we come to know that it is Jesus who redeemed the world with His own life that is to be the great King, we realize we can all trust Him fully. And this is exactly what God has promised. He is about to set up His Kingdom. You may ask why God did not set up His Kingdom long ago? I answer, the Bible tells us that God has another part of His plan that will come in first, and that part is the selection or election of the Church. The Kingdom cannot be set up until first the Church is found. There was one time when we all supposed we had found the true Church. Our Catholic friends said that they were the true Church, our Anglican friends said they were the only true Church, and so said the Methodists, and the Baptists, and the Presbyterians, and all, but now we all acknowledge that we made a mistake. We all acknowledge that the Church is not in any one of these systems. According to the Bible we find that the Church is composed of God's saints, and these saints of God may be found in one or all of these; so if there are any saintly Roman Catholics they belong to Christ's Church. And so with the Church of England, the Methodist, Baptist, Presbyterian and all. The Lord says that He knoweth them that are His. He tells us that His Church is the Church of the First born ones whose names are written in Heaven. The writing of our names on earth does not effect very much. But if we have our names written in Heaven and are faithful the Lord says that He will not blot out those names. He tells us that the Church which He has been selecting for eighteen hundred years to be to His associates in the Kingdom. He tells us that when the time for the setting up of Kingdom shall come these will share in the first resurrection. What will be their work? The Bible tells us that they will be kingly priests, or priestly kings. So the Apostle Peter says, Ye are a royal priesthood,

a peculiar people, who should show forth His praises, etc. Now, how will this Church, when it is completed, serve this work of kings and priests? The Bible explains to us that they will have a glorious change from earthly to heavenly conditions and this change will make them perfect and complete. This is called the resurrection change. It is called the first resurrection, and the word first here means chief resurrection, because those who get a share in that resurrection become spirit beings. God promised that they shall be made like unto the angels. They will not be men any longer. They will be higher than angels, and so Saint Peter says, "God has given unto us exceeding great and precious promises that by these we might become partakers of the Divine nature." The Divine nature, as we know, dear friends, is above angelic as well as above human. Now I quote our Lord's word about this Church. He said, "Blessed and holy are all those that have part in the first resurrection; on such the second death hath no power; but they shall be priests unto God and unto Christ and shall reign with Him a thousand years." (Rev. 20:4, 6.) That is the promise to the Church, you see. There was a while that we Christians tried to think the Church was reigning now, but we have



Bro. Davey and Helpers

come to see that we are not reigning at all. We are not intended to reign until the resurrection, when we get our chance. Therefore, we do quite right when we pray the Lord's prayer, "Thy Kingdom come, thy will be done on earth, even as it is done in Heaven." And then the prayer tells how completely it will be done on earth, even as it is done in Heaven. Now think of that, think of God's will being done here on earth as completely as it is done in Heaven! Would it not be a grand world then? That is all we need, you see, the Kingdom of Christ, to put down sin and lift up mankind. You may say Christianity has already been reigning for eighteen hundred years. Now, I answer, Christianity has merely been trying to find the Bride of Christ, the Church. God is now having the Gospel preached to call out this class that will be the royal priesthood. Things will be very different when the Kingdom of God is set up. Jesus will not ask the people whether they like or whether they do not like to be bossed. The Bible explains when once his Kingdom is established all people will know just what is right and just what is wrong. Darkness will flee away and the light will shine out. We have a great deal of darkness in Europe and America, but you, perhaps, have still greater darkness here in India. That is what the Bible says, you remember. Darkness covers the earth (the civilized world) and gross darkness the heathen.

With the establishment of the Kingdom, then, will come the reign of righteousness. All of mankind will be helped up out of their superstition and mental blindness. For a thousand years the Bible says that the Church shall live and reign with Jesus. When the required number which fill the earth then every one who sins shall receive punishment and every one who seeks to do right shall be helped and blessed and lifted up and made strong in character. And more than this, the uplifting will take hold of his body and his mind and he will be altogether lifted up. This in the Bible is called restitution. Restitution means to lift up or restore to that which was before. This is the salvation that God is providing for the world. For a thousand years Christ will be restoring all things. You ask, what will He restore? The Bible tells us that the earth itself is to be brought to perfection. The Bible also tells us that God made a sample of Paradise when He created Adam in the Garden of Eden. The Bible tells us that man lost that Garden and perfection on account of sin. The Bible also tells us that Jesus became the Redeemer. The Bible also tells us that Jesus died to redeem not only the earth but the world. I will quote you a text of Scripture, "Now we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that by the grace of God might taste death for every man." (Hebrews 2:9.) Again we read in 1 John 2:2, "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." So you see God recognizes the sins of the Church as one thing and the sins of the world as another. The same death of the same Jesus makes satisfaction for both. But the world does not get her salvation at the same time that the Church gets hers. Now is the time for the Church to get everlasting life. Those who miss this great prize miss a great deal. But there are millions of people who will miss that. God never intended to have any more than a few, so the Bible speaks of the Church, as the "little flock." I quote you His words, "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." But after the Church, the little flock, is complete,

then what? Then comes the blessing of the world. We all ought to be very glad to know that the whole world is going to be blessed. When I was a child I read in the Bible that only those who have a knowledge of Jesus would ever have salvation. For there is no other name given among men under Heaven whereby we shall be saved except the name of Jesus. But now, dear friends, we see that your forefathers and my forefathers did not know about Jesus. They, therefore, could not be of the Church class. They can not have their share in the chief salvation. What, then, will be their fate? Notice in our text. "Behold, I bring you good tidings of great joy which shall be unto all." That includes your forefathers who lived before Jesus came, and mine that lived before Jesus came, and it includes all who have lived since Jesus came.

Jesus Himself said that this is the true light that lighteth every man that cometh into the world, and God has provided that all shall come to a knowledge of the truth. The hundreds and thousands of millions who never had a knowledge of the truth are to have an opportunity to hear it. When will they ever hear it? After the Kingdom of Christ is established. How will it do anything more than now? Oh, God's promise is that the Kingdom of God shall be established and He shall reign for a thousand years to bless all the families of the earth. What will be the result? The Bible tells us, "Unto Him every knee shall bow and every tongue confess, to the glory of God." Does that prove that everybody is going to be saved, that there is to be universal salvation? Oh, no! It means that an opportunity for coming to a knowledge of God, and to be restored to the perfection once enjoyed by father Adam, is the promise to all; but it also means that all who will refuse to walk in the light of that knowledge will die the second death. As Saint Paul says in 1 Cor. 15:25, 26, "He must reign until He has put all enemies under His feet. The last enemy that shall be destroyed is death." What does that last part about death mean? It means dying. We are all dying as a result of sin. Father Adam was to die and it was his disobedience that brought death. "The wages of sin is death." These statements of God's word have been in fulfillment for six thousand years and, therefore, our race has been a dying race, and because they are under this sentence of sin that they are all having sicknes, pain and sorrow. It is on this account that we have our mental, moral and physical weaknesses, and so the race has been going down in sin and death. So the Scriptures say that it has been a reign of sin and death. It has been a terrible reign, ninety thousand people dying every twenty-four hours throughout the world. Very few of these ever heard of the name of Jesus, the only name given for salvation, the true light that shall yet enlighten every man, and that true light will shine out through Christ's Kingdom. You remember how the Scriptures tell that it is a dark time at the present time; the Psalmist says, figuratively, "Thy Word is a lamp to my feet and a lantern to my footsteps." That means that the pathway is now dark. The pathway is dark here in India, Europe and America. Some of us have had God's word shining upon the pathway. It has brought a great blessing wherever it shines. The Bible proposition is that the darkness shall flee away, for it tells us that this new dispensation is to be the morning of the new day. The sun of righteousness shall arise with healing in his beams. The knowledge of the glory of God shall fill the whole earth as the waters cover the great deep. Thus, eventually, there shall be no need to say any further, "Know thou the Lord, for all shall know Him from the least unto the greatest." Is that good tidings for us? Does it make your hearts happy? Does it make you love God more to know that He is a God of justice, love and kindness? This is what Jesus said it would do, "Sanctify them through thy word, thy word is truth."

Now, this salvation that is coming to the world is altogether different from the one that is coming to the Church; remember the Scriptures tell us that those who will be with Christ will be like Him. They shall see Him as He is and share His glory; they will sit with Him on His throne, share in the work of blessing and ruling the world.

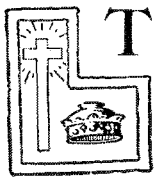
I urge you all to become saints, to become sanctified in Christ, to make your calling and election sure. But I bid you not to think of our heavenly Father as intending to eternally torture your forefathers. Think of Him as the great God that has provided the salvation for your forefathers, a great blessing for those who have not been called to the high calling of this age. As we said before, that blessing is called restitution. Let me quote you Saint Peter's words in Acts 3:19, 21. Pointing down to the second coming of Jesus he says, not that the world will be burned up, not that a general destruction of the world will come, but this is what he says would come: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." God has been telling us of this blessing that is to come, but we have overlooked that part. Now we see still more beauty in the call of the Church. What a grand privilege it will be to be co-laborers with Christ in the blessing of all the families of the earth. It is blessed now to help somebody to know the Lord, and the way of righteousness; surely it will be a hundred times more blessed when we will be able to lift them up out of their weaknesses, etc. This, then, my dear friends, is the meaning of my text: "Behold, I bring you good tidings of great joy, which shall be unto all people." The basis of that good message is, Jesus Christ has already died. His death was necessary as our redemption price. Then the first work to be accomplished by Christ's death is the selection and election of the Church. This part of the work we believe is being completed. In other words, we believe this Gospel Age is very near at hand, but this does not mean the end of the world, but the end of the Age. Where this Age ends the next Age begins. The next Age, the Bible tells us, will be a thousand years long and one of the very first works Jesus will do in that next Age will be this: He shall bind Satan a thousand years, so he shall deceive the nations no more. We are not to think, my dear friends, that all of our various errors have come of our own intentions. We are to remember what the Scriptures say, for Saint Paul says: "The god of this world hath blinded the minds of those who believe not." Why would Satan seek to blind our minds? The Apostle tells us why—"lest the light of the glorious Gospel of Christ, which is the image of God, should shine unto them." In other words, Satan would like to have us all misunderstand our heavenly Father. See how he has succeeded all the world over. See what Hinduism is, what Buddhism is; see what Shintoism is; see what Mohammedism is; and see how much Christianity has been in error, too. We charge it all against Satan. No doubt many of these Buddhists and other men were good in some of their intentions, for some of their

Some of the Girls Who Sang for Us

teachings are very good, but they have beclouded our minds. The god of this world, Satan, has blinded our eyes. He did not want us to see God's goodness and God's love, therefore he often led the Christians to misrepresent our heavenly Father. I, for instance, with just as good intentions as I have today, once misrepresented my heavenly Father. Satan had helped to blind my eyes with the erroneous doctrine of eternal torment, misrepresenting the Father's grace and mercy. And so, when once we misunderstood God and preached what we believed, we misrepresented Him further. Now, when we come to understand God's word aright, we see what gross darkness we were in. Our Roman Catholic friends, for instance, teach that God has a purgatory in which some of our forefathers and some of ourselves are to be roasted for centuries. And we Protestants had it worse in some respects. We said that the heavenly Father was going to have merely an elect Church, and roast everybody else in eternal torment. I trust the Lord has had mercy upon me for thus misrepresenting His glorious character. We remember how Saint Paul, before he came to the Lord, before his eyes were open, persecuted the true Church. He tells us that God had mercy upon him for he did it ignorantly, and I trust that God had mercy upon me because I ignorantly misrepresented Him at one time and now I am trying to do all I can to make known the goodness of God to all people, and this can best be done by showing the real truth of the Bible. When we come to understand the Bible rightly it is the most wonderful book in the world. I hope, then, as you come to know of the real God, that this knowledge of Him will draw your hearts "Nearer, my God, to Thee." Amen.

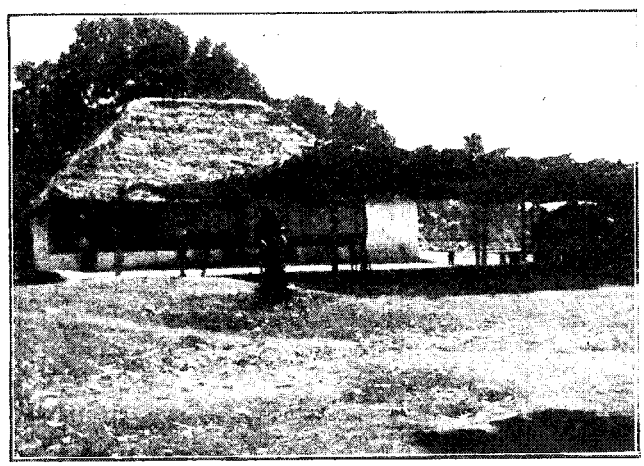
AT the close of the service we were introduced to a number of the public officials of the town of Neyattinkara, and these were men of education and splendid specimens of manhood. We talked with these for some time, some were native preachers, others doctors, lawyers, merchants, etc. Then our committee had supper at "Bethel." Meantime, the natives hung around and tried every possible way to get a further look at us. Then, when evening drew on, we had another service in the Tabernacle, at which Brother Russell spoke, as follows:

THE KINGDOM OF MESSIAH.



THE meeting opened with song by the girls, "Joy to the World, the Lord has Come." This time the song was sung in the Tamil language. This was followed with prayer by Brother Davey.

Brother Russell: I am glad to have this, another opportunity of addressing you and as I think of the fact that I may never see you again, I say to myself, what is the most important thing that I can say or suggest at this time? I will assume that you here have been hearing something lately about the Kingdom, that Jesus, who died for our sins, is shortly to set up His Kingdom to bless the world. I presume you have had brought to your attention the fact that this means great blessing to the whole world. I will assume that as you thus think of the coming blessing to the world your hearts are very grateful to the Lord. The person who receives a favor from another and is not thankful is not a good man or woman. When you think of the great gift that God has thus provided for mankind we ought to be very thankful to Him. Think of the fact that when we were yet sinners God redeemed us through the precious blood of Christ. Not that He redeemed us from eternal torment or purgatory, but He redeemed us from the real penalty of sin, death. This gives a glorious conception of our heavenly Father and also of our Lord Jesus Christ. We do not think of the Father as the Son, or of the Son of being the Father, but we see the grace of the Father manifested through the Son. We see that the Father did not die for us, but that the Son did, and we also see it was the Father's plan from the very beginning that the Son should redeem us. Our Redeemer, you remember, said, "My Father and I are one"—one in sympathy, one in plan, one in operation, and not one in person. That this is what Jesus meant is shown in His prayer on our behalf. He prayed the Father that we might all be one even as He and the Father are one. Evidently He did not mean that we are to become one person, but we are to be one in the sense of having one Lord, one faith, one baptism, and in harmony with God our Father. This is the oneness that we can appreciate, that we should be of one heart, and of one mind, as followers of Jesus and children of the Father. This is the sense, then, in which Jesus and the Father are one. Our Lord Jesus Christ tells us that He was one with the Father because He never had any other will than to do his Father's will. And this is the sense in which we are to be one. We are to have no will of our own, merely to do the will of the Lord Jesus Christ. Jesus said He came not into the world to do His own will, but His Father's will, therefore, they are one. This was the Holy Spirit, the spirit to do the Father's will. And this is what He wants us to have, the same spirit that He had, the spirit, or mind, or will, to do the Father's will. This is the Holy Spirit. Whoever has this disposition has the spirit of Christ. "If any man have not the spirit of Christ he is none of His." The spirit of Christ, you see, means the mind that Christ had. His spirit or mind or will was, "Thy will be done"—the Father's will. And that is the very class He is calling for now. And so the Scriptures say that we must all be baptized into the one Body. What one Body? This is a figure that the Bible uses, as if you have a council, that council is one body and it has a chairman for head. That is called the body of the council, and the chairman is the head of the council. This figure is drawn from the human body. Your head controls your whole body, and so this is a picture the Bible gives us of the Church. So the Apostle says, "God gave Jesus to be head over the Church, which is His body." And so, again, he says, "we are members in particular of the Body of Christ," which is the Church. Thus he illustrates the matter and says that one of us is like the hand, another like the foot, another like the



"Bethel"

In Front of "Bethel" Russell-Puram

Method of Carrying Children

eye, and we find this account in the 12th chapter of 1 Cor. He says, that the eyes cannot say I have no need of the foot, nor the hand to the eye, I have no need of you. Now get this illustration before your minds; Christ is the head of the Church, which is His Body. Now, then, take the text we had, We are all baptized by one spirit into the one Body; so when you got the spirit of Christ it brought you into this Body of Christ, and if you did not get the spirit of Christ you never got into the Body of Christ. But why should we want to be in the Body of Christ at all? Because only the Body of Christ is to share in all the glory with Jesus the Head. So then do you not see how anxious we should be to get into the Body of Christ? This is the great prize, "the pearl of great price." We saw this afternoon that the Church is to be glorified; also that this Church, which is the Body of Christ, is not the Methodist Church, not the Presbyterian, not the Lutheran, not the Church of Rome, not the Church of England—none of these are the Body of Christ. The Body of Christ is made up only of those who have been baptized into Christ. Do you not see how important it is to get baptized into Christ? Take the text of the Apostle again, "By one spirit we are all baptized into the one Body of Christ." This one Body, not being these earthly bodies, is the heavenly Body, the Church. There is only the one Church. It includes all the saintly ones; it does not include any except the saintly ones. So you see, then, it means a great deal to be baptized by the one spirit into the one Body of Christ. Now the question before you to ask yourself, and for me to ask myself, is, "Have I been baptized by this one spirit into the one Body, which is the Church of the living God? What is this one spirit? It is the spirit of God, and we are to be in submission to God, the spirit or disposition that Jesus had. He says, I came not to do Mine own mill, but the will of My Father. Have you said this same thing, and have I said this same thing: I am doing not my own will but the will of my Father in Heaven? If we have, we have the same spirit that Jesus had. Otherwise we have not the spirit of Christ, "and he that hath not the spirit of Christ is none of His." That is the message of God through the Apostle. Now it is not merely enough that we have the spirit of Christ tonight, and say, I want God's will to be done at any cost. That is enough for tonight, but not enough for tomorrow. It must be the same tomorrow, "not my will but Thy will be done." God allows it to be a test of our character. He allows temptations to come to you and to me and to all His children, and the Bible explains the matter thus, "The Lord your God doth prove whether you love the Lord your God with all your heart, or no." It is very easy to sit here tonight and say, God has promised me a share in the Kingdom if I give my heart to Him. To do so tonight would be very easy, but God is not satisfied with that; He wants it to be positively your will. Therefore, all Christians are subjected to various trials and tests. But why does God not make it easy for us if He wants us to be His children? Because He wants fixed and positive characters in this glorious company. So the Bible says, blessed is the man that endureth trials, for when he is tried (when his trial is over) he shall receive the great reward. When we think of it but a moment, this glorified Church is to be made so very high, we see it is very reasonable that God should test us. See the trials the heavenly Father permitted to come upon our Lord Jesus Christ; He had opposition of every kind. The Apostle says, He endured great temptations and contradictions against Himself. He says that you and I should consider this in our Lord lest we should become weak and faint in our minds. The Apostle says, "Ye have not yet resisted unto blood." He means that we have not resisted to death, it has not yet cost us our lives to be faithful to the truth and righteousness, but our heavenly Father wants in that glorious Bride class a Bride for Christ, such as will be faithful even unto death. Therefore, He allows all kinds of trials and tests to prove us. It was so with our Lord Jesus Christ. You remember He had His trials; you remember His disciples went against Him, and all the nominally holy people of that time went against Him. They even said He had a devil and was bad. Finally they crucified Him under false charges. In submitting to all this He proved Himself faithful unto God, and God rewarded Him. So the Apostle says, after telling that He was faithful unto death, even the death of the cross, "Wherefore (on this account) God hath highly exalted Him and given Him a name that is above every name." Now ,if the Father wants to have some share this glory with Him and be His associates in the great Kingdom, should we not expect that He would test these also in the same manner? Therefore, the Apostle says, "Think it not strange concerning the fiery trials that will try you, as though some strange thing happened to you." I do not know but that you and I may have persecutions before we die. The question is whether we will be faithful in that trial or not. The Lord said that we would not likely be faithful if He did not help us. But the Apostle said that God is faithful and will not suffer us to be tempted above that which we are able to bear. In my own experience some people that I believe are Christian people persecute me a great deal, and so it may be that some Christian people may persecute you, just as professedly holy people persecuted Jesus and the Apostles. No matter where the persecution comes from, "Be thou faithful unto death and I will give thee a crown of life."

We see then, my dear friends, how valuable this great prize is. How much do you think it is worth to be a member of the Body of Christ in glory? How much are you willing to pay to be counted a member of the Body of Christ in glory? The Bible tells us exactly how much we will have to give up. It will cost you all that you have, whether that be much or whether it be little. I remind you that Saint Paul, who was well educated and wealthy and had many advantages, sacrificed them all. And what did he say? Did he think he had done very much? He said, I count all things

Pastor Russell and Native Workers

A Group of Russell-Puram

covenant. The more God brings to our attention the wonderful plan, all His promises of the Bible which are for the elect to help us on the way, the more we appreciate the plan. So then, whether you get in or not, or whether I will get in or not, depends upon our having the spirit of Jesus. The words, "spirit of Jesus" mean so much, too. To have the mind of Christ toward God the Father, to do the Father's will, the mind of Christ, to do good unto all men as we have opportunity, to be ready to lay down our lives for the brethren, means a great deal. We cannot get this mind of Christ suddenly, for the Bible says that we must grow in grace and grow in knowledge and grow in the fruits of the spirit. As you allow the mind of Christ to dwell in you richly you become more and more Christlike. The Apostle explains what he means by this —lay off all things such as anger, malice, envy, hatred, strife. But, he says, add meekness, gentleness, patience, long-suffering, brotherly kindness, love. If these things be in you and abound, they shall make you that you shall neither be barren nor unfruitful in the knowledge of the Lord; and an abundant entrance shall be ministered unto you into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

but as loss and dross that I may win Christ, and be found in Him. What did he mean by winning Christ and being found in Him? He means that he may win a place in that glorious Body which is Christ, in which Jesus is the Head and the true Church are members.

It will not be decided who will be members in that glorious Church until the resurrection time. We are accepted now as probationary members; just as the Methodist friends accept members into their church and afterwards make them full members, so God counts us as members of the Church. But the real membership in the Church will be beyond the veil, after the resurrection, the first resurrection. Only the faithful will be admitted to that Church.

Now then, my dear friends, the last message I would leave with you on this occasion is this: This elect company of the Church is very nearly completed, and if you have made a consecration of your all to the Lord, and He has accepted you, then, as the Apostle says, "Seek to make your calling and election sure." I cannot help you very much; I can exhort you and call the matter to your attention, but each one must make his own calling and his own election sure by conforming to his own

Sister Wilson's Escort

Bro. Kuehn and Gen. Hall on Way to Motor Car

Just one more point: Some one will say, we are not perfect as Jesus was; we have weaknesses and difficulties that He did not have. This is all true. Then how can we be perfect as He was? The Bible says that if we give our hearts fully to the Lord we have done in this respect what He did. The Bible says that if, then, we do the best we are able to do we shall be counted by the intentions of our mind. The Bible says that the value of Christ's death is imputed to cover our unintentional sins and shortcomings. So then, I exhort you to have the spirit of Christ and to allow it to abound in your hearts and lives. This is the very same thing that I am trying to do myself; and as many of us as are faithful for a little while will enter into the Kingdom and share it with the Master. But as many as are of the worldly mind, and ready to sell out for some earthly thing, will not be part of the Kingdom.

Now, goodbye, and God bless you all.

The simple sincerity of these natives impressed us very much. There is a thirst among them for knowledge; they are awakening from the condition where they have been made to feel that they are nothing, that they cannot rise higher and that it was never intended they should be anything other than what they are. Therefore, any kindness shown them is greatly appreciated.

MEETING WITH WORKERS.

FOLLOWING the evening service we sat in front of the "Bethel" talking over matters, and then a sort of impromptu meeting was called, which consisted of a Symposium by the Committee, and a Discourse by Brother Russell to the Native Workers, of whom there were about thirty present. These men seem very earnest and desirous of doing something in the Lord's service. Many of them have not been able to read much, but they have listened to Brother Davey's instructions, and then in turn they go out to tell the same thing to others. It is a question how many of them see enough of Present Truth to run for the High Calling, but they are, at any rate, receiving some knowledge that will be of great assistance to them in the "times of restitution." There are a few, however, that seem to be real jewels, and whom we believe will make their calling and election sure and win a place in the Bride Class and reign for the blessing of their countrymen and all others.

There were about thirty of the native workers who are assisting Brother Davey in the work, and about 100 others present.

The remarks by the Committee and Brother Russell were, of course, through an interpreter, and were as follows:

SYMPOSIUM BY MEMBERS OF INVESTIGATING COMMITTEE AND ADDRESS BY PASTOR RUSSELL TO NATIVE WORKERS.

GENERAL HALL: I am very glad to be with you all this evening and to say a few words with regard to the Bible from a soldier's standpoint. You perhaps know that the Lord selects people from all classes and walks of life and it makes very little difference in what capacity one is making his living when the Lord elects him to follow Him in the Truth. God is looking at the heart. In other words, He is requiring that everyone must be honest and straightforward, and desire to do His will and to the very best he can in that direction.

In the United States of America, where there are probably more people in the Truth than elsewhere, we find them from all walks of life. We have seen people in the Truth, Bible students, who are from all countries in the world. They may look very different, some white, yellow, black, but the Lord cares nothing about the color, and there is one thing we can recognize all the time, and that is their anxiety and desire to do the very best they can to serve the Lord and to do His will.

Before we came to the Travencore district we heard a great deal about you people. We heard that you would go a long way to hear about the Bible, and that you would do a great many things and make many sacrifices in order to follow out its teachings. After seeing all of you today we are satisfied that these reports are true, and in the next few days to come in which we will be with you we hope to see more of you and to give you all the encouragement that we can and to receive all the encouragement that you can give us. It is a great help and a great encouragement to us to see all of you loving the Bible and its teachings so much. I would be glad to talk with you longer, but I know some of these other gentlemen wish to talk to you, so on that account I will say goodnight, and God bless you.

BROTHER PYLES: Dear friends, I am a merchant. I will speak to you about the Kingdom from a merchant's standpoint. Ever since I was a little boy I prayed, Thy Kingdom come, Thy will be done on earth as it is in Heaven. But for many years I had little knowledge of what that Kingdom would be. But about fifteen years ago I read a book written by Pastor Russell, and although I had always been a Bible student, I never received God's plan until I read that book. Then I learned what a wonderful time it would be when His Kingdom would be established. I was more anxious than ever before that the Kingdom should be established and I have continued to pray, Thy Kingdom come, Thy will be done on earth as it is done in Heaven. Now tonight I want to congratulate you all because tonight you are one year nearer to the establishment of that Kingdom than you were a year ago, and I believe very soon that that great time of blessing will be here, and that all the families of the earth will be blessed. All the dead will come forth from their graves. Righteousness will cover the earth even as the water covers the great deep. Are you all anxious for that time to come? Answer, and tell me if you are? I am glad to know it. The General has told you how important it is to be honest. As a merchant I found it very necessary from the very start to be honest, and on that account I was successful, because if I had been a thief I would have had employees who would have cheated me. Now God is taking out people from the world who are honest people to deal honestly with the people in the next age, when He establishes His Kingdom. So you see how important it is to be honest. Now I would advise you all to read the tracts and books which you have explaining the Bible and also listen to our Brother Davey, and the other teachers who talk to you, and also advise you to search your Bibles, to find out if everything you hear is true. I think they will tell you the truth, but it is not safe to believe everybody, so I suggest that you prove everything by the Bible.

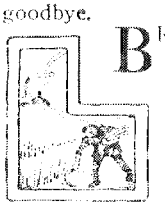
Now I say in conclusion that I hope you may grow in grace of God and in the still further knowledge of the Truth.

BROTHER MAXWELL: I am glad to be with you today and to note your zeal and enthusiasm.

I hope you may continue to love the Lord and to love the Lord's word and to endeavor to live according to its teachings, for then you will be sure to get into the Kingdom and God will make you a blessing to others. So I wish you goodnight.

BROTHER ROBISON: I also am glad to be with you tonight.

I remember the words of the Apostle, Partakers of the heavenly calling, consider the Apostle and High Priest of our profession. I trust this may be your experience, to consider, to think upon and to think about our great High Priest. We may all be sure He can teach us the things which we wish to know. Also the Master's saying, he that will do His will (the Father's will) shall know the doctrine. I hope that you may pray as the Bible records one as praying, "That which I see not, teach Thou me." With this I bid you goodbye.



BROTHER KUEHN: I also am glad to be here with you today. Since December we have traveled over fifteen thousand miles, have been in Japan and China, and we have found some of the Lord's people in those places, and some are also feeling after God if haply they may find Him, and we have had some blessed experiences in meeting with those; but your expressions of peace and love touch me deeply today. I felt that this was the garden spot of our experience. I saw within your hearts the peace and love that has come into ours. I see it is the message of the angels that heralded the birth of our Saviour. "Peace on earth and good will to men," is in your hearts. May this peace and love grow and may it in some of you bring forth a desire to be of that class which will bless all the families of the earth. There is not much time left to be associated in that Bride of Christ, the Seed of Abraham, who shall bless all the families of the earth. That association up there our Master illustrates in the use of the "pearl of great price" that we should purchase. You can purchase that pearl if you will, whether you have an *anna* or a *rupee*, or a cocoanut farm, or whether you are cultivating rice. Whatever you have you can purchase with it that pearl of great price, and if successful in that you may continue your manifestations of peace and love to all the world.

May the Lord bless you and keep you.

BROTHER JONES: I am glad, dear friends, to be with you today. Being a doctor, I am interested in the sick and dying people. We find such all about us—in our own families, and amongst our neighbors. The question often comes to our minds, Why this condition? I want to say that the answer is found only in the Bible. It shows that this terrible condition was brought upon the world

as the result of the sin of disobedience on the part of our first parents.

Two of the brethren have told you tonight how necessary it is to have the element of honesty. I now wish to mention another element, that of LOVE. God is now looking for people who have both of these characteristics—HONESTY and LOVE. Such people will see that God is honest, and that He is loving. They will also see that His Son Jesus was also honest and loving, and such accepting Jesus as their Saviour, will gladly consecrate their all to God, and seek to have a place in His Kingdom.

Then God will open the way to help the poor world, the sick and the dying. He will give all such many experiences with the sick and dying, to make them sympathetic and loving, so that when His Kingdom is set up—of which you have heard tonight—they will be the doctors and nurses who will bless, and CURE them too, of all their sicknesses, mental, moral and physical, and raise the dead—not only the people who may be living on the earth at that time, but all of the twenty thousand millions who have died.

Party in Tapioca Field, on Way to Motor Car

Passing Through A Native Village, on Way to Motor Car

I am sure you all love to do some good thing for other people, but what a joy it will be to actually and fully bless the entire world, by lifting them out of death and healing them completely.

In conclusion, I wish to say that, if you will faithfully follow the Lord Jesus, you will be given a part in this great work of blessing the whole world. Then there will be no more sighing, crying or dying. All tears will be wiped from off all faces—there shall be no more curse. Let us be faithful.

ADDRESS TO WORKERS BY PASTOR RUSSELL.

BROTHER RUSSELL: I am very glad to have this opportunity for a few minutes with those who have been more particularly identified with Brother Davey in the work in this vicinity. In a sense we might consider you as evangelists and deacons, and Brother Davey in the light of an elder in the Church here. You know the word elder, as used in the Bible, signifies an elder brother. It does not necessarily mean older in years, but older or more developed in spirituality, and so the word deacon signifies servant. Of course all elders are servants, too. As the Bible suggests, we are to serve one another, and so we read that our Lord Jesus served not Himself, but served us. We do well to always remember His word that as He was the Master, yet He became the servant, and we should also serve one another. We remember His words, "Let him that would be greatest amongst you become servant of all." Whoever would exalt himself shall be abased, but whoever would abase himself in service will be honored of the Lord. So now as I look at you and think of you as so many deacons or servants in His cause, I ask myself, What is the most important thing that these dear brethren could have suggested to their minds at this time? I believe the most important thing for me to suggest to you is humility. You may say to me, Brother

Natives Waiting to See Us Off in Our Double Deck Motor Car

Russell, we have nothing to be proud of. I know it, none of us have anything to be proud of. We all ought to be very humble, especially when we remember that the Lord has made His special promises to the humble and especial threats to the proud. There is this, however, that becomes a temptation: When the Lord favors us by giving us so much knowledge of the Truth as He is now giving us, it becomes a great test to the humility of the heart. If any one has pride in his heart this knowledge will puff him up. He will be in danger of saying, Oh, I know so much; I know so much more than other people know. We are, indeed, very thankful for what we do know. We do, indeed, see that God has given us wonderful light upon the Bible. We do indeed, see that while some of the great and learned of the world are stumbling, we also see that some of the humble ones of the world are receiving great light; but the Bible says wisely, What have we that we have not received? If we receive it, it is not ours to boast of. It is not more for us to boast of than for the man who is receiving from us to boast of it. We would not see more clearly than many other Christian brethren except that it is God's due time and He has favored us with it. If we have received the Truth of the Lord it is for us to be very thankful for it and not to boast of it. It is for us to feel all the more humble. Do we not see more and more clearly every day that we could not have gotten the truth of ourselves. If then it is a gift of God, and if we properly appreciate the gift let us appreciate God highly in our hearts. And the thankful heart should always be the humble heart; and so the Apostle says, "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time." You are to remember that the Truth at the present time is not given to us merely for ourselves, but to be dispensed to the other members of the household of faith, as so much of a talent or privilege which He has given to us. If we bury our talent in the earth we will get no reward from the Lord, but rather disapproval when He enters up the case. But if we exercise ourselves to the best of our ability in the use of the talent the Lord has given us, it will bring forth fruit—to some a certain measure of increase, and to others another measure of increase; some thirty, sixty, one hundred fold, but the Lord gave the same words of approval to all, "Well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord."

I hope that this will be the Lord's words to every one of us, "Well done, good and faithful servant." We are to keep these points before our minds if we would be faithful. We are servants of the flock, not lords of the flock; faithfully serving the flock, not serving ourselves, and not only faithful, but also good. The goodness refers to a condition of our hearts, the faithfulness of our service.

An Enthusiastic Band at Kottarakara

Before I close, my mind goes to the words of Saint Paul, as he met the elders of the Ephesian church, and to a certain extent the same words would properly enough apply to you, and the evangelists, and those who are telling about the general message. He said, you remember, and I will quote his words, "Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the Church of God, which He has purchased with His own blood." This would not all apply to deacons, because deacons are not overseers, and they, therefore, have not so large a responsibility; but there is, nevertheless, a responsibility and a great privilege. The right thought to have is that the whole work is God's work. God is calling the Church to be the Bride of Christ and to be associated with Jesus in the Kingdom. God could call the heathen or others by some supernatural power, and could whisper the message into their ears, or He could send it by angels, but it has pleased God to use a different means. It has pleased Him to use preaching, thus to gather the Bride class to Himself. So the Apostle said, we are co-laborers with God. It is God's work; it is He that is doing it. It will not fail even if we fail. If we fail it will be merely failing to use our privilege. In that event God would use some other agents or agencies in the work. What a great privilege, then, is ours, being co-laborers with God, and His servants in this work. Much of our faithfulness will doubtless depend upon our appreciation of our privileges. I urge, therefore, that you do as I do myself in this matter, namely: Realize that we are only God's servants, go to Him directly every day to ask His special guidance and direction in His special work, and similarly at the close of each day go to Him to make a report. If we have enjoyed blessings and privileges of service, thank Him for the opportunity. If we have failed to be faithful to the best extent, make apologies to the Lord and pledge ourselves to greater usefulness.

The Native Brethren Insisted on Carrying Our Luggage.

So then, dear friends, faithfully remember this word, "Take heed unto yourselves and to the flock of God." He who does not take heed to himself cannot be a proper servant of the Great Shepherd in dealing with the flock. Carry my blessing to those dear friends who did not get to these meetings, and whom we will not see on this visit. Tell them of my love for the Lord and my love for all who are seeking to be in harmony with Him, and all who are seeking to walk in the footsteps of Jesus. I hope you will report as much as formerly to Brother Davey and that you will give report so that we may know about the work here.

In conclusion I ask the Lord's blessing upon Brother Davey and upon you all as you continue in His service. Amen.

WHEN this service was concluded it was about ten o'clock at night, and as we were somewhat weary from the long ride, about fifty-five miles, in the motor car, all the excitement of the "Triumphal Procession" and the meetings of the day, we sought our couches of rest. Some of these were on cots, Brother Pyles' was on a plank and the rest on the floor. We all had our bedding with us, it being necessary for travelers to carry some with them if they wish any, as it is seldom furnished throughout India, except in the best hotels in the large cities. Even the trains do not furnish any. Our outfit consisted of a canvas carry-all, in which we rolled up a pad, a blanket or two, a pillow, and as many sheets and pillow-slips as one wished to carry, which were not very many. We were all surprised that we could rest as well as we have been doing under these conditions, but it only shows what one can do when compelled to. As we were preparing for bed the natives still hung around and seemed loath to leave, and Brother Davey was obliged to go out and practically drive them away. Many, however, did not go far, but laid down on the ground in the Tabernacle or anywhere and slept until morning, and they were up bright and early watching for us.

Monday. Well, this is the next day after our wonderful experience of yesterday, which are now matters of history.

We have just had breakfast and are now ready with our bedding and other luggage to start for the motor car. As we are to have a different car today, still larger than the one used yesterday, and which cannot come out here on account of the low hanging branches of trees, we will be obliged to walk about a mile down the road between the tapioca fields and through several little villages before we reach the car. The accompanying pictures were snapped on the way.

The native workers who have been assisting Brother Davey and others there insisted on going with us to our car and carrying our luggage. The girls had fallen in love with Sister Wilson, so she was seated in Brother Davey's little pony cart and they surrounded the cart and kept as close to her as possible all the way down. As love begets love, so Sister Wilson's love for the girls, which she showed by many little kindnesses, drew from the girls their love in return, which was simple and true, and only goes to show that when the right people exercise the proper influence upon the girls and women of India, they will develop into noble women, just what God intended they should be.

Upon arrival at the place where our motor car was waiting, we found it surrounded with natives, some who came some distance to see us off, while many others were there through curiosity. Soon we were off for another long ride to NAGERCOIL.

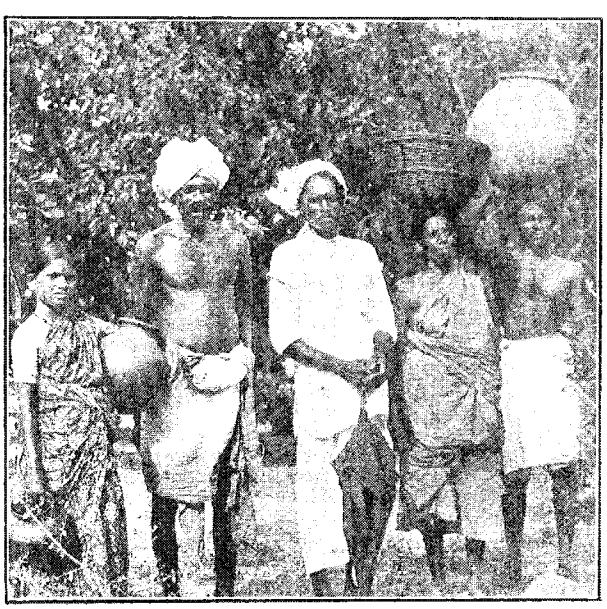
ON the way we passed through many more villages and between the various fields and through tropical verdure of all descriptions. At times we would see them grinding up cocoanuts, so as to procure the oil, which is quite a source of revenue for the natives. Again we would see them reaping their rice and other grain with hand sickles, the same as of old, and occasionally we would see some

Returning to Russell Puram

out gleaning after the reapers, which reminded us of Ruth and Naomi.

In due time we arrived at Nagercoil and just before we reached the bungalow where we were to have some dinner a small brass band met us, and the way those little fellows would blow their horns was a caution. They evidently thought that the more noise they could make the more we would appreciate their welcome.

That afternoon we went to the town proper to a college or school, which is under the auspices of some denomination,



Group of Natives

The First Tabernacle in Travencore

Part of the Audience Described on Page 61 of Our Ox-Cart Pilgrimage

the principal of which is an European, but the scholars are all natives, and a bright lot they were too. Arrangements had been made for Pastor Russell to lecture here, so they were looking for us, and soon their auditorium, which held several hundred, was packed to its utmost capacity, and others stood in the doorway, sat on the window sills and filled the porch, which ran around the building, and then many others could not get in. The service was as follows:

THE meeting opened with prayer by Mr. Parker, the principal of the college. He prayed for the Lord to meet with us that afternoon, that we might have given to our minds and souls to realize more what the true light is, and to some extent grasp eternity of life to our souls and lives and that our mission may be widened and that we prepare ourselves for greater work. He also prayed the Lord to bless him who was to speak that he might have a message for our hearts and minds; also to bless all the work done in the Lord's name, and for His glory. He then said:

I am to introduce Pastor Russell.

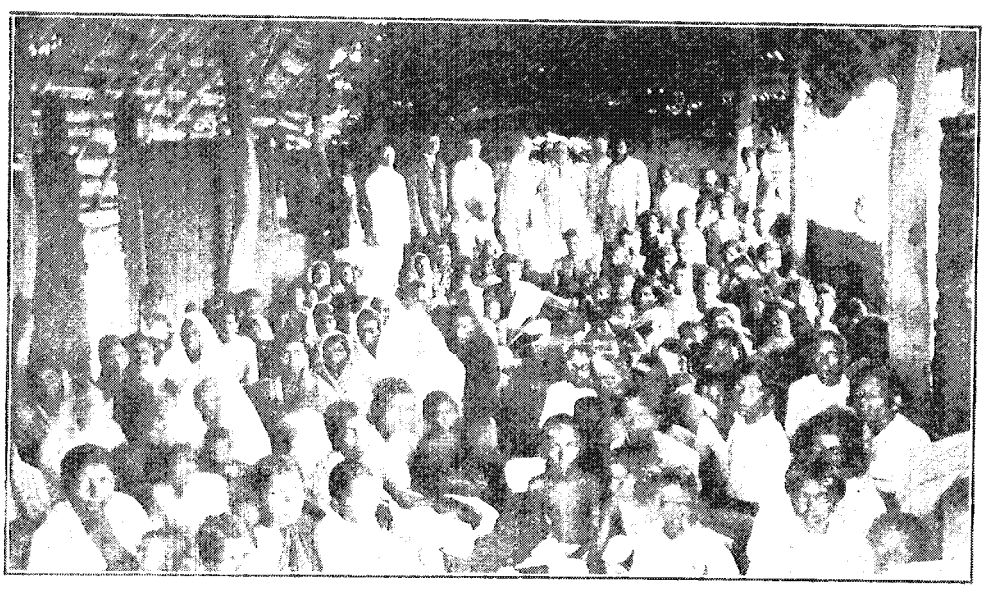
Pastor Russell: I want first of all to say that we appreciate very much the kind invitation of Reverend Parker to address you this afternoon, and I wish also to say that the Church with which he is connected is not responsible for anything that I may say, so we want to start out fairly. Brother Parker tells me that the most of his congregation are Christians, and I am pleased to know this, but I am also pleased when I have Brahmins and Buddhists in the congregation.

My thought, dear friends, is that there are some of God's people in every land and connected with every religion. When I say God's people, I mean honest people, for I cannot imagine any man as a good man who is not thoroughly honest; no man can be religious if he is not honest. Furthermore, I respect the religious convictions of all mankind. When I meet the Chinese and know what their general convictions are of religion, I say, these people are worshipping God, though, as the Apostle says, they do not understand God; they are feeling after God if haply they may find Him. So when I find people in India who differ from our views in respect to religion, I accord to every man or woman the right to their convictions in respect to their religion. I am glad that people worship, even if not up to my own standard. I would rather see them worshippers in some form rather than atheists or unbelievers.

Now, when we think of the fact that there are so many different religionists in the world, Brahmins, Confucianists, Mohammedans, as well as Christians, and various sects and parties in all these religions and amongst Christians too, when we think of this, it assures us that there is something radically wrong when there can be such discrepancy amongst people who are anxious to know the truth and to hear the truth.

I had an experience which helped me in my difficulties. I lost all my faith in the Lord Jesus, but I never lost my faith in the great Supreme Creator. I said, surely the very smallest form of life is greater than I could produce. I am not able to produce a flea or an ant. The one, therefore, who created that ant or flea must be a great deal greater than I am. And when I see the orderly arrangement of that little animal and the function of life operating in them, their eyes, etc., adapted to their conditions, I perceive the one who made them must be infinitely greater than I. Think of the eye of the beetle, and then of the fish—so different, so different from that of a fly, or of a human being. I said, who gave the fish an eye suitable to the water and that would not be injured under such conditions as mine would be? Some one far wiser than I. And when I contrasted those lower forms of life with men and I see man's towering over ants, and all animals, then I say, if man, with all his ability and skill, is not able to make a flea or an ant, who made man? That wonderful being, the most wonderful in the whole world, with power of mind, with power of intellect, power of morals?

No other creature in the world can duplicate it. Who made man? He must be a great God, a very great God. He must be a very wise God, a very just God, because He gave us the sense of justice and appreciation of right and wrong, which the lower animals do not have. He must have had them or He could not have given them to us. If He gave us a sense of justice and a measure of wisdom, did He not give us love? What would the world do without love? So,



Part of the Audience Described on Page 61 of Our Ox-Cart Pilgrimage

I thank God that He has given man these qualities which enables him to see what he is. Yet with all this we realize that you and I are fallen and imperfect beings. If we could have a perfect man here now how grand it would be! We wonder and adore when we think of God.

Next my mind says, This God who gave me a sense of justice must have a great sense of justice also. This God who gave me an appreciation of love and goodness, and tenderness and gentleness, how could He ever give me these qualities if He did not possess these qualities Himself? So I said to myself, Here is my God, I will bow down and worship Him. I know not the Lord Jesus, but I still believe in this supreme Creator. I reasoned this way: That He who gave me these qualities must have them Himself, and I said, there is my God, the God that I will worship, and I will find out all I can learn respecting Him and the wonderful plan that He has, why He made me, etc. Having lost faith in my own Bible, I went to investigate the Bibles of what we term the heathen. So I searched amongst them only to find, my dear friends, after careful study, nothing to compare with the Bible, so back I came to the Bible. I said, if there be in the whole world anything that contains the revelation of this great God it must be the Bible. There is no other book that could compare with it; but I said, the Bible does not satisfy me. What was the matter? I became a Higher Critic, and in that view of higher criticism I began to think that I know a great deal more than the prophets knew, or Jesus and the Apostles. So that under the leadership of these professors I could think certain passages in Isaiah never were written by him, or that Daniel never lived, and that Moses did not write the first five books of the law, etc. So I threw away all these at the suggestion of my professors. I said, I cannot subscribe to those things. When I came back what did I find? I found that there were things in the Bible I did not know were there, and things that I thought were there were not there. Today I stand before you believing that the Bible is the only revelation of God. Now I am just as strong a believer in the Bible as I was previously a disbeliever. More so now, because I know why and I know what I believe. I have come to the place where I take not my own guess about it or anybody else's guess; I demand that they shall show me the Scriptures, etc. Is not that the way you would do with algebra or geometry? If someone told you something new, about the shape of the earth, or where Africa is, or India, you would say, I am going to prove or look up the matter, and you will have better satisfaction and contentment.

Ox-cart Pilgrimage

Now this is my position in respect to the Bible. I once took and preached what my creed said, that how God before He created the world was so wise that He knew everything He intended to do, and forcordained and predestinated everything from the beginning. Then I said, what a pity that only a mere handful would go to glory, only a few be saved, only those who had accepted Jesus and become followers in His footsteps! What about the remainder? God forcordained and predestinated that they should go to an eternity of torment. As soon as that got hold of my mind I said, could it possibly be that the God of all grace and the Father of mercy should have predestinated and foreordained from before our first parents were created that this would be the result—could this be possible? Nevertheless, I could never worship a God like that. Yet I preached it unthinkingly.

After thinking it all over I was very much ashamed of myself for misunderstanding my God and misrepresenting Him. I apologized to Him and told Him that I should have known better, even if I had no Bible at all. Here is a company before us; if any one in this company was making a practice of torturing poor rats in a cellar what would you think of him? You would not want to own him as a friend of yours. You would say, I will have decent associates or none. Shall we suppose that the great heavenly Father which art in Heaven is worse than the worst person here, or ever known? I said, I will never believe anything like that. And more than that, my friends, very few people any longer do believe it. All the different churches are dropping it out. What does it mean? The same as with me, when such become disgusted with all the creeds they say, away with the creeds and with the Bible, too, just as I did, because they thought that the Bible substantiated those things. That is the reason the most intelligent people of today are becoming infidels; they are not called that, however, but they say, We are not like Tom Payne or Robert Ingersoll. Oh, no! The difference is not that these men believe anything more than those of the past did; the difference is that these men were foul-mouthed in their infidelity, uttering

Bro. Pyles Loves Children

things in a foul manner, while our higher critics utter what they say in a kindly manner, etc.

I sympathize with these people, but I say, let us be honest with ourselves. If I ever become an unbeliever in the Bible I will say so plainly and not deceive other people. I know now what I believe and why I believe it. That is just what I want to say to you this afternoon, because if you are not yet come to the place where you have had your testings along the line of higher criticism, it is very sure to reach you, as it does everybody. Then if you do not have the foundation of a proper understanding of the Bible, your faith will go down and you will hardly know how it went. But if you do have the right view of the Bible you will have no difficulty whatever.

What is the solution of this matter? I think it is connected with the subject this afternoon, "Where are the dead?" I believe it lays at the foundation of all Christian faith, the foundation of all error, the foundation of all truth also. If we can get that idea rightly settled, I see no reason why Brahmins, Buddhists and Mohammedans cannot all join in together. I think that is just so. You will be surprised if I tell you that it has proven so. Some from all those have said, well, now I see the truth.

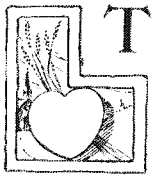
(Brother Russell then gave a discourse for about an hour on the subject, "Where are the Dead?" The general outline of his address is familiar to most of you, and we will not give it space here, but refer you to similar remarks delivered at Manila—Letter No. 3.)

Travelers' Bungalow (First-Class) at Travendrum, Page 62

WE then went to a third-class bungalow for the night, at which there were absolutely no accommodations, except some empty rooms with stone floors. During the evening, before we retired, quite a large crowd assembled in the large courtyard in front of the bungalow and Pastor Russell spoke to them at some length through an interpreter. This meeting was made specially lively by reason of some disturbers present, especially one women, whom others had urged to interrupt the meeting, etc. The crowd in general remained until the discourse was over, then gathered around us, took all the literature we had in their languages, which we brought from Brother Davey's, and then wrote their names in our books, asking for literature to be sent to them, which will be done.

We then made down our beds on the stone floors and secured quite a good night's rest. The next morning we were ready for breakfast, which we secured at the other bungalow, which was a first-class one, and were soon on our way in the motor car back to this place, which we reached about noon.

OX-CART PILGRIMAGE.

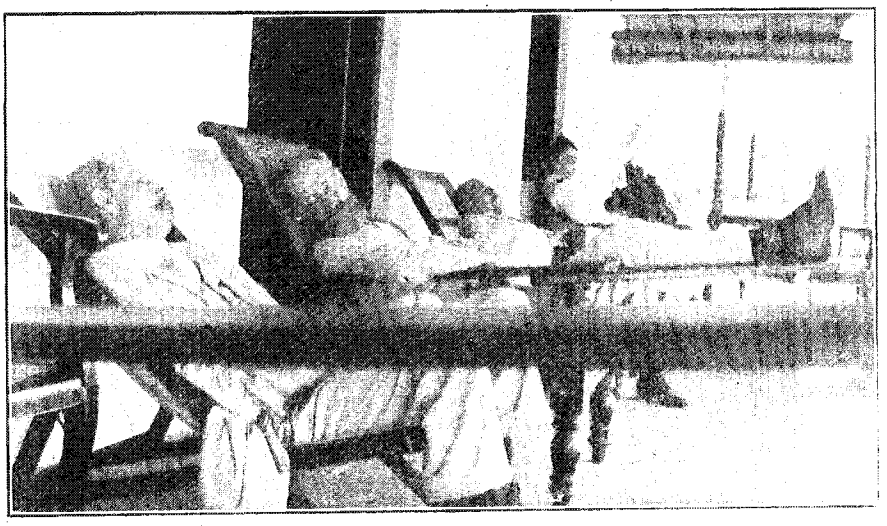


THE day was hot so we rested until the latter part of the afternoon, and then started on a new experience. Ox carts were provided for us, which are rather small affairs on two wheels, drawn by two bullocks, which travel at the rate of about two miles an hour. They told us there were springs on the carts, but they had to be seen rather than felt. Two people could squeeze into one of these carts, which we did, and off we started for a trip of about two miles. Then we got out of the carts and tramped over the hills and through the tapioca fields until finally we saw a mud house on the top of a hill in the distance, with two high flag poles in front on which were waving some banners. We were informed that that building was their first Tabernacle, where the work in this section of India first started. Soon we reached there and a service was started for the hundred and fifty or more natives assembled there and who had been waiting for us for some time. Many others would have been there but could not get away from their work. Brother Russell spoke to them at some length, then introduced the Committee one by one to the natives. I then took the accompanying picture of them, the Committee standing in the rear.

We then came back to our ox carts, held a council and decided that the party should split into three groups and go in different directions to visit other classes. This we did, Pastor Russell, General Hall, Brother Kuehn and Brother Davey going in one direction; Brother Maxwell and Brother Robison in another direction; and Brother Pyles and myself, with Brother Theopolis, our interpreter, in another direction. We all had about equal distances to go, some six miles. So we "bumped the bumps" until about nine o'clock, when we reached our destinations. I cannot speak for the others, but when our cart reached a certain point we were told to get out, which we were glad to do, and then we tramped through the fields in the dark. If there were snakes there we did not see them. After traveling for some time Brother Theopolis called loudly and then we heard a faint response in the distance, and after a bit could see a torch, and then some people, and soon several natives came up to us, whom Theopolis recognized as the friends we were trying to find. They led us through a path they had cut for us through the fields to another mud tabernacle. Just as we reached the door about a dozen other girls received us by singing some hymn in their native tongue. We then went inside and it was the privilege of each of us to give a brief discourse to the natives squatted about us. They seemed to appreciate very much our visit, and in fact tried to show their appreciation by presenting the only thing of value they had, namely, three eggs. Such kindness from them, giving us their all, even though it was only three eggs, touched us deeply, and I am sure we will never forget our visit with those people. I might say that in all these native meetings the men sit or squat in one part of the room and the women in another part, and the latter have their heads completely covered, just the same as the custom in olden times, and is probably that to which the Apostle makes reference.

We then went back to our ox carts and started on our eight-mile return trip, arriving at "Bethel" about midnight. To our surprise, we found that we were the first to return. However, the others came shortly afterward, and their reports of the meetings they addressed were quite similar to ours. We were glad for the trip, but were also glad when it was over—our bones ached for days afterward.

Friday morning. Here we are, still alive after our ox-cart experience of last night, and while waiting to start on our journey I am writing this letter on Brother Davey's typewriter in his new study in the "Bethel." As I am writing I hear the girls singing, "God be with you till we meet again." They are in a building, or tent, close by, which is being used as a lace factory, and the girls are being taught to make lace by using pillows, in which they stick a lot of pins, I think in the form of a pattern, and then work the thread around the pins, etc. They do nice work, but their pay is very small. They are just beginning their day's work, which is always begun with devotional exercises.



Caught Napping at Travelers' Bungalow

I will now close, with much love to all, and remain, as B4,

Yours in HIS service,
L. W. JONES, M. D.

(Mailed from Neyattinkara, S. Travencore, India.)

LETTER NO. 5.

CALCUTTA, India.

To the Ecclesia of I. B. S. A., at Chicago, Ill., U. S. A.

Dearly Beloved in the Lord:

SINCE my last letter we have traveled over a great deal of territory, but I will mention only a few things.

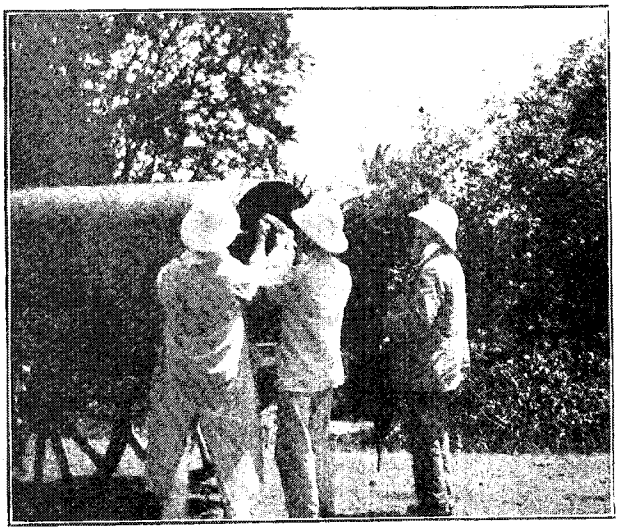
I wrote my last letter from "Bethel," Russell-puram. After finishing that letter we started on another walk through the tapioca fields to the town where our motor car was waiting, again passing through the little villages by the way. Getting in our car we were soon off for

TRAVENDRUM.

THIS we reached about noon and went at once to the Travelers Bungalow, where we stopped on our way out. This is a first-class bungalow, being provided with some comforts which were much appreciated by us all. We had a good lunch, and rested some time before the afternoon meeting, which had been arranged for, and at which Pastor Russell spoke on the subject of "The Destiny of Man." This was held in Victoria Hall, which was filled to its limits with natives having considerable education, and many being present of different religious beliefs, Brahmins, Buddhists and Hindus. At first some of these seemed to sneer at what was being said, but pretty soon the sneer on their faces turned to intense earnestness, for they were hearing something entirely different from what other white people have been telling them about the Christian religion. As a result, long before the evening meeting was due, the hall was packed again and they were impatiently waiting the arrival of Brother Russell. In the evening he discoursed on "The Present Day Unrest," and showed that it was prevalent over here in India, as well as back home in Europe and America, etc. He then pointed out the cause, sin, and also the only hope for any and all in every land—the Kingdom of Christ. He said:

We will treat our subject from the standpoint of a lecture, though, as a matter of fact, what we will have to say will be from the Scriptural standpoint. It would be almost useless for me to say to you that we are living in a great and wonderful day, the like of which the world has never seen, for this is generally recognized by all who have thought on the matter.

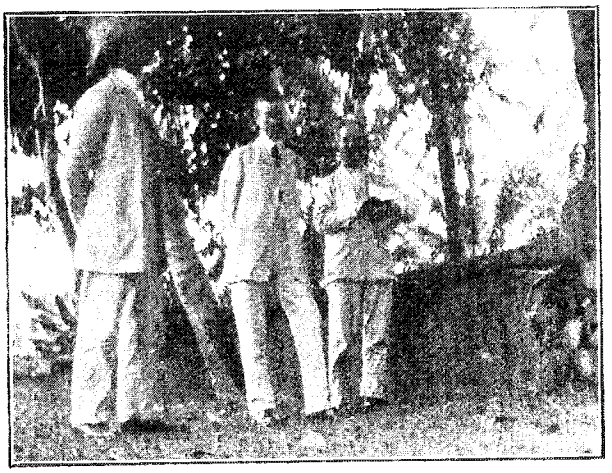
The Travencore District indeed has not as large an acquaintance with these present-day wonders as others have. I was pleased to see a motor car here connecting you with



Making Ready

the rest of the world and the railroad and the steamship. I inquired for the telephone, but found it had not yet reached you. But these things are gradually spreading to every nook and corner of the whole world. These present-day inventions of various kinds are hardly realized to be present-day inventions by many of us because they are so common and we think they have been with us for centuries upon centuries. You may think of Europe and America having them a long time, but no, they are new to us. You will find from history that the steam railroad is only eighty years old. How strange! How wonderful! They reached America and Europe in advance of reaching India, but they are here. With the railroads and steamships came the telegraph, the telephone, and now wireless telegraph connecting people hundreds of miles apart, etc. If it had been told us in the past, such a person would have been called foolish. Well, wonders never cease. Some of the wise men tell us that we are on the verge of more wonderful things. Mr. Edison, who is identified with many of these inventions, while not a believer in the Bible, states that these are just the beginning of still more wonderful inventions. As a poor boy he gradually got a little common knowledge and God seemed to open the door to him and he began to grasp these things. Not because he was so great or wise, but because God's time had come. God lifted the curtain and light streamed in. There are two ways of viewing these things.

First, the higher critical or evolutionary way. Yet how



Inspecting Tropical Fruit

foolish that is when we consider that today we have no one equal to Shakespeare, David, Job and others.

Second, God's time has come. Whether we are Brahmins, Hindus or Christians, we must recognize that there is a great supreme being or ruler of all things, and that all God's purposes are good and are to be accomplished. None are bad purposes. He is a gracious God, and the Bible speaks of Him as "The Father of light and mercy, from whom cometh every good and perfect gift."

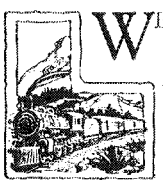
Brother Russell then told these people how he left the Bible, investigated the religions of heathenism, and how he finally came back to the Bible again. This he followed with a discourse on "Where are the Dead?" (Letter No. 3—Manila.)

At the conclusion of the service many requested literature, and they kept several of us very busy for quite a while handing out slips of paper and pencils with which to make application for the literature. This will be sent to them either from the London or Brooklyn offices. We remained over night at the bungalow, getting a good night's rest and partaking of a good breakfast.

Our motor car soon drove up to the front of the bungalow and we were presently all seated and off for another forty-mile ride to Quilon, where we started from, and which is the terminus of that little branch of the railroad.

We took train from Quilon and rode only to the first town,

KOTTARAKARA.



WE stopped here because of the fact that a great many native Syrian Christians had been holding a conference or convention there and there was an opportunity of getting into touch with them. It seems that in the early part of the Gospel Age some of the Apostles came over into the western part of India and sowed the seeds of truth, and these have been growing more or less all these years, and now there is a goodly number of earnest religious people in this section. Many of their people are very bright and intelligent.

At this place there were no first-class bungalows, so we had to go to a second-class place, where no meals were served. Otherwise it was pleasant. However, we took along with us some canned salmon, some bread, some packages of cakes, etc., and Brother Davey, who accompanied us to this point, also brought some coffee, etc., so altogether we managed to get up a fairly good supper and breakfast.

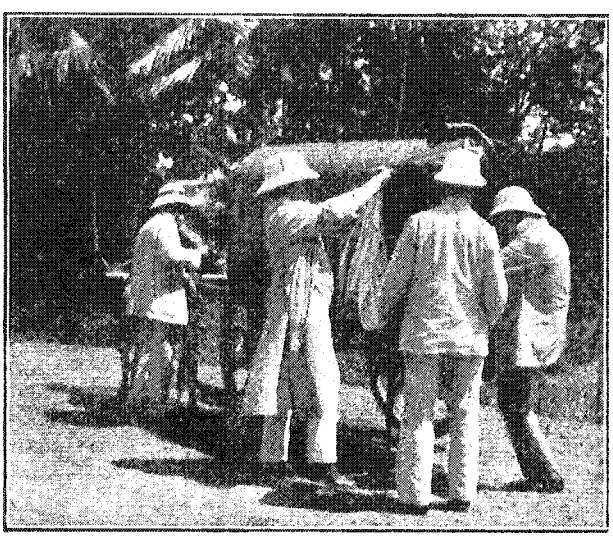
After supper arrangements were made for some more

Rapid Transit in Travancore

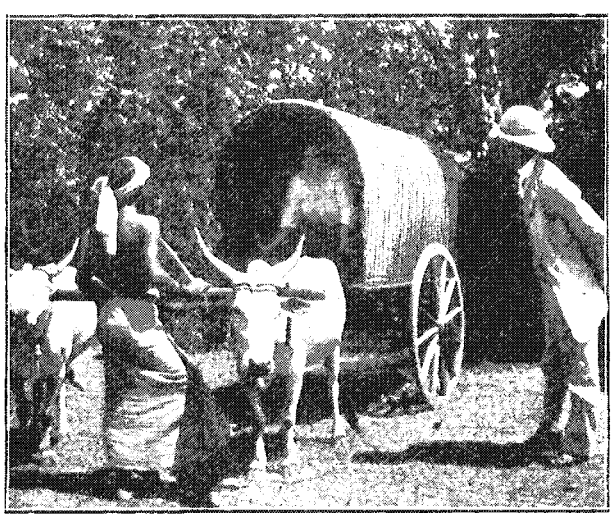
rapid transit ox-carts, in which we rode to another mud meetinghouse. As we drove up to it a native began to pound a large piece of brass, which was hung by a rope, and this brass would ring out so that it could be heard for miles, and was an excellent bell. Soon the crowds began to assemble, and then we had considerable singing. Several of them sang us a number of hymns in their language, and then we sang a number of hymns in English.

The meeting house was dimly lighted with one smoking lamp, in which was some of Rockefeller's oil. The lamp would gradually get dimmer and dimmer, and I would have to turn it up to get enough light to see to write my shorthand notes of what Brother Russell was saying. The building was crowded, others sat on the mud wall, which was about four feet high, while many others were outside on the grass.

Brother Davey acted as interpreter for a while, and then he was relieved by a native lawyer, who is a Christian. He was certainly a bright man, and were he to be in such cities as London, New York or Chicago, he would make his mark. He rendered splendid service as interpreter, and a profound impression was made upon all. After Brother Russell had talked about two hours and the meeting was practically dismissed, they wanted to hear more, so he said that having heard that the people who had been assembled in that town of late had been discussing a great deal on the question of Jesus and the Trinity, Brother Russell said he would tell them something about Jesus. This he did, and I give you herewith a report of both those services, as follows:



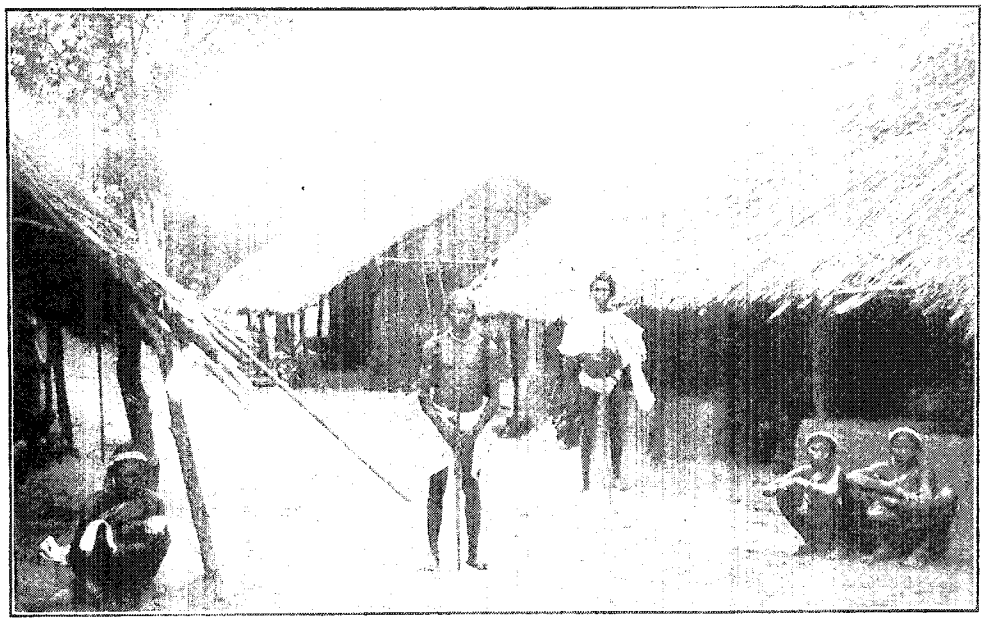
All Aboard



Bro. Wilson Looking for His Wife

SUBJECT, "SIGNS OF THE TIMES."

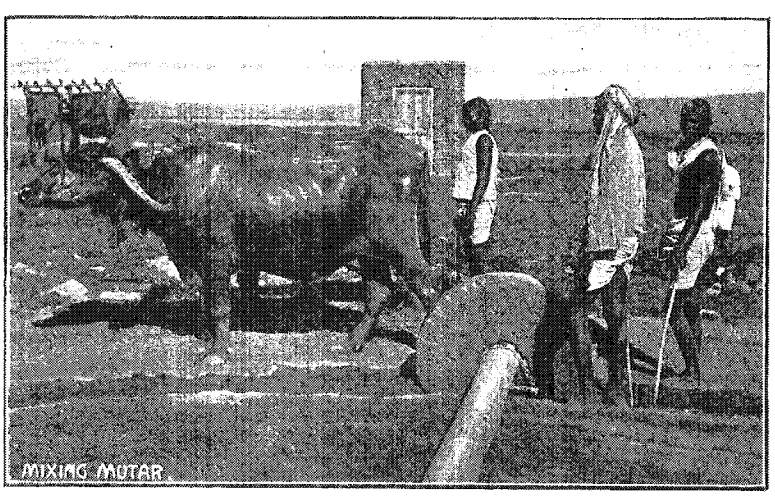
BROTHER RUSSELL: I am very glad to have paid a visit to the Travencore District, and that visit is very nearly ended, for I leave tomorrow for Madras. I am very pleased with many things that I have seen in your country, and I want to tell you of a particular thing that has impressed me: It is the fact that I have seen manifested a great deal of honesty. All people ought to be honest; if they would be honest in other matters they should especially be honest in religious matters. I believe God is especially pleased to bless those who are honest. I have been impressed with the thought that I have met people here who are just as sincere Christians as in Europe and America, and I am acquainted with a great many Christians, and especially with the very sincere kind.



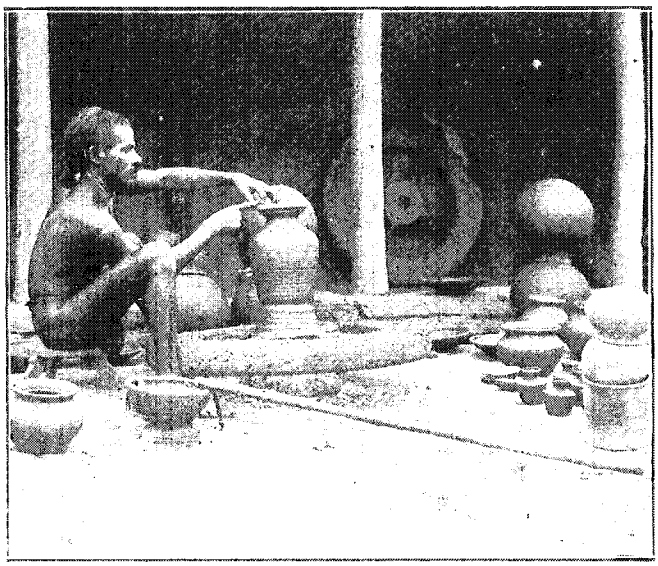
Be It Ever so Humble There is No Place Like Home

My address, then, will be especially to Christians present, but I hope something I may say will be of interest and profit to those who have not made a full consecration to the Lord. I want to call your attention to the fact that we are living in a very wonderful day. No one of intelligence will dispute the fact that there never has been such a time as that in which we are living. Nearly everything that we are using in America and Europe are new things. New inventions that are coming up and new blessings that are coming to the race, labor-saving inventions and many things to bring more happiness and more peace to humanity, and many arrangements by which great knowledge and present intelligence is coming to people.

Now then, there are two ways of viewing this matter: Why is it that all these blessings have come to us just recently? You here in Travencore know of only a few of these things comparatively; they come to Europe and to America a little sooner than to you. The railroads and the telegraph are some of these. But they are all new to America and Europe too. One hundred years ago there were none of these things. They were not dreamed of. So some wise men are telling us that it is a process of evolution, but the Bible says no. The Bible says that all these blessings of our day are the beginning of still greater blessings that are yet to come. The Bible tells that for six thousand years we have been as a race under the Divine curse. The Bible says that the curse is to be removed, and as men have been under a curse for six thousand years, so they shall be under a blessing for a great period. When we speak of the curse of God we are not to think of God as swearing, for this word curse means "unfavorable condition." God created man perfect in His own image, as the Bible tells us, and he might have continued to live forever if he had continued obedient to God, and if he had continued obedient to God he would have had an Eden home, and all the blessings of the earth would have been his. But God placed him on trial, and he was disobedient to God and God as a penalty for sin forfeited his right to life, and that was the curse. God said to Adam, "Dying thou shalt surely die," and He put him out of the Garden of Eden that he might die, and we have all been dying as a race from that time until now. We all have aches and pains and sorrow and tears, and death. We have been obliged to labor with sweat of face against the conditions that prevail. All this is the curse, and God says that the time is coming when this curse of death will be removed. After the curse of death is removed, then mankind will have life. The Bible tells that they will all come up to perfection, or they will have an opportunity of coming up to perfection. That is to say, all who will obey the voice of God and be obedient in their hearts will be helped up out of their imperfection to perfection, helped out of sickness, sorrow and death, up to perfection and everlasting life, and the Bible calls that the removal of the curse, and it says, "There shall be no more curse." It explains that there will be no more sighing, no more crying, no more dying, but it tells that it will take a thousand years to remove this curse. God could remove it immediately, but He sees it is better to take a thousand years. During that thousand years the Bible says all the willing and obedient will be rising up little by little, and they will be getting stronger in mind and body and in every way. Man was created perfect in the image of God and by sin and under the curse he fell into imperfection and death. And as he gradually fell so God thinks best that he shall gradually rise. He will rise gradually so that he will the better appreciate all the steps of the advancement. He will be learning special lessons during all that time of rising. The rising up will be in proportion to his coming into harmony with God. Those who will quickly get into harmony with God will rise quickly. Those who have any sympathy with sin will be slower in getting up, and all those who refuse to make any progress at all will be destroyed. Now, the time was when we and all Christian people misunderstood this matter. We did not read our Bibles carefully enough. We got this wrong impression: We thought that God had cursed mankind by send-



ing him to eternal torment. Our Catholic friends said to purgatory. And thinking of God as having this attitude towards us we naturally could not love Him as much. How could we love some one who had damned us before we were born? But we see we made a great mistake in our reading and studying of the Bible. The curse belongs to the present—we are now under the curse. All our sorrow and pain and troubles are parts of this curse or penalty, and those who go down into death are still under the curse too, but not suffering any. God would not torture them, and no good man would torture a fellow man. No good man would torture a dumb brute. God could not think of torturing mankind. What the Bible tells is different from what we thought. We took our different Christian creeds, made in the dark ages, and thought that they properly represented the Bible, and that was a great mistake. The Bible, on the contrary, teaches that death is the punishment for sin. Mark, the Bible says that "The wages of sin is death." Nowhere does it say that the wages of sin is purgatory. The Bible says the wages of sin is death, "The soul that sinneth it shall die." Now if God had not taken compassion upon us and provided a Saviour, our death would have left us hopeless through all eternity. If God did not have mercy, a dead man would be just as much out of existence as a dead dog, but God had compassion upon mankind and He provided a



A Native Potter at Work

Saviour—not a Saviour from eternal torment, not a Saviour from purgatory—but a Saviour from death. Death is the penalty, and Jesus rescues and redeems us from death. Now then, how could we be saved from death? The Bible answers, by resurrection. The Bible says that when we go down into death it will not be a real death, but as it were a sleep. The dead are unconscious, they know nothing at all, and that is what the Bible says, "The dead know not anything." Their sons come to honor and they know it not, they come to dishonor, but they perceive it not of them." Why? Because, "there is neither wisdom, nor knowledge, nor device, in sheol (the grave) whither thou goest." For six thousand years our whole race has been going down into the grave, to sheol, to death. Our hope is not that which many have, but it is the Bible hope. We are not to hope that the dead are not dead, we are not to believe that a dead man is more alive than before he died. We are to take the Bible view and believe that a dead man is dead and would never live again unless he had a resurrection. I do not know how many of you are Bible students. Since coming to your city I have been informed that a good many of you are Bible students. I have been informed that some of you know the Bible from Genesis to Revelation. I hope that I am talking to some of this kind, so that they will know the Scriptures when they hear them. I remind you of some of Saint Paul's words in the 15th chapter of 1 Corinthians. He says, "If there be no resurrection of the dead, then those that are fallen asleep in Christ are perished." Paul says that all Christian preaching and all Christian faith is vain if there be no resurrection

Mixing Curry Stuff

of the dead. The Apostle says that if there is no resurrection of the dead we might just as well eat and drink and die and have no thought for the future at all. Then he goes on to say that there is a resurrection of the dead. Christ has already risen from the dead. He has become the first fruits of them that sleep. What is the meaning of that expression, "Those that sleep?" The answer of the Bible is that all people who die sleep. That is to say, natural sleep illustrated the condition of mankind in death; when a man is soundly asleep he knows nothing; when a man is dead he knows nothing. When a man wakes up again from sleep he knows no more than he did before, and so the resurrection of the dead will be the awakening of the dead. So I remind you that the Apostle says he preached Jesus and the resurrection. Why should these two matters be joined together, Jesus and the resurrection? Because we have just said that unless Jesus had paid the penalty there could be no resurrection. Adam was condemned to death, and all of his race shared that condemnation, and then Christ took the place of Adam, and He died to redeem Adam. The redemption of Adam includes a redemption of all the race, because they came under the curse through Adam's sin.

I remind you of Paul's words on this subject, "As by a man came death (the curse, not as by man came eternal torment the curse), by a man also came the resurrection of the dead, for as in Adam all die so in Christ shall all be made alive." It does not say, as in Adam all went to eternal torment or to purgatory. Then the resurrection of the dead comes through Christ because He has redeemed the race

Sample of Ear and Nose Rings

through His own death. Do we not all know that Christ died for our sins? Do we not know that He suffered the penalty for the sinner? Now what penalty did He suffer for you and for me? Did He suffer purgatory? No. Why not? Because purgatory was not the penalty. Did He suffer eternal torment? No, no! He is exalted to Heaven. Why did He not suffer eternal torment for us? Well, eternal torment was not the penalty. What was the penalty and what did He suffer? The penalty was death, and He suffered death for us. He paid the very penalty which God sent upon us and that is what God said, "I will redeem them from sheol (the grave)," and this will be accomplished for them in the resurrection.

Now then, we said this was connected with the signs of the times. How? This way: Messiah's Kingdom is to be the channel through which this blessing is to come to the world, just as Jesus taught us to pray, "Thy Kingdom come, Thy will be done in earth even as it is done in Heaven." God's will eventually is to be done as fully on earth as it is now done in Heaven. Does any one think that you and I will bring God's will to earth and have God's will done on earth as it is done in Heaven? Oh, no, we are not so foolish! Take the very best powers of earth and God's will is not done very well there. On the contrary, "darkness covers the earth and gross darkness the heathen (Gentiles)." Then how will this be brought about? The Bible says that the God of Heaven will set up a Kingdom. Messiah, He who redeemed the world, is to take His great power and reign. The first feature of His reign will be the binding of Satan. The Bible says that Satan shall be bound for a thousand years, and at that time instead of darkness from the prince of darkness will be light from the Prince of Light. The Bible says that He must reign until He shall put all enemies in subjection, until He shall have established righteousness throughout the earth; then, as a result, "Every knee will bow and every tongue will confess to the glory of God." How glad we are that that time is coming! How glad we are that God says He is going to do it, and that He is going to do it through Jesus! How glad we are that God has not left it in our hands! How imperfect we find ourselves and how impossible it would be for us to accomplish much!

That will be the penalty for those who will refuse to come into harmony with God when Messiah will reign? They will be counted wicked and God says, "All the wicked will He destroy." He will not preserve them in hell or purgatory, but destroy them. The Apostle explains, saying they will be punished with "everlasting punishment." Saint Peter says, "They shall perish like natural brute beasts." But let us not forget that the weak and ignorant are not wicked. Let us not forget we are all in this condition because sin came; and before any could be sentenced to destruction, the second death, he will have had a full opportunity for returning to harmony with God. Some of us get our knowledge and opportunity now, but the great masses of mankind will not get their knowledge and opportunity until the future, until Messiah's Kingdom shall bring the light of knowledge of God to fill the whole earth. That Kingdom is likened to the sun of righteousness—"The sun of righteousness shall arise with healing in His beams" and all the darkness of ignorance and superstition and sin shall be scattered before that glorious light. The Bible declares that the light of knowledge of the glory of God shall fill the whole earth as the waters cover the great deep. It will not be as now. This completeness of knowledge we do not have now. Even Christians have had so much darkness that we have had different creeds but, "In that day all shall know the Lord from the least to the greatest, and none will need to say to his neighbor, know thou the Lord, for all shall know Him from the least to the greatest." Well now, why do we think this glorious time is near at hand? Some people say it is six thousand years since Adam was created and sinned and is now two thousand years since Jesus came and died and redeemed the world, and if the Kingdom has been so long delayed, how have we any idea but that it will be delayed for thousands of years yet? There are two lines of similar reasoning showing that we should expect the Kingdom now: One is that God has arranged His matters upon the plane of seven; as, for instance, we have a week of seven days, six days of labor and sweat of face and the seventh of rest and comfort. This represents on a larger scale seven great days. These great days are all a thousand years each. Seven great thousand year days make a great week according to Bible chronology. Christ's Kingdom is the seventh day. Now we are in the beginning of the seventh day and the blessings of the Lord are beginning to come in. It is only a few years since we had a light like this (Brother Russell pointed to a dingy, smoking kerosene lamp, the only light we had in the building). We had nothing better than tallow candles a short time back. Now these are quite in the past. We have very little use for these in the civilized lands. We have gas and electricity. All these things at the present time, and everything coming forth now, all show that we are in the lapping of these two ages. So to speak, we are in the Saturday night, and the dawn of Sunday morning is right upon us. And the glorious day of the future is to be glorious because it is the day of Christ. I remind you that it is a Bible expression, "the day of Christ," for He must reign for a thousand years. Some one may say, Why did not God send these blessings sooner? Because God has a plan of His own. He is wise and we are ignorant. Some day we shall see why He permitted sin to reign for six thousand years, and then brought in the seventh day with His blessing.

More Jewels—All Is Not Gold That Glitters

But I remind you of another reason why God is not going to bring in the Kingdom until a certain time: When God made His plan that Jesus should have a Kingdom to bless the world, He had another part to that plan. Peter tells us that He would have a company associated with Jesus in that grand work, that little company would be associated with Jesus, or called, "The Church of the First Born." Another name for them is, "The Body of Christ," and another is, "The Bride of Christ." It is the Church of Christ in the sense that it is called out of the world, to be associated with Him. I remind you of His promise, He said, "To him that overcometh will I grant to sit with Me on My throne, even as I overcame and am set down with My Father in His throne now. The Bible says He is now ascended up on high and is set down with the Father in His throne. Christ will have no throne of His own until the right time, and that will be when the Church is completed and ready to sit

with Him in His throne, and that will be at the beginning of the Millennial Age. And so all work of this Gospel age has been for the purpose of electing some saints for this work. God offered this great favor first to the Jews. He knew that enough of them would not be worthy to fill this company, but He took as many of them as were ready. The

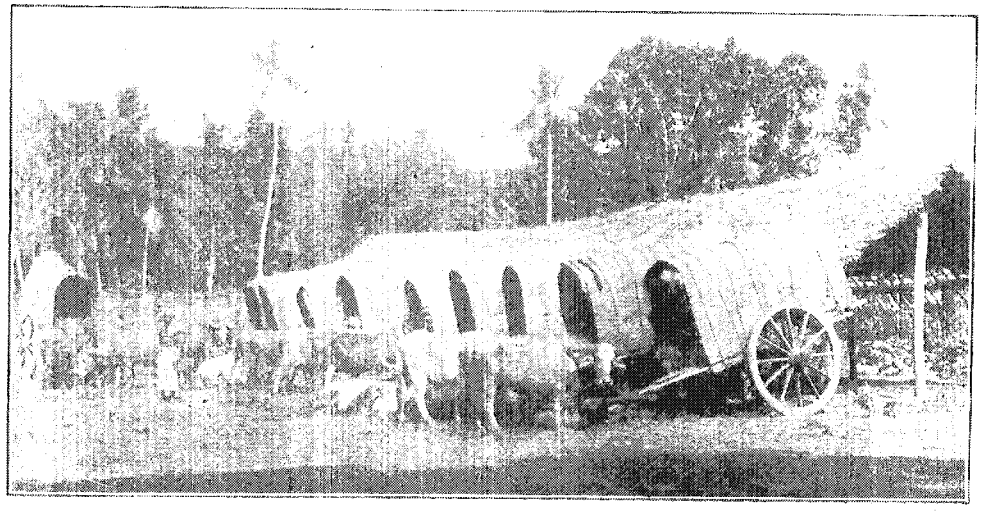
Water Carriers

Jewish nation were spoken of in the Bible as the house of servants, but all of those who accepted Christ and became His disciples became members of the house of sons. Moses was faithful over his house, the house of servants, but Christ, the Son, is over His own house, whose house we are if we hold fast the profession of our faith unto the end. Now, hear how Saint John tells us, "He came unto His own and His own received Him not, but to as many as received Him to them gave He power (privilege) to become Sons of God. We do not know how many received Christ in this proper sense. We do not know how many were begotten of the Holy Spirit, and became members of the house of sons, members of the Body of Christ, members of the Church of the First Born, but we do know that there were not enough to fill God's elect provision, so by and by the message was extended to all the Gentiles, and that is the reason it has come to you and to me. We are all Gentiles and now are privileged to come into the house of sons of God, members of the Body of Christ, members of the Church of the First Born, and in this way God has been taking out a people to be the Bride of Christ. In this way He has been gathering the Bride of Christ from every nation, people, kindred, and tongue, and I am very glad is visiting your land to see what seems to me to be good evidence that there are some of the faith amongst you. Now the gathering of this saintly Church is only the beginning of God's plan. They will be associated with Jesus in the Kingdom, and the Kingdom is for the very purpose of blessing the non-elect world.

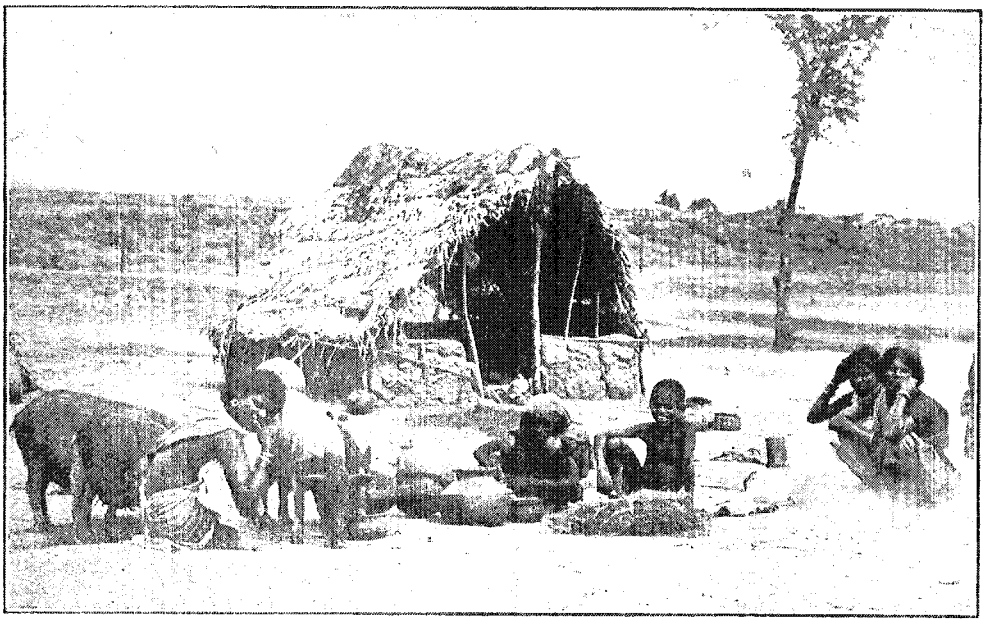
I hope that many of you will strive with myself to make our calling and election sure. If we are faithful we are to get the greatest reward imaginable. The blessing that is coming to the world that they will have if they will be faithful is a great blessing, it will be more than we ever dreamed of—human perfection in an earthly Eden. But Jesus calls this which He offers to the Church a great prize, a great treasure. He calls it a "pearl of great price." He says, that this privilege of becoming joint-heirs with Him in His Kingdom and sharers of His glory, honor and immortality is a pearl of great worth—a pearl that is worth all you have. We are exhorted to go and sell all we have and purchase that great pearl. Pay any price necessary in order to get into that glorious Kingdom. If it should cost you all your wealth, have it. If it should cost you all the comforts of life, obtain it. If it should cost you the loss of all friendship in the world, have it. The Lord is seeking for this class who so prize this offer that they will lay down their lives in order to obtain it. He tells us that we must expect it will cost us something. He says, "Through much tribulation shall ye enter the Kingdom." But to those who are faithful, it is sure. He says, "Fear not, little flock, it is the Father's good pleasure to give you the Kingdom." But the Father will not give us the Kingdom until the right time—not until the last member of the "wise virgins" has gone into the marriage. Then the glorious blessing will begin. The sufferings of the Christ will be ended, because Christ's sufferings did not end eighteen hundred years ago. Jesus suffered eighteen hundred years ago; He is the head; He suffered and entered into His glory, but the Church, which is His Body, has been coming on since, and we must suffer with Him, and the last member must have his suffering before the whole Church will be glorified. If we suffer with Him we shall be glorified with Him. Now, mark! We do not get this glory except at one time; the Bible and Jesus say, Blessed and holy and all those who have part in the first resurrection; they shall be priests unto God and to Christ, and shall reign with Him a thousand years." (Rev. 20:6.)

I hope then, my dear friends, that some of us will be amongst that glorious company, the Body of Christ, the Bride of Christ, the Church of the First Born.

And now I fancy someone saying, Brother Russell, which is the Church of the First Born? I fancy someone saying, Brother Russell, are you here to teach us something about a new church. I fancy someone here saying, Brother Russell, we have too many churches. And now I answer, my dear friends, I am not here to start a new church. My views of the Bible teaching is that none of these churches are the



Not an Automobile Garage.



Sample of House in Travencore—Living Close to Nature

Church of the First Born; they have all come now to acknowledge that. Jesus never established any of these churches; neither the Lutherans, the Baptists, Congregational, Presbyterian or Roman Catholic is the Church which Christ established. And their names are written on earth. We read on the contrary, "the Church of the First Born whose names are written in Heaven." You ask me, Oh, Brother Russell, how shall we get our names written in Heaven? I will tell you. It is first by accepting Christ as your Saviour, by turning away from sin to the best of your ability, by living righteousness to the best of your ability, and making a full consecration of your whole life to God in His service, and then day by day seeking to know God's will and seeking to do it. You may say, Oh, may we know God's will? How may we know the Truth? The Bible tells us that we should be ready to give an answer to every one who asks us a reason for our hope. The Bible tells us that God gave us the Bible that the man of God might be thoroughly furnished, that we might all know whom we believe and what we believe.

And now, my dear friends, I hope you will all be Bible students. I hope you will all be Bereans. You remember what we read about the Bereans in the Acts of the Apostles. From God's standpoint they were nobler because they searched the Scriptures daily to see whether these things be true or not. Just so I would have you not receive what I may say or what any man may say just because it is said, but take it to the Word of God and see what the Word of God says in support or in opposition.

AFTER MEETING.

SUBJECT, "WHO IS JESUS?"

I WAS thinking of saying something to you about our great Saviour. I understand of late you have been having in this city considerable discussion along this line.

Who is Jesus? One of your prominent men called upon me and wanted to know what I thought upon that subject. I am very pleased to take that subject and treat it very briefly.

There are two theories about Jesus. And besides these two theories, there is a third, which is the Bible theory.

At the beginning of the Gospel Age eighteen hundred years ago there were a great many people, wise people too, saying, Oh, we do not believe that Jesus was in Heaven before He came to earth. They said, We are ready to admit that Jesus was a good man and spoke fine things, but not ready to admit that He was the Son of God. We are willing to admit that He was a great teacher, and that we do good to follow His teachings, but we deny that He ever came down from Heaven. Well, many of the Christians realize that that was a wrong position, and they said, certainly Jesus did come from Heaven, and then they got into discussion one with the other, and the Truth itself was lost sight of. That is generally the way when people get to fighting. The more people said that Jesus did not come from Heaven the more others said, Oh, we must prove that He did come from Heaven. Then they proceeded and said that He was not only the Son of God but that He was His own Father also, and then they had to go at the other features and made the doctrine of the trinity, and after they had elaborated it, even then they were unable to make it seem logical. And then when the people asked them about the various questions they said, we cannot answer, it is a mystery; and then they looked into the Bible and could not find anything in it about the trinity, so they had to make up something about the trinity.

About seven hundred years after Christ's death there was a part of the verse added in the epistle of John, 1 John 5:7. That is the only passage in the Bible that in any sense of the word says anything about the trinity. Now we know they put that in in the seventh century, because the old manuscripts of the New Testament do not contain these words. They found the passage where John said, there are three that bear witness, the water, the spirit and the blood, and these three agree in one testimony. Now they added to that. Some good priest, I suppose, thought God forgot to put something about the trinity, and he thought he would have to help Him. So he added in some words in the manuscript to make it read this way: "There are three that bear record in Heaven, the Father, the Spirit and the Son, and these three are one, and there are three that bear record on earth, the water, the spirit, and the blood, and these three agree in one."

You see, then, where he added to the Word of God. Now, when our common version of the English Bible was translated we did not know this; we did not have many of those ancient manuscripts in the Greek. But in the last sixty years we have found a whole lot of them. We now have about seven hundred ancient Greek manuscripts and some of them as old as the year 350, and these show us that these additions have been made. Not only so, but if you should read it with the additions you will see how foolish it is, and if we strike out that addition we see how beautiful and simple it is. Now, notice, for instance, it says with these alterations, that "there are three that are bearing witness in Heaven, the Father, the Spirit, and the Son." What are they bearing witness to? That this is the Son of God. How ridiculous, to say that the Father is going around in Heaven, and the Holy Spirit going around in Heaven, and the Son going around in Heaven, saying. This is the Son of God. Is not that ridiculous? Whenever people attempt to tamper with God's word they spoil it.

Another place that they added to the Word of God I will just point out to you. The last verse of Saint John's Gospel is added: John never wrote it at all. How do we know? Because it is not in any of those old manuscripts. Now see how foolish that last verse of John is. This is the way it reads: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." How ridiculous that is! Just think, to write so many books about Jesus that the world would not hold them. It is nonsense. See how many books you could put in this building. How many millions could be piled throughout this Travencore District. Look at all the rest of the world. To say that the world could not hold the books that would be written is ridiculous. But the fact that

Village Belles

these little things that are changed are ridiculous show all the more the beauty of the Bible as God gave it to us through Jesus.

Now come back to our proposition about Jesus: One part claimed that Jesus was only a man, sinful and imperfect. The other part claimed that He was more, that He was the Father, the Son, and everything. The one was on the one extreme and the other on the other extreme, and the Truth was in the middle between them and was lost sight of. Attention was not paid to what the Bible said. People were trying to prove their own ideas and trying to force the Bible to give their ideas. I have already called your attention to the fact that there is no statement about the trinity in the Bible and that that statement in 1 John 5:7 was added, spuriously. (The interpreter then read it in his native Bible.) You see it is not even in the Malalam language. So also in the revised version of the English translation it is omitted, because all scholars admit that it was a fraud. With that one stricken out there is not a statement in the whole Bible saying a word about the trinity. And our trinitarian friends are quite extreme and make a ridiculous theory. You will understand, then, that I am neither a trinitarian nor a unitarian, as these terms are generally used.

I will come to what the Bible says on the subject, but first want to show how unreasonable it would be to believe in the trinity. If we ask trinitarians what they mean by trinity, they give two different answers: (1) One set would say that it is three Gods, and yet they are one God, and they go on to say that each of these is equal to the other in power and glory. (2) Then the other trinitarians will say, No, there are not three Gods, there is only one God, but He has three manifestations of Himself. Whichever way they take it they are in confusion, and if you just corner them a little they say: Oh, we will not discuss it; it is a mystery! We answer that they make a mystery of it. How could three things be one thing? Now see the confusion they get into; those who claim that there are three gods equal in power and glory hardly know what to say when they come to discuss the death of Jesus, and then they generally fall back and say, No, it is only just one God, but that He has three personages in Himself. Well then we say, when Jesus died, which God died? If there is only the one God, did that one God die, and was the world without a God for three days, and could a dead God raise himself from the dead on the third day? No, that, they say, is absurd. And then they generally say this: Oh, no, it was simply God in Christ, just the same as that light is in my hand (Brother Russell put his hands around the lamp). It is the light that represents God and my fingers represent Jesus in the flesh. They say from this standpoint that when Jesus died God simply got out of Him. Then we say, God did not die at all? They say, No, God did not die. Well then we say, what was it? Why, it represented God dying. Well, we ask, was it a fraud? Did Jesus pretend to die? Did God merely allow Himself to be put on the cross and pretend to die, but not die, but get out just at the proper time? Did He pretend that He was dead three days, and pretend that He arose from the dead when He had not been dead at all? And was He fraudulent all through His ministry? Did he pretend to pray to the Father when He was the Father Himself? Did He pretend that He had left the glory when really He was as glorious as ever? When on the cross he cried, "My God, my God, why hast thou forsaken Me?" Was He making a fraudulent statement? When He arose from the dead and said to Mary, "I have not yet ascended to my Father and to your Father and to my God and to your God," was He telling a falsehood? My dear friends, we got ourselves into a great deal of confusion because we did not pay enough attention to what the Bible said.

Now let us see what the Bible says: See how beautiful and simple the Bible teaching is on this subject. The Bible tells us that there is a Father, that there is a Son, that there is a Holy Spirit. The Bible gives great honor to the Father, great honor to the Son, and great importance to the Holy Spirit, but the Bible says not one word about these three being one God, equal in power and glory. The Bible says the Heavenly Father is above all.

Hear Saint Paul's words to us, "There is one God the Father, and one Lord Jesus Christ." One and one make two. Again the Apostle says, "The head of woman is the man, and the head of man is Christ, and the head of Christ is God." Hear what Jesus himself said, "My Father is greater than I." My Father is greater than all. "I came not to do mine own will, but to do the will of Him that sent

A Better Class Village Amidst the Palms

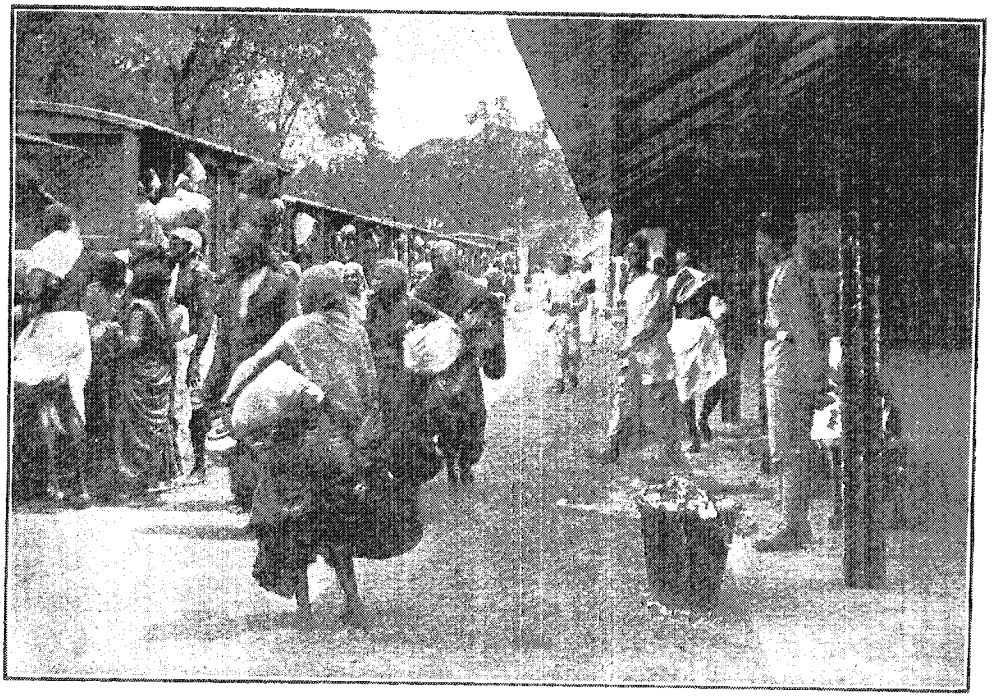
me." Do equals send each other? No. Our Lord's statement that the Father is greater is consistent with the Bible from first to last. Jesus said, "Of mine own self I can do nothing; as I have heard of the Father I speak, and my testimony is not mine but His that sent Me." Now see what the Bible says about Jesus: It tells us that the heavenly Father never had a beginning, "From everlasting to everlasting thou are God." But the Bible tells us that Jesus had a beginning. The Bible tells us that Jesus was the first one that the heavenly Father ever created. More than that, He was the last one that the Father ever created. In other words, the heavenly Father only created the one being, and then He used that one whom He had created as His honored agent in all the work of the creation—in the creation of Heaven, of earth, of angels, of man, everything. That is very different, you see, from what trinitarians think, and it is equally different from what Unitarians think. Unitarians deny that Jesus existed before He came into the world. They deny that He had a miraculous birth. They claim that He was an imperfect man, like the rest of us, but higher and better. So you see the Bible position is different from any human position. Come now to the first chapter of John's Gospel and let us read it together. We read it this way, giving you the little changes that have been in the Greek text: "In the beginning was the *Logos*"—the Word. This word Logos or Word, had a peculiar meaning. It was this: In oldern times when kings would make a proclamation to the people, they did not appear personally, but sat behind a lattice screen, and an honest man stood outside of that lattice work, and spoke the words of the king to the people. The king spoke to him in a low tone and he spoke to the people in forceful language. He was called the Logos, or Word, of the king. That is to say, he was the messenger or mouthpiece of the king. He was the honored representative of the king. Now there is the picture that the Bible uses respecting Jesus and his relationship to the Father. In the beginning was the *Logos*, the Word. He was the first one or beginning of God's creation. And the Logos was with God." You will notice here the words the God and the words a god. This is the proper reading of the Greek. The article is used to indicate the heavenly Father as the great God in contrast with all lesser gods.

"By Him were all things made that were made, and without Him was not one thing made that was made; and the Logos was made flesh and dwelt amongst us, and we behold his glory as the glory of the only begotten of the Father." You get the thought, then, that our Lord Jesus from the very beginning was honored of the Father. He was God's first Son, the only direct Son, the only begotten. Now that agrees with what Saint Paul says. He says that Jesus was the beginning of the creation of God, the First Born of every creature.

Again we read Jesus' own words in Revelation. He there says that He is the beginning and the end, the Alpha and the Omega—using the first and the last letters of the Greek alphabet—the first and the last that God created. All other things were to come through Him. So the Apostle again says, "All things are of the Father . . . and all things are by the Son." Now this give a very glorious and exalted position to our Lord Jesus. He was already higher than any of the angels before He became man, but when He became man He did not merely go about in a human body, did not merely pretend to become poor; He really became poor; He really left the higher nature and He really took the human nature. And so the Bible again says, "He was made flesh." The Bible does not say that He got in the flesh. The Bible does not say that He was incarnated. That is a wrong thought. We have been talking for centuries about the incarnation of Christ, but the Bible never says a word about the the incarnation. The Bible tells us that He was made flesh, not that He got into flesh. In other words, when Jesus was amongst men He was *a man*. He was not an imperfect, sinful man, such as you and I are; He was a perfect man, just like the first man was, and so the Bible says, "He was holy, harmless, undefiled and separate from sinners." (Hebrews 7:26.)

He did not receive His life from an earthly parentage. If He had received His life from an earthly parentage, then He also would have been a sinner, but His life came down from above. He took the lower nature and had the life in a lower nature. Now why did He do this? There were several reasons. The heavenly Father had made a plan by which it would be necessary to have a Redeemer and the redeemer must be a man. The bulls and goats of the law dispensation would never take away sin. Why not? Suppose He had slain all the bulls and goats in the world? Why would not that have redeemed man? Because it was not bulls and goats that sinned, therefore the slaughtering of them would never cancel the sins of men. Similarly it was not an angel that sinned, it was not an angel that was sentenced to death, therefore it did not require the death of an angel. It was not a God that had sinned. So that a God would have to die. It was a man that had sinned and a man that had been condemned; therefore, it must be a man that must die for sin. Nothing but the death of a perfect man would redeem Adam. And, therefore, the *Logos* humbled himself and became a perfect man, that He might redeem man. Now notice how the Scriptures declare this: "The man Christ Jesus who gave himself a ransom for all." Why would Jesus be willing to do this? And why would the heavenly Father suggest and make such a plan that would make necessary the death of his Son? Because God had a great plan that He was working out that would bring a blessing to Jesus, and to all, and Jesus was quite willing to do the Father's will in this matter, and so we read: "Who for the joy that was set before Him endured the cross, despising the shame, and is now set down at the right hand of the majesty on high." What was this offer that the Father made to the Son that made the Son glad to do His Will? We answer, that the Son was so fully in harmony with the Father, and so confident that all the Father's plans were good, that He was ready to do anything the Father suggested. He might have looked at it and said, Father, I am your first born son, would you ask that I should leave this glory and go down to earth and die? Would you ask it of Me, and demand it? It would not have been just to have demanded that the Son must die, but the Bible says that the Father set before Him a great joy. The Bible says, that He had the joy set before Him of bringing many sons to glory and of doing the Father's will, besides which the Father promised the Son that at the end He would have still a higher glory and a higher nature. But you say, how could the Father give Him any more glory and honor than He already had? Was He not already above the angels in glory, the first begotten of the Father? Yes, but

Pastor Russell Leaving Bungalow at Kottarakara



Running To and Fro in India, Natives Crowded in Cars Like Sardines

the Father promised Him that if He would show His devotion in this manner, even unto death the death of the cross, that He would give Him a share in the divine nature. Saint Paul says again, Who for the joy that was set before Him endured the cross, despising the shame; wherefore also God has highly exalted Him, and has given Him a name that is above every name, that at the name of Jesus every knee should bow, both the things of Heaven and the things of earth. In other words, my dear friends, Jesus was made a partaker of the divne nature. When did the Father give Him this divine nature? The Bible explains this: when He was thirty years of age He came to John at Jordan and made a full consecration of his life and therefore received the Holy Spirit. That is called the begetting of the Holy Spirit. You see the connection between the word begetting and the word born. Your child is begotten and nine months afterward it is born, but in the interim of the time between the begetting and the birth there is the development, yet the life which he is begotten continues down to the end and constitutes the life of the born one. This is the illustration that God uses to show how He is doing this work. As soon as Jesus made his full consecration of his all the Father begot him to a new nature, the divine nature. And then during the three and a half years of Jesus' ministry He was fulfilling his commission of laying down his life unto death, and He finished it completely at Calvary when He cried, "It is finished"—I have finished the work Thou gavest me to do. He was dead for parts of three days, and on the first day of the week God raised Him from the dead by His own power. Did He raise Him up as a man? Oh, no. As a man He died for our sins. God raised Him from the dead perfect on the divine plane. His resurrection was his change, just as a similar process is going on with respect to the Church. We have been called of God to be joint heirs with Jesus Christ in all the wonderful things that the Father has given Him. But if we would ever share those things we must be faithful unto death as He was, "If we suffer with Him we shall reign with Him." When we make our consecration we receive the begetting of the Holy Spirit. With us also the flesh is to be sacrificed. But Saint Paul says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans 12:1.) If we are faithful unto death we will receive also with Him the crown of life. The promise to us is the same as to our Lord Jesus, of glory, honor and immortality. As the Lord Jesus was glorified in His resurrection, so the Church is to be glorified in her resurrection. Hear the Apostle Paul in the 15th chapter of 1 Corinthians, describing the resurrection of the Church class, the saints. He says: "It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." Then he goes on to say we must all experience this change. In other words, our sacrifice of the earthly nature also must be completed and we as New Creatures must be perfected in the resurrection. Why? Because, "Flesh and blood cannot inherit the Kingdom of God." So then, you see, my dear friends, that when God's plan shall work out to completion, the gathering of the Church will be to this condition. The Father will have immortality, and glory, and honor, the divine nature, as He has always had; the Son will have the same that He has had since His resurrection, and the Church will come to the same divine nature in the resurrection. Not that the Church will be equal with the Father, nor that the Church will be equal to her Lord and Redeemer. He will always be the Head over the Church, which is His Body. The head of the Church is Christ, and the head of Christ is God.

There is so much to be said on this subject it is hard to know where to stop. I have merely tried to give you a little outline of how great our Redeemer is. From the Bible standpoint we lay aside that thought of the worldly minds who say that Jesus was merely a man like other men. We lay aside that foolish idea of the dark ages, and take the word of God which, just as it reads, we find very beautiful. The Bible says that all men should honor the Son even as they honor the Father. But this word also shows that there are two. What way, then, was it true that John said, "My Father and I are one?" (John 10:30.) He meant that He and the Father were one in mind, and purpose, because He would not do any will of His own; He would do only the Father's will. They were in absolute oneness, therefore, and so He wishes all His disciples to be in harmony with each other. He wishes that we all should have a will to do the Father's will. Thus we would be one with the Father, and one with the Lord Jesus Christ. And that is what He says, Let me quote you: In His prayer the last night before He went to the Garden of Gethsemane, as recorded in John's Gospel, He prayed for the Church, "Not for the world, but for those whom thou hast given me, for they are thine . . . that they may be all one as thou Father and I are one . . . that they may be one in us." This shows

HINDU WOMAN COOKING.

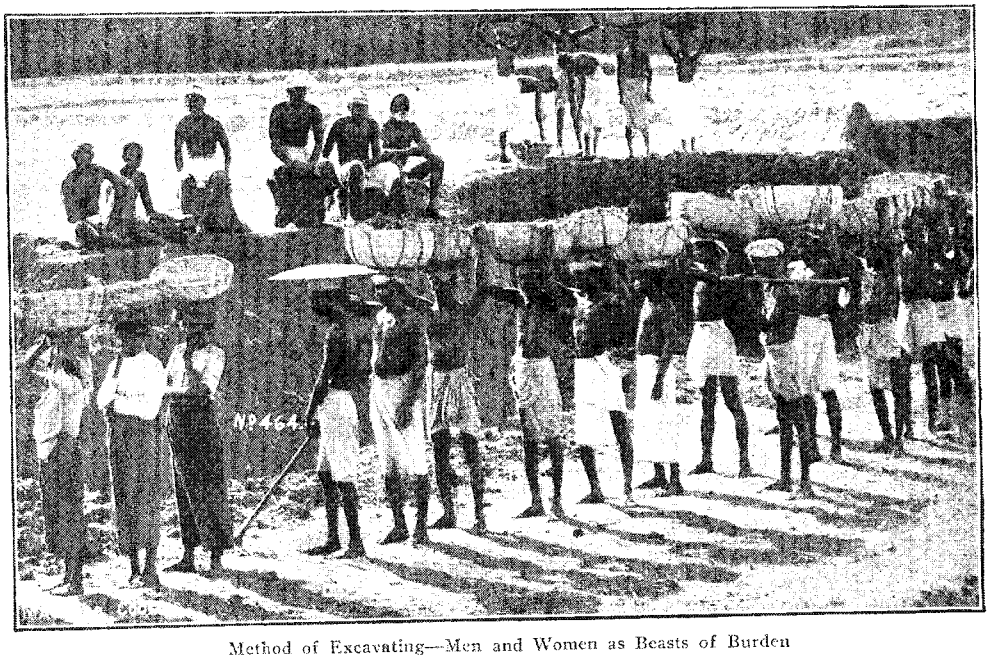
the sense in which the Father and Son are one, and this is the same sense in which He wishes you and I to be one, and one with Him and with the Father—a oneness of spirit, a oneness of mind, a oneness of heart, a oneness of purpose.

There is one other Scripture which some might stumble over which I will mention and then I will close:

Jesus said to one of the disciples, "He that has seen Me hath seen the Father." What did He mean by that? He meant this: the Father cannot be seen by any man, for the Bible says that the Father dwelleth in light which no man can approach unto, which no man hath seen, nor can see. Now, if no man can see God because He dwells in such light, how could He manifest himself to man? He would have to reveal himself in some way. Now what would be the best way for God to reveal himself to man? Why, we remember that when Adam was created he was created in the image and likeness of God. In other words, the perfect man is the most like God of anything that could be shown to man, and since the Lord Jesus Christ was God manifest in the flesh, and since He was a perfect man, and a perfect representative of God, we see the force of His argument. There was no other perfect man to represent God in the whole world. Jesus had become the man Christ Jesus and was the perfect representative of the Father. Whoever saw Jesus therefore saw the Father in the most absolute sense in which it is possible for a man to see God.

Finally, my dear friends, those who become heirs of God, and joint heirs of Jesus Christ, and members of the Bride Class, will have this experience: We shall be changed in a moment, in the twinkling of an eye, in the resurrection change, that we may be like Him and see Him as He is and share His glory. I wish this great blessing for as many of you as desire to have it. This is the "pearl of great price," and we do well that we give up everything else that we might gain the joint heirship with our dear Redeemer.

Now I bid you all good-bye. I may never see you again, but hope to see you in the future. May the Lord's richest blessings be with all who are seeking to know and to do His will.



Method of Excavating—Men and Women as Beasts of Burden

Nearly All Workers Squat on Ground

AFTER our night's rest and our picnic breakfast, we went down to the station, where we said good-bye to Brother Davey, to meet again we know not when, but with pleasant recollections of his untiring zeal and deep Christian earnestness. Our train soon came along which took us to a junction point where we said good-bye to Brothers Pieres, Tussaint and Chapman, who returned to Colombo. Going a little further we connected with the Express train to Madras. This was a journey of a day and two nights. En route our party had many pleasant seasons of fellowship, talking over matters in general pertaining to the truth, asking and answering questions. One evening in particular was very precious; we all assembled in one compartment, and had a testimony from one, followed by a prayer, then another testimony, another prayer, etc., and some songs. All these little seasons of fellowship, together with our roughing experiences together, brought us very close one with another.

MADRAS.

IN Madras, the metropolis of Southern India, today is gathered the wealth and fashion of Anglo-Indian society belonging to this part of the Indian empire. The city covers a considerable area even for its population of 509,000, and contains besides the crowded native section known as Blacktown, and the fort region called Georgetown, many fine homes, surrounded by luxuriant gardens. Throughout the city are fine drives and boulevards, some of which are lined with huge banyan trees. These drives and the promenade on the seashore, known as the Marina, are the fashionable resorts on fine afternoons. Madras was one of the most important of the early setlements of the East India Company.

Upon arrival at Madras we found that Satan had preceded us; some of his representatives in Colombo had taken the pains to send word to the religious leaders here and especially to the secretary of the Y. M. C. A., which had been rented for a lecture Sunday morning. As usual the information sent was a misrepresentation, and the people in connection with the Y. M. C. A. became quite alarmed. However, the service took place, and, notwithstanding the opposition, the auditorium was crowded and many stood up. The following is a report of that morning meeting, which was listened to with deep interest, and at the close some questions were asked and answered.

SUNDAY MORNING, FEBRUARY 11, 1912.
Y. M. C. A. HALL, MADRAS, INDIA.

"THE PARABLES OF THE KINGDOM."

PASTOR RUSSELL: I am very pleased to be with you. I stand here today, not as a representative of the Y. M. C. A., and they will not be responsible for anything I will say, though I believe I will not say anything that Christians who accept the Bible will be dissatisfied with, and I cannot imagine how anything that I will say can give offense to any Christian man or woman.

I am accompanied by six others of the committee appointed by the International Bible Students' Association—I will introduce them to you. (Pastor Russell then introduced the various members of the committee to the audience.)

I was chosen as the chairman of the committee and we are on a tour of the world investigating and looking into the foreign mission work, and noting its success, with a view of giving some report to the International Bible Students' Association respecting what we have seen of the work, and respecting anything that might be said along missionary work.

The International Bible Students' Association wishes that I should have the opportunity of addressing Christian people all over the world, and therefore they made arrangements to have an advance agent go before and secure different places and make arrangements for meetings, and I find upon arrival here that arrangements have been made for this meeting. I might also say in this connection that the International Bible Students' Association is wholly undenominational; people from all denominations participate in Bible study.

We are living in a wonderful day, the like of which was never known before. With the coming of the electric light and the steamboat of our day we believe it is entirely in harmony with God's word that we find fresh light shining upon the Bible, and so we find it. We believe all Christians so consider it or should so consider it that God gives us greater light as we get nearer the perfect day.

The subject announced for this morning's address is, "The Parables of the Kingdom." I had nothing to do with the selection of the subject, but it is a good one. But it seems to me that if we have a clear idea of the Master's Kingdom it will help us all.

I might remind you that this was the customary way for Jesus to preach. "He opened his mouth in parables and in dark sayings," and "Without a parable spake He not unto the people." Everything that Jesus said was in parabolic form. He did not mean any literal thing. In speaking of the water of life, it was not literal. Everything He said was spoken in parables. Therefore a good part of the work of all Bible students is to study these parables, to see just what the Master was teaching. The Master took up one thing to illustrate His teachings. Thus also we should study to get the Lord's thoughts.

THE PARABLE OF THE KINGDOM.

WHAT Kingdom is meant? We answer, the only Kingdom that Jesus preached or talked about. He never preached about the political kingdoms of the world. He never said whether the great British kingdom was better than the German kingdom, etc. He did not talk about the kingdoms of this world, but about the Kingdom of God, or of Heaven.

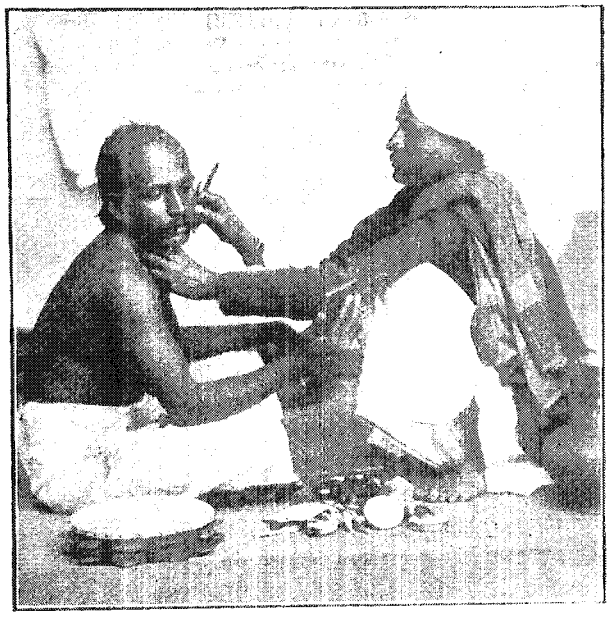
Where is the Kingdom of Heaven? He tells us that it has not yet come. When it shall come He will be the King and the Church that He is now gathering will be the queen, and sit with him on his throne. There will be a real Kingdom, and so He taught us to pray, "Thy Kingdom come, Thy will be done on earth even as it is done in Heaven." We could never hope, my dear friends, by any Kingdom that you or I could establish to bring the world to that condition where God's will would be done on earth as completely as it is done in Heaven. That would be a very foolish thought. All the missionary efforts could not do it. He taught us to pray for it that He would set it up at his second coming, and receive us to Himself and cause us to sit with Him on His throne. He calls His Church, you remember, "a Royal Priesthood." What does royal mean? It means to be a king, a priest, to be a teacher. So Jesus taught that when His Kingdom would be established He would be the great King, or Priest, unto the Church, and that they would be assistant Kings and Priests for blessing all the families of the earth. I am sure there is not a heart in the whole world that would not be glad to see all the world blessed. I am so glad I find in the Bible that the whole world will be blessed. We are all witnesses that, as Paul said, "The whole creation groaneth and travaileth in pain, waiting." Waiting for what? "Waiting for the manifestation of the Sons of God." Who are they? "Beloved, now are we the Sons of God, but it doth not yet appear what we shall be, but when He shall appear we shall be like Him (in the resurrection change), for we shall see Him as He is." Then the groaning of the world will cease, because the blessing of the Kingdom of Peace will fill the whole earth. That is the glorious time when Christian union will be in the world. Jesus prayed for the Church, that they might all be one, and we believe that the time is very near when all God's people will be able to see eye to eye. We have been seeing cross-eyed all this time unintentionally, but in due time we will all be able to see and teach the same thing, seeing the same Lord Jesus, and worship Him in spirit and in truth. Then the world will get its great blessing.

But now, you see that that Kingdom is future, that it will be established at its second coming. Therefore we are doing as Saint John says, waiting for the Kingdom from Heaven, and as he also said, "Come quickly"—I am not saying how quickly. The Bible is full of it; as Brother Moody said, the Bible has nothing that is so prominent as the blood of Christ for our redemption, and the second coming for our delivery.

Jesus was talking a great deal about the Kingdom. I will assume that you are all Bible students, that you have noticed these parables, and that they were all spoken about the Kingdom. Why so many? Because the subject can be viewed from different standpoints, just as it requires several illustrations to show you the different sides of this building. So these different parables are so many different pictures of the one thing, all relating to the Kingdom, and he calls them "The Parables of the Kingdom." I am not using the Bible, supposing that you are all familiar with the Bible. Now, for instance, the parable says, "wheat and tares"; you remember that. I will briefly outline it. Jesus said, a certain man sowed good seed in a field, and while he slept an enemy oversowed it with tare seed. I am told that it was the custom in Palestine for an enemy to do this. Jesus uses this as an illustration. He said He was the Son of Man who sowed the good seed of the Kingdom, and that Satan would come afterwards and scatter the seeds of error.

The seeds of truth were to bring forth a crop of the children of the Kingdom; they would be the ones to participate in the Kingdom. The object of Satan was to keep these from developing and becoming children of the Kingdom. So Satan has always been the adversary of the children of God, and is the great adversary, as the Bible sets forth. Then the servant came and said, Lord, did you not sow good seed? Whence, then, are the tares? Oh, He said, my enemy, Satan, had done this. The parable represents it as though the Master did not know, but God knew all the time, and Satan never did anything that our Lord did not know or

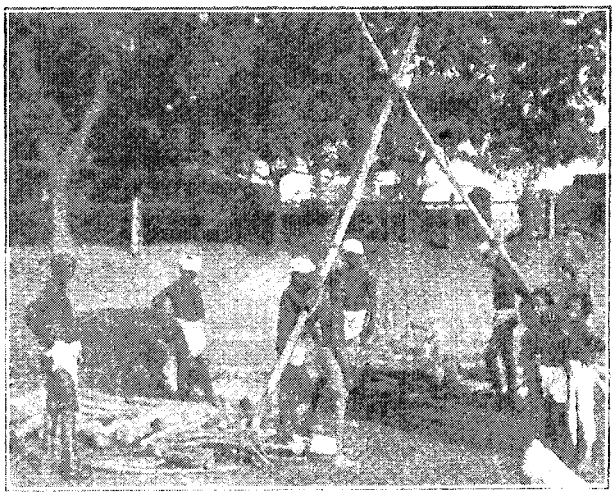
could not prevent. So the servant said, Wilt thou that we pull up the tares? Oh, no, the roots of the tares and wheat are so interlocked that you would spoil the whole matter—let both grow together until the harvest. When is the harvest? He said, "the harvest is the end of the age" (world). End of the world, is that what you mean, Brother Russell? No, it is the end of the age. The word "world" in the Greek is *aion*, meaning the end of the age. The Lord marked out that there would be a time to plant the good seed, then it would develop, and then the harvest time which would be the end of the age, and then would come another age. I remind you of the patriarchal age when God dealt with Abraham, Isaac and Jacob. Then it was all changed, and at the death of Jacob came a new age, and in it all of Jacob's children are called Israel, and they were God's special people for 1845 years, from the death of Jacob to the death of Christ. That was the Jewish age. Then came the harvest, or end of the Jewish age, and the new age, the Gospel age, began when the Gospel was thrown open to not only Jews but to Americans, Europeans, and all—to *any*, if he have a hearing ear. He has the privilege to respond, and he is represented by the parable of the wheat.



A Shave While You Wait—on the Street

In the time of the harvest I will say to the reaper, separate the wheat from the tares. They have grown together during the whole time. Their separation is not to take place until the end of the age, then there will be an absolute separation, every grain of wheat from every grain of tare. I believe it and you do also, for it is His inspired Word. Then what will happen? Then the tares will be burned in fire. Who are they? They are some very nice people. Do you believe, Brother Russell, that they will be burned in fire? No, remember that it is a parable. You cannot burn symbolic tares in literal fire. So you see he symbolizes persons and represents them by the tares. The tare is a poisonous weed, and they look a great deal alike while growing. I believe it is called darnel, very common in Palestine, and may be here. It grows with the wheat, and they have to exercise a great deal of care in killing it lest they destroy the wheat. So in the illustration, people are darnels. Who are they? They are those who have not been begotten of the Holy Spirit, and therefore not children of the Kingdom, and therefore have no part or lot in the Kingdom arrangement, but they think they are the real thing. They are not the wicked and sinners, but very good, benevolent people, and of good character. The parable does not say that they are bad people, but that they are imitation wheat. What the Lord is looking for is the wheat class, begotten of the Holy Spirit—all others are tares.

Now this fire represented here is not to destroy them as individuals and will not burn up the people along with them. But that fiery time Saint Paul and Saint Peter mention when all of this tare class will be dissolved—they will not profess to be tares but will go off on Higher Criticism and Evolution, and say they do not believe the Bible, and the Church will be all the better off without them. The Lord will take care of all those who are sanctified in their hearts and begotten of the Holy Spirit, and nothing will be able to pluck them out of the Father's hands. What will happen to them? He says, Gather my wheat into my garner. What is the garner of the Gospel age? It is the change to the Heavenly condition. Now we are in the world of mankind, in general represented by the wheat, and the change will be when we are changed in a moment, when we are caught up with the Lord in the air and thus we will be with the Lord in the heavenly garner by the first resurrection. Now what will take place then? The righteous will shine forth as the sun in the Kingdom of the Father. That will be a glorious period. We have had a night time all along, as the Psalmist says. "Weeping may endure for a night, but joy cometh in the morning." "Thy word is a lamp to my feet and a lantern to my pathway." You do not carry your lantern in the sunlight. It means that it must be dark now. So the Psalmist says, "Thy word is a lamp to my feet and a lantern to my pathway," and God's people have need to take heed to every step, because "darkness covereth the earth and gross darkness the Gentiles." Saint Peter gives us another word on that also: he says: "We (the Church) have a more sure word of prophecy, unto which we do well that we take heed, as unto a light which shineth in a dark place until (until what?) the day dawn." A dark place, and we need the lamp until the day dawn. When? When the sun rises. When? When the harvest has been accomplished, and the purposes of the Lord have been done. After the tares have been sown and are allowed to grow together, and in the harvest, the end of the age, after the fire has come upon the tare class, and the wheat has been brought into the garner, then will the righteous shine as the sun. Then will be broad daylight. This Kingdom which the Lord promised is not merely the Lord Jesus, who is the head over the Church which is His Body, but we are members in particular, and this is the Church, which is to shine forth as the sun. The whole Church means the annointed, Jesus the Head and the Church His Body. He received the Holy Spirit first; it came upon Jesus at Jordan, and then at Pentecost it came down upon the Apostles and the early Church; and all through this Gospel age it has been coming down upon the other members of the Body as the prophet David said in Psalms 133. So the Holy Spirit has been coming down over the Church all during this Gospel age. And the Apostle says, you have an unction from the Holy One and you all know it. Who has? Why all those who receive the Holy Spirit. This is the union whereby we are prepared by the Lord and received into his family and become heirs of God and joint-heirs with Jesus Christ, if so be we suffer with Him, that we may be glorified with Him, and share in His Kingdom. That is the picture of the Kingdom all through this Gospel age, because Jesus explains that the good seed which He sowed in the field was the word of God. It was the good word of the Kingdom, the good message of the Kingdom. Jesus meant that God



Weighing Out Fire Wood

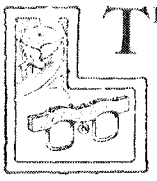
having decided that He would have a Kingdom and that He should reign a thousand years to bless the world, has decided that Jesus should be the great King and He passed through His necessary experiences. God decided more—that He would have a Church, to be joint heirs in the Kingdom, and that is the work that has been carried on now in finding you and me, and all people who desire to be of the Kingdom. Which Church do you mean? I mean the Church of which the Bible speaks, and that includes all of God's saints, begotten of the Holy Spirit, whether in the Roman Catholic, the Church of England, Methodists, Presbyterians, or Baptists, wherever they are, "The Lord knoweth them that are His." There may be a great many tares around them in all the denominations, and wherever his people are, but whether they are in one of these denominations, or not in any of them, the Lord knoweth them that are His. His Church is composed of all those who are vitally united to the Lord, and we become so by faith and consecration, which makes us members in God's sight; and if faithful we shall be glorified as His Body. This message should be the great incentive, that God is going to have a Kingdom and that He has invited us to be His heirs, and joint heirs with Jesus Christ, to an inheritance incorruptible and undefiled, which fadeth not away, to be revealed at the end of the age. God has the whole matter ready and as soon as this time has come it will be revealed, and then we will see who have been the worthy ones. We know that Jesus was worthy, and has been received into glory and highly exalted, and now who are the Bride class and joint heirs? Will you be one? Will I be one? We do not know for sure. We may have a good confidence that, if we are walking faithfully to the best of our ability, we have the promise that He will cause all things to work together for our good, and we will be faithful if we

faithfully stand the various tests, and then we will share all those glorious things. So we can have faith in this matter. That is what He wishes us to have.

"THE PARABLE OF THE TREASURE HID IN THE FIELD."

THE Lord represented a man going about and finding a field having a treasure there. No matter how it got there, it may be a rich vein of gold, or a deposit of copper, or something very valuable. He sees the value and knows it; other people do not see it. Suppose that property was for sale; he would say, I see there is a very valuable piece of ground, and I will sell all I have and purchase that. That is the picture Jesus gave. It is like a great treasure and God is inviting a little flock, and if one hears of that he has, so to speak, his eyes fixed upon the treasure that God has provided,—the most wonderful thing in the world. What shall he give for it? Oh, give all that he has! Can he give half? No, God will not let him have it for half, not for three-quarters, or nine-tenths or ninety-nine one-hundredths. He cannot get it unless he gives all. He must give all to the Lord. He must give all his time, his will, and property,—that is the price. No man will get that great treasure of the Kingdom unless he agrees to those terms which are God's terms. You and I have not much to give; it takes most of our time for ourselves and families, and if we give all we have it will be very little, but it is the only price. Go and sell all you have.

"THE PEARL OF GREAT PRICE."



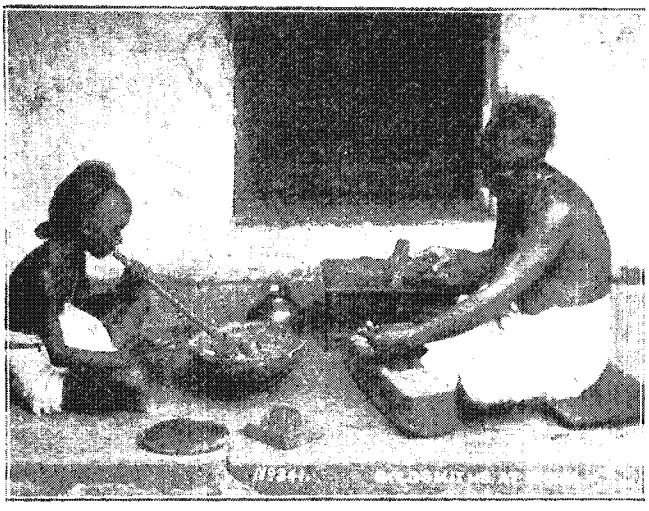
THE Kingdom of Heaven is likened unto a merchant man buying pearls. They did not have merchant men like we have today to whom they could sell. But if they found a pearl they had to wait for some one to come along. Pearls were the jewels mostly in vogue in the days of the Lord, so He mentions them. Here is a large pure pearl which is very rare, and this merchant man is represented as finding this one of great value, and when he saw it he went and sold all, everything he had. What does he want to do this for? He does not tell. When he sold all that he had, he went and bought that pearl, and it took all he had. That is what the Lord's work illustrates. Jesus, not Brother Russell, said the Kingdom of Heaven is like unto this, and that the terms upon which it may be obtained are stated. How many want to get the Kingdom? It is one thing to be saved, and another thing to get the Kingdom. We are merely talking about the parables. Here is the offer before you and me. God intends to have an elect class, a Bride class, for his Son, all virgins, all pure in heart, not in the flesh. "Blessed are the pure in heart." Their intentions can be pure, their motives can be right, and God says that this is the class He is going to receive. They must not only be pure in heart, but be so anxious to co-operate in heart that when they find this great pearl they will sell all they have. What does that mean? Consecrate yourself, all you have. Let me illustrate it: Suppose I were in some kind of business, or a general, or a doctor, and suppose this had been my ambition. You know how much so many will lay down to get some such literal pearl of ambition, but here God has set before us a pearl of great price. When I try to imagine this I think something of King George, and think what would you give to take King George's place? Suppose you should get in to be associated with him as a son or a member of his family. How much would you give? Oh, you say, you could not tell how much, you would give everything. If you should do that, it is not a circumstance to what God is offering. To be an heir of God, and of King George, are different matters. To be associated with them are two different things. Sometimes King George's kingdom will end, so far as he is concerned, but the Kingdom of God's dear son, which He is offering, and which is a pearl of great price, is an everlasting Kingdom, glory, honor and immortality. See what Saint Peter thought it was worth. He said, "God has given us exceeding great and precious promises that by these we might become partakers of the divine nature. He says that the promises are great and precious; he had it rightly summed up. Ah, they are what? Glory, honor, immortality, joint-heirship with Jesus. God gives us those promises. Yes, what for? That by these promises dwelling in us, working in us, regulating, and sanctifying our lives, we might become partakers of what? The divine nature. Brother Russell, does Saint Peter say the divine nature? Oh, I thought it was the angelic nature. No, Jesus, you know was in his resurrection exalted very high, far above angels, etc., and every name, next to the Father Himself. What about the Church?' We shall be like Him, and share his glory, and that means that we will be like Him, and far above the angels, if we are faithful, if we are amongst those who get this pearl of great price. I tell you, my friends, there is a reason for these parables.

"WISE AND FOOLISH VIRGINS."

THE word *virgin* means pure person. By the way, it says, at *that* time, not as though it refers to the whole Gospel age, but at a certain particular time. Some of the parable fit the entire age, such as the "Pearl of great price," and "Treasure hid in a field"; they apply to the whole eighteen hundred years and have been applying all the time.

But this parable says *then*. The Kingdom of Heaven shall be likened to ten virgins, down at the close of this age. Five were wise and five foolish. The Lord divided the matter into five to make the matter even. He does not say *some*, but five were wise and five were foolish, and by and by the announcement came. What announcement? The announcement came, Behold the Bridegroom! Why was that an important announcement? Have not God's people

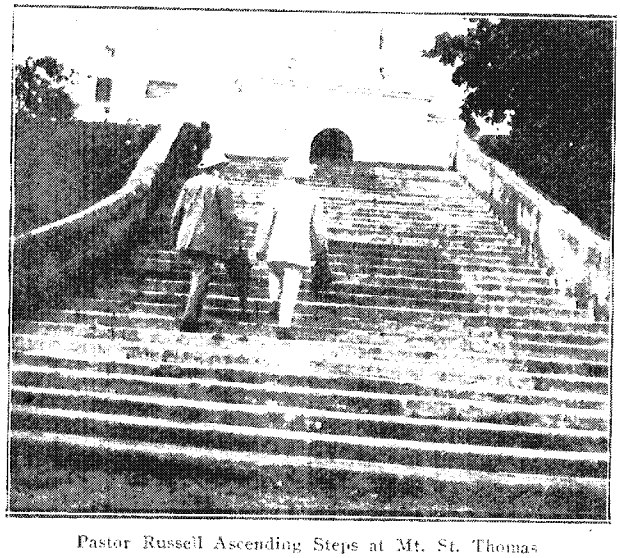
been waiting for eighteen hundred years? Surely. Did He not say, If I go away I will come again and receive you unto myself? This parable tells the way He will come, and the way He will receive His Church. At this time the Church will all be wise virgins, and will be accepted of Him; they will be pure in heart, and the wise will be those living so nearly to the Lord that they will have their lamps trimmed,



and the Holy Spirit, or oil, in their hearts. When the message comes in the end of the age this class will be able to look at once and then see clearly, and they will all be prepared to meet the Bridegroom; but the other class will not be so prepared.

I will take the parable as a whole. It says that the wise and foolish virgins all arose and trimmed their lamps. They were all good, all virtuous. And then that announcement that was made was premature. He did not appear. It was a little too soon. So they all slumbered and slept. If I were to tell you of my personal understanding, I would think it had some fullment in the harvest work in the year 1884 in a movement, which extended over a good part of the civilized world, when many people arose and thought the Lord had come. They heard the knock, arose, trimmed their lamps, and met with a disappointment, as the parable says. Since then some slept and dreamed very peculiar things. So that is the reason we have so many different denominations; but we have no desire to discuss their peculiarities, etc. According to the parable they have slept and dreamed. But the time has arrived when the Bridegroom comes, and the cry is heard, Behold the Bridegroom!—not cometh, but, Behold He is present, and has come. That is the announcement that will be given out at the second time. The first one that He was coming, and the second that He is here. Then all the virgins arose and trimmed their lamps, and the foolish ones found their lamps had gone out, but the wise ones had the oil in their lamps, and they saw and went in with the Bridegroom into the marriage. No one else will be of the Bride class, only those that were ready, not only living, but those who have died, and the marriage of the Lamb will take place, and no one else will ever get into the Bride class. What about the foolish virgins? Does not that mean they are pure? Yes. Well, they afterwards went and got the oil, the Holy Spirit, and then they came and said, Lord, Lord, open to us, we want to be of the Bride class; we did not know how important it was; Lord, let us in. No, the Bride class is complete, the door is shut, you cannot come in. Oh, they will have wailing and gnashing of teeth—sorrow and disappointment. Why were we not wiser, why did we not think more of this pearl of great price, and sell everything; and, as Saint Paul said, count all as loss and dross, that we might win a place in this company? So they will have their wailing and gnashing of teeth and sorrow. But this was not an eternal sorrow or regret; they were virgins, pure; they were hunting after earthly riches instead of this pearl of great price, and that is the reason they go into this condition and were not ready to receive the Bridegroom. But the Lord shows us that He will bring that great company through great tribulation, and they will wash their robes in the blood of the Lamb, and be before the throne. Oh, that is different! The Bride class will be on the throne, and this class before the throne. The Bride class on the throne will have crowns, they will be kings, but the foolish virgins were not up to the standard; they were pure, loyal, and stood the tests finally, but did not voluntarily go, in the proper spirit; they shall be before the throne, and have palm branches. I am glad of that, glad that if they cannot have the crowns they will have the palm of victory.

Then again the little flock are called the Temple of God, and these others are called servants. They shall serve God in his Temple, but the Church will be the Temple. You see the difference all the way through. Then again the second class which are mentioned in the 45th Psalm where the Church is spoken of as the Bride, all glorious within. She shall be brought unto the King in fine needlework, painstaking character development. The robe is given to her from our Lord, our justification—we could not be acceptable with the Lord unless He would give us that white garment. It has all the stamping on it just as a lady who goes to some place and buys a piece of linen all stamped, but it needs the fine needlework. So when the Lord gave us our justification we found the stamping of the fruits of the spirit and graces of the spirit which we must work out. All the fine needlework is picturing the faith, perseverance, etc., of character development. So that is the picture—she, the Bride class, shall be brought unto the King, all clothed, perfect inside, the image of the Lord in spirit—no matter how imperfect in the flesh, we must all at heart be clothed within—raiment of fine needlework. The glorious robe must be beautifully embroidered. The foundation of all was the righteousness of Christ and the work under his guidance in the development. And the gold, what does that mean? It is a symbol of the divine nature. Everywhere in the Scriptures, in the Tabernacle services, etc., gold represents things divine. So, in the Bride's garments, she shall be in raiment of gold as well as fine needlework; she shall be clothed in immortality. As the Apostle says, we shall be changed. Oh, that will be a wonderful time, dear brothers and sisters! That is the class that will have purchased "the pearl of great price"; they will be the ones who will have laid down their lives faithfully; they will hear the "Well done good and faithful servant." You did not do very much. What, not much? Yes, that is what He said. You have been faithful in a few things. You could not do very much, could you? None of us can. When we have done all, we have not done anything profitable. None could say, here is one, God needs him so much, how could God get along without him? He does not need us, but we need Him. After the Bride goes in then we read, the virgins her companions that followed her, they also shall be brought into the presence of the King. That means that this secondary company who will be brought ultimately into the presence of the King, not with a robe of glory, but they will be conquerors, and we will be glad to see them. They will be companions;

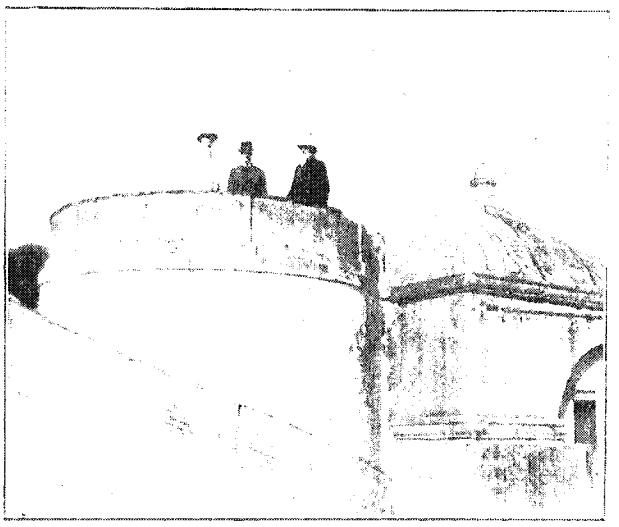


Pastor Russell Ascending Steps at Mt. St. Thomas

she, the Church, will be associated with her Lord on the kingly plain, and they on a lower plain, which will be glorious, but not as high or wonderful as that to which the Lord has called us. If He has told us what the pearl is and the price, we do not want to keep back anything, but if we do we may not get anything, or get into that secondary place. Another parable—

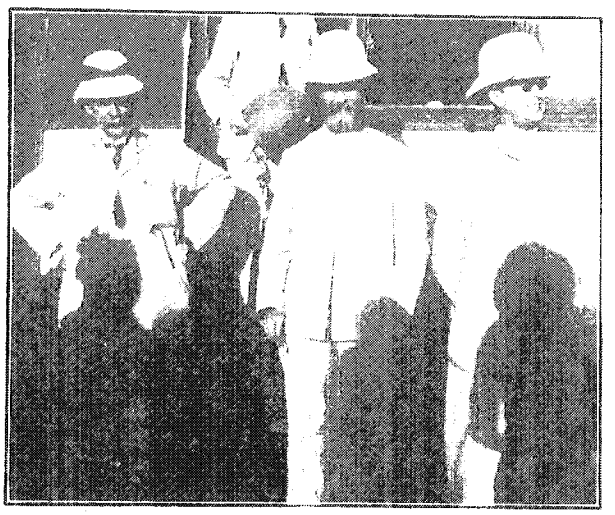
"PARABLE OF THE YOUNG NOBLEMAN."

JESUS spoke this parable because He was nigh unto Jerusalem and because the people thought the Kingdom of God would soon appear. This is a free translation. Note that He speaks this parable because He was nigh unto Jerusalem and because they thought the Kingdom of God would immediately appear. Jesus had said unto them, "Take up your cross and follow me." Peter said, We have left all to follow Thee, what is there in it for us? Then He answered and said, He that hath followed me, in the regeneration, shall sit upon the throne judging the twelve tribes of Israel. That was the promise the Apostles were thinking of, that was all before they had been anointed with the Holy Spirit, because Jesus had not yet paid the ransom price, and God could not recognize any until Jesus had died and had ascended upon high, there to appear in the presence of God—to appear for us, as our Advocate; just as if you had a case in court. You are not a lawyer, you would have to go and get a lawyer, and until he would appear for you, you could do nothing but wait, because you have no standing in the court. So with the whole world; nobody could have a hearing before God until Jesus had ascended up on high, there to appear for us, as our Advocate, but now we have an Advocate with the Father. Now then, He appeared for us and made satisfaction, and we appropriate the merit of his sacrifice on our behalf, that we might be made the righteousness of God through



Pastor Russell on Top of Mt. St. Thomas

Him. The Apostles did not get any spirit begetting until Pentecost, until Jesus himself poured out his divine blessing. God gave it to Jesus (John 1:33), this, which He poured out upon them at Pentecost (Acts 2:33), and it came a witness to them. Well, the Apostles were expecting that the Kingdom of God would immediately appear, and so they were saying, I wonder which will be nearest to the Lord when He sits upon his throne? You remember the mother of James and John came to Him and said, Lord, grant that these my two sons may sit with you on your throne, the one on the right hand and the other on the left hand. They were expecting it at almost any day and they did not get the right idea that it would take the whole age to elect or select those that would be on the throne with Him, so Jesus spake this parable on this account, "Because they thought the Kingdom would immediately appear." He said, The Kingdom of Heaven is likened unto a nobleman who went into a far country to secure authority, to rule and exercise his commission. They understood that because it was the custom then. Herod had gone to a far country, to Rome, to be invested with authority over the Galileans, and they knew all about it. So when Jesus gave this parable they understood the parable. He wanted them to see that it would not immediately appear, but that it would take a good while to go and get the authority and to return. So this nobleman before going called his own servants, he did not call everybody, and delivered unto them the goods. There were two parables of this kind, the *pounds* and the *talents*. By and by he returned and reckoned with them. I have come back now, you have had these talents and pounds,



Watching Sights While Train Stops

what have you done? I want to have a report from all my servants. One said, Here is what you gave me; I have been trading with it and tried to use it for your service; it is the best I would do. Another one answered and reported, and another until all reported but one. One said, I gained two pounds, another said I gained five pounds, and another said I gained ten pounds. But one had concluded that he had so little that he would not trade with it but digged a hole and buried it, and that is the only one whom the Lord reproved. He was not dealing with the world. They relate to you and to me, and to all who become God's consecrated people. You have your opportunity here in Madras, and I have mine all over the world, or especially in London and New York. I am not responsible to you nor you to me, but we are all responsible to the Lord Jesus. At his second coming He is going to investigate what you have done that you may give an account. If you go and bury your talents in the earth, either in business, pleasure, or whatever way, He will say, Wicked and slothful servant, you had a talent and failed to use it. Why did you not use it? In all except this one case the Master said, Well done, good and faithful servant, you did the best you could. Then the one who had the five, as well as the one who had the two, received the words of approval, Well done good and faithful servant. How faithful? Oh, you have been faithful over a few things. These are only little things, not very valuable. I have a whole lot, and these do not amount to much, but I wanted to see how faithful you would be. He that is faithful in that which is least would be faithful also in much. I was trying you with the little opportunities I gave you for glorifying my name, and laying down your lives for the brethren, and showing forth the praises of Him who has called you out of darkness into his marvelous light. All that use their opportunities faithfully will enter into the joy of the Lord. What does that mean? Oh, my dear brother, that is the resurrection change, changed

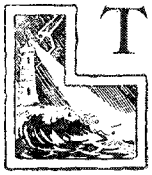
Natives Watching Train Pass

Native Railway Station in India

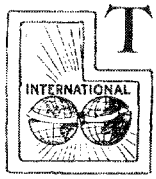
in a moment, in the twinkling of an eye. What will it be? The Apostle said, "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body." This is Scripture. Enter into the joys of your Lord. What does that mean? It means, as He said to one—have thou dominion over two cities, to another over five cities, etc. It means that this class, this Church, is called to be the kings and rulers of the age to come, to bless the world in this great government that God intends to establish, that will be world wide, under the whole heavens, as the Scriptures say. This is the way of picturing it, showing that there will be differences, yet that they will all have relationship, Jesus the great King and we the under kings. How beautiful it all is! Oh, we hope, my dear friends, that we may make our calling and election sure. Another parable.

"PARABLE OF THE UNJUST STEWARD."

OUR Lord referred primarily to the Pharisees. There was a certain man who had a steward, and who was reported to him to be unjust, and he called that steward and said, Give a report, now, because I hear that you have not been doing perfectly my will, and your stewardship is about to come to an end. That steward said, Well, I am about to get out of my situation, and I will call my master's debtors and I will fix them. He called one and asked, How much do you owe my master? He said, so much. Very well, sit down and mark it down fifty per cent. I will discount that. Then he called another and asked the same question, and he said, so many measures of oil. Very well, cut that down also. He minimized the debts of the people. He had a right to do that under the arrangement then because the steward was given full control and could do anything that he wished. His master commended the unjust steward; he said, This is a very wise thing for that steward to do. He cut down those accounts for those people. Suppose that man had one hundred measures of wheat, and suppose he did not have the money, it was very wise to cut it down and not make it an entirely bad debt. So in America and Europe we have what are called bankruptcy laws, and in some cases accounts may be cut off entirely, so that a person may make a fresh start in life; otherwise such a person would be discouraged so that he would never get along. God also had an arrangement with the Jewish nation, that at the time of their Jubilee year all debts were canceled. Now the steward was not doing wrong in this particular, because he had a full right, and his master said, That is a pretty wise steward of mine. I told him he would have to lose his job, and he said, I will make these people my friends. Now Jesus said, you Pharisees have not been doing this. Instead of telling them how to keep the law, or part of it, you have been increasing the law, and binding on heavy burden. The Pharisees sat in Moses seat—instead of Moses. Instead of trying to help the people they tried to make the law so terrible that it discouraged the common people. The Pharisees pretended to keep it but they did not. Jesus said they were hypocrites; they kept it in some little things, but not in the spirit of the law. Jesus pointed out that the keeping of the law is not possible under present conditions. It is the measure of a perfect man's ability. But the Pharisees, instead of telling the people, You are a poor generation, you cannot keep the law, called them sinners. They should have been helping them—if you cannot keep all the law, do the best you can, they should have said. Try now to keep half. Jesus applied it to them as much as to say, You Pharisees are stewards, you should have cut this down and been helping the people, but instead you are binding heavy burdens upon them which you will not lift with your little finger, yet you have many advantages over the common people. The Pharisees carried some of these little things to such extreme that they said if a person were to pluck some grains of wheat on the Sabbath day and to rub them between their hands to get the shell off, they were threshing, and therefore claimed that the people were breaking the Sabbath day. Again they said that if a person were to kill a flea on the Sabbath that that would be hunting, therefore it would be breaking the Sabbath day. Jesus was pointing out that the end of the Jewish age was at hand and it would be better for them to help the people to see that God does not expect more of them than they were able. They should have said, We Pharisees do not keep the law either. None of us can keep the law. Do the best you can and we will hope that God will see that we are doing the best we can, that He will make some arrangement for our imperfection. If they had, then when Jesus came along to make a sacrifice to cover their imperfections, they would have been ready to receive Him. But the Pharisees acted hypocritically; they were so blinded that they were not able to see Jesus, and his teachings, and so it worked against them. So after giving this parable to the disciples He makes an application to them—so likewise, you wise disciples, make to yourselves friends with the Mammon of unrighteousness. Anything that is of an earthly character, if you have money, wealth, opportunities, etc., use all these things with which to do good, that you may advance your spiritual condition. We are not to hold fast to earthly riches, but when we surrender ourselves to the Lord we are to leave all our affairs in his hands.

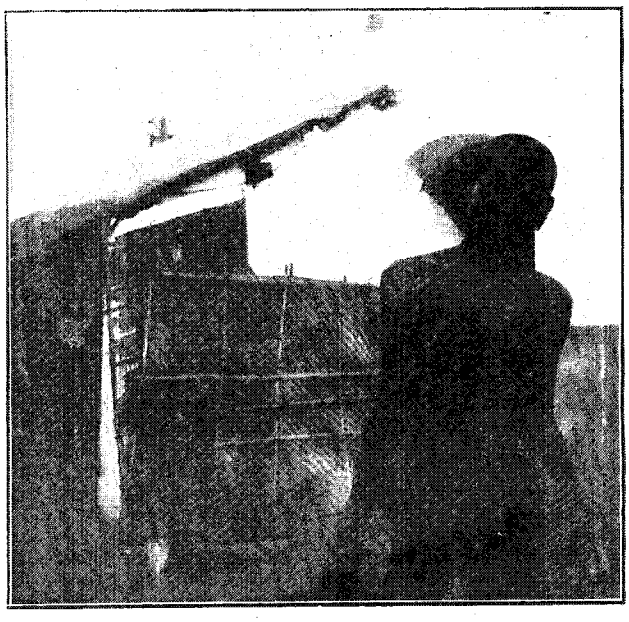


THAT same evening a parlor meeting was held at the home of one of the members of the Madras class. There is a class there of about fifteen to twenty people and they invited in a number of their friends so that there were probably fifty people altogether present that night and they listened to a discourse by Pastor Russell and seemed to appreciate very much his visit, as well as the visit of the committee.



THIS is certainly a queer city, with its claimed large population, living in anything from a mud hut to a palace; and the people wearing anying from nothing to fine silks and jewels. There are very few sidewalks in the city, so if one wishes to walk he gets out in the street with the rest of the animals. All, men and women, go barefooted, except Europeans and Americans.

Yesterday we took a ride to some places of considerable



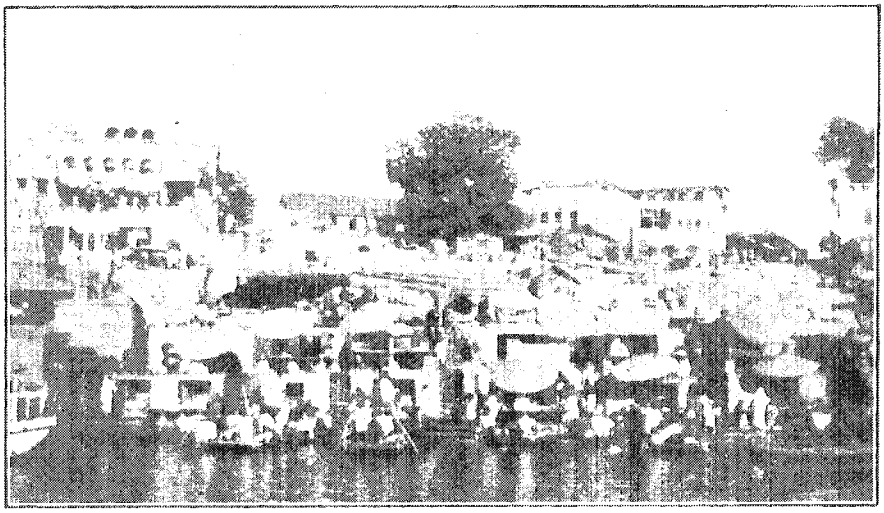
A Horrible Case of Leprosy

interest, and called at Little and Big Mounts of St. Thomas, the Apostle. Strong tradition has it that at about A. D. 52 the Apostle Thomas came to this part of the world and worked and preached until killed by the Brahmins. On these mounts are now Catholic Churches, which we visited. In them they have various old things which are claimed to have been connected with the Apostle. The accompanying pictures show something of these and some of the party going up the Big Mount, which is reached by a long winding stone stairway. It is very evident that some man by the name of Thomas, whether the Apostle or not, did visit this part of India and did a good work in sowing seeds of the Gospel. In one of the convents on the hill we had quite a discussion with the Mother Superior and a bright young Catholic woman. They were well versed in Catholicism, but knew little about the Bible. When Brother Russell asked them some questions about the Trinity and about Mary being the mother of God, the Mother Superior got a Bible and said she could find all about it there for us, but after looking considerably she had not found it by the time we left and is perhaps still looking for it.

Brother Robison left us here and will make a trip through India over different lines than we will travel on later.

This afternoon a number of friends from the Class of Bible Students here, numbering perhaps forty, called at the hotel and we had about two hours fellowship together. They appreciated very much this opportunity of meeting Brother Russell and talking with him personally.

The next night we held the Public Service in Victoria Hall, at which there was a large attendance. The topic was, "The Great Hereafter," and Brother Russell treated it a little differently than usual, on account of the mixed audience, which was composed of Christians, Brahmins, Buddhists and Mohammedans. He spoke for an hour and three-quarters, and treated the matter so logically from all standpoints that all the mixed audience could see the reasonableness of the True Gospel, and they could see that through and by it was the only reasonable means of bringing all these different religionists and others into harmony with Jehovah and one another. At the close of the service many handed in requests for literature treating further on the subject. We left here feeling that the Truth had been given a strong witness.

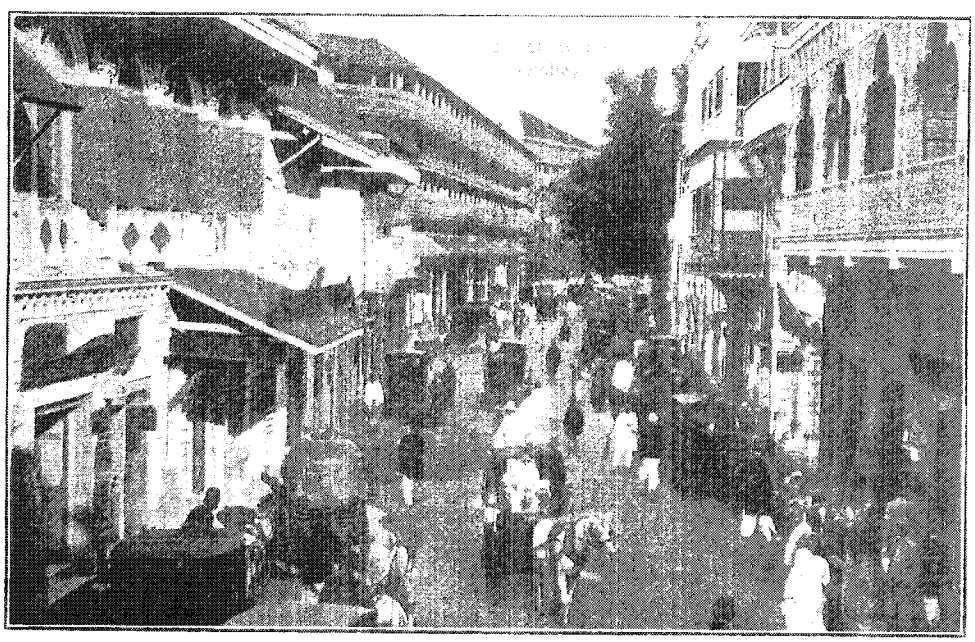


Religious Worship on River Ganges at Benares

VIZAGAPATAM.

EN ROUTE for Calcutta to visit the above place, and to look into missionary activity there. A retired army officer kindly entertained us in his large bungalow. As to the results of the missionary activity there for the past many years, well—the people are a long ways from being converted, and the whites care little about the glad tidings of great joy which shall be, not only for the poor natives in and about Vizagapatam, but the whole world. This army officer, who is also a doctor, spent much time with us asking question after question, and remarked before we left, "I think that your visit here was providential for me, whether it accomplished anything for others or not." His interest and love for the Bible revived and he seemed to have found that which satisfies as nothing else can do. We were glad to have done him some good, even though we were disappointed in not finding greater results from the work of the missionaries during the years of the past.

As we were walking from the railway station to the gentleman's bungalow our hearts were made sad by the sight of three lepers standing at the side of the road, and within a few feet of us as we passed, with hands outstretched for some coins. I said, hands, but this is hardly true, for what they held out were what was left of the hands they once possessed. Now, many joints of their fingers had rotted off, and matter was then dripping from their finger stubs; the same was true of their feet. One poor fellow had over half of one foot rotted off. Another was almost completely covered with large, raw ulcers, on which the flies were feeding. One also had been so affected by this dreadful disease that his face was all caved in and the disease had invaded his throat so that he could make only some husky sounds. Surely they were a pitiful sight, with no one to care for them, and no hope that any could give them that their condition would ever be any different, either now or in the great future, but on the contrary, according to all the creeds, notwithstanding they have suffered so much in this life, they must all go to an eternity of torture. We were glad for the light of the glorious gospel of good tidings, of the soon coming Kingdom of Messiah, which will cure them of this disease and all that it symbolizes. In this section, unlike the Leper Colony at Colombo, previously described,



these poor lepers get no care from the government, but are allowed to go about on the streets. We saw others at some of the railway stations. How the infection is not spread and others become contaminated is a mystery. We took some snap-shots of two of them, but the pictures did not turn out very well, but we show one herewith, and perhaps you can notice the stubs of one poor fellow's fingers. After seeing them it made us wonder whenever we saw a fly light on us or any food, if it had been on one of those lepers, and hence we could not enjoy our meals as well as we might otherwise.

CALCUTTA.

CALCUTTA, our next stop, is built on the Hoogli river, a mouth of the Ganges, about ninety miles from the sea, and is the seat of supreme government of the empire, the vice-regent of which serves as the representative of George V., Emperor of India. It is also the commercial center of the presidency of Bengal, and so famous for its handsome buildings, public and private, that it has been called the "city of palaces."

Sights will not fail the traveler. There are the public buildings and the zoological gardens to see, the fort and the native bazaars, an over-decorated Jain temple, a "burning ghat" for disposal of corpses, and famous Hindoo shrines. In the bontanical gardens is the largest banyan tree in the world, stretching over an area of 300 feet in diameter, with hundreds of aerial roots forming trunks.

Our visit at Calcutta was a pleasant one, and besides holding services for both the natives and the white people, we also looked into matters in general and also had conferences with Brother and Sister Richardson, representatives of the society, who have been working for some time in the interior. We were very glad to see them and to learn of their experiences. We were sorry to part with them as they went back to their fields of labor.

Trusting these brief notes will give you some idea of our whereabouts and experiences, and with Christian love to all, I remain, as before, Yours in His service,

L. W. JONES, M. D.

LETTER NO. 6.

Bombay, India, February 23, 1912.

To the Ecclesia at Chicago, Ill., U. S. A.

Dearly Beloved in the Lord:—

WE arrived here yesterday afternoon about five o'clock, and here again we found Satan had preceded us, his representatives having sent word ahead that we were coming and to look out for us. They did their supposed duty, but the Lord, true to His word, caused their wrath to praise Him, and their free advertising only assisted in filling the hall to overflowing.

On arrival I found a number of letters waiting me—from Brothers Read, Horth, Evans, Rechel, and, of course, from my family. While these letters are six weeks old when delivered to me, yet I am mighty glad to get them.

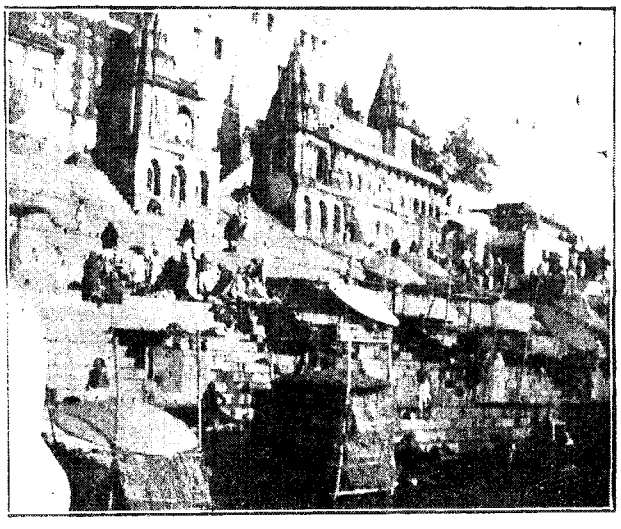
This is the first decent hotel we have been in for many a day. I think this is the best city in India.

My last letter was written from Calcutta, and since then we have seen many strange sights and had some peculiar experiences, as our party divided and thus different places were visited. I will not go into details, but will mention one or two places in particular. One was

BENARES.

THIS city, to more than half the population of the globe, is a very holy city, and to half of those it is the holiest of all cities. To the Hindus it is as the Mecca to the Moslem, or as Jerusalem to the mediaeval Christian, while to Buddhists it is sacred because it is the place to which their great founder journeyed as a holy spot fit for him to begin preaching his new doctrines more than 500 years B. C., but no one knows anything of its history before that time.

To give an idea as to how great is their superstition, I will mention that with its 2,000 temples and shrines, it has for thousands of years been the chief place of pilgrimage for the faithful from all parts of the country. For those wishing to see for themselves the worshipers of the faith of the Hindus at their holiest shrines, this city certainly affords the opportunity. We walked through many of the narrow, dirty streets of the city, and were made to think of a great multitude of harmless lunatics. We made our way to the River Ganges, which to the Hindus is very sacred; in fact, so much so, that if anyone can die with their feet touching that water, they are sure to go to the happy place. Our guide told us of one case where an old man was expected to die, so the rest of the family took him down to the river's bank to breathe his last, but for some reason he refused to die just then, so they stuffed his mouth and nose with mud and thus forced him to die at that river. It was in the forenoon when we reached the river, and here we took a boat to see the famous bathing-ghats,, where thousands of pilgrims of both sexes and of all ages, from every part of India, immerse themselves in the water of the sacred river, while fat Brahmins officiate under great umbrellas. I took the accompanying photographs, which will give some idea. On the banks of the river fires are burning on which are laid the dead bodies, which they burn instead of burying them. The varied structures and the gay costumes of the bathers combine to make this one of the great sights of the world. Many temples, etc., are also near by, the Monkey Temple, the Gold Temple, etc. While we were there we heard a bell ringing, and upon inquiry were informed that it was to wake up their god, who was drunk. He must have had it pretty bad, because the bell would ring quite frequently. Benares is the



Hindu Temples at Benares

special haunt of beggars of every description of disease, deformity and dirt. All these sights and odors and superstitions made us heart-sick, and we were only too glad to make our exodus, and we could truly pray, Lord Jesus, come quickly. What a transformation it will be there when God's will shall be done on earth even as it will be done when Messiah sets up his kingdom!

Our next stop was at Lucknow, and we all said upon reaching there, "we are in luck-now." It is a beautiful place, with many things of historical nature attracted to it. Other places were Cawnpore, Agra, etc.

We were very glad indeed to reach Bombay. A welcome sight here was the face of our dear Brother Robert Hollister, who had come on from London to look after certain work for the Society in India and other countries. He sent his love to you all in Chicago, as he is known to many of you.

We have had some good meetings here, for both natives and whites. One educated and refined gentleman was so impressed with the message he heard that he came down to the boat to see us off and brought Pastor Russell a handsome wreath of flowers and a hand bouquet, as an expression of his appreciation of the things he had heard.

Well, as I do not think of anything more to write just at present, I will retire and send my next letter from Suez or Cairo.

With Christian love and greetings from all to all, I remain as B4, Yours in HIS service,

L. W. JONES.

LETTER NO. 7.

Alexandria, Egypt, March 7, 1912.

To the Ecclesia at Chicago, Ill., U. S. A.

Dearly Beloved in the Lord:—

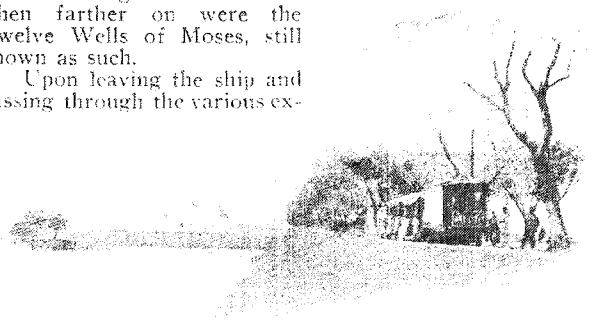
WELL, here we are in the land of the Pharaohs, the pyramids, and many things of interest to Bible students.

My last letter was from Bombay. From there we steamed for several days across the Arabian Sea, stopped a short time at Aden, at the beginning of the Red Sea (which, by the way, is very blue), then steamed up to Suez, making quite a long trip of it. As a Sunday was spent on the water, Brother Russell addressed a meeting at which about eighty of the passengers attended.

Eight o'clock here in the morning is about ten o'clock the night previous with you. We had a very quiet sea and the big ship moved along at the rate of about 335 miles a day. As we traveled along, nearing Suez, we could see the land on either side; to the left was Arabia, while to the right we lashed the Peninsula of Sinai, at the southern end of which is Mt. Sinai, where the Law Covenant was entered into, etc. A little farther on we passed near the place where the Seventy Palm Trees were, under which the Israelites rested, after crossing the Red Sea. Then farther on were the Twelve Wells of Moses, still known as such.

Deck Scene.

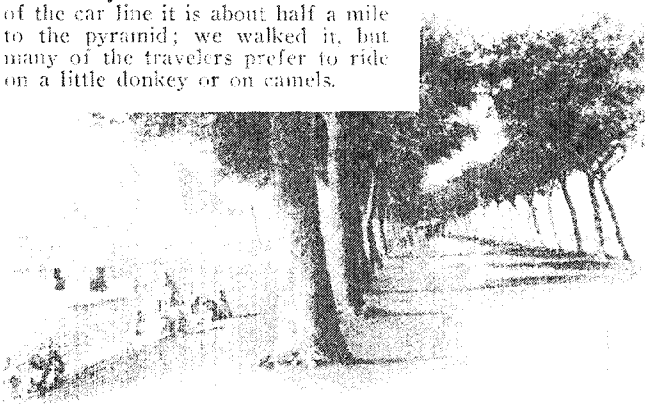
Upon leaving the ship and passing through the various experiences with custom officials and health officers, we took train up to Ishmalia, this journey being along the Suez Canal. Ishmalia is quite close to the place where the children of Israel must have crossed. From here we went direct to Cairo, reaching there about midnight.



As Far As Tram Car Goes.

THE GREAT PYRAMID.

THE next day matters of business occupied the attention of all until after lunch, then we boarded the trolley car for a trip to the pyramids. As we reached the outskirts of the city we could see the three pyramids in the distance, becoming more and more visible as we neared them. It caused a strange feeling to come over us as we realized that now we were actually seeing and would soon more closely examine that great Witness which has stood there so proudly these many centuries. From the end of the car line it is about half a mile to the pyramid; we walked it, but many of the travelers prefer to ride on a little donkey or on camels.



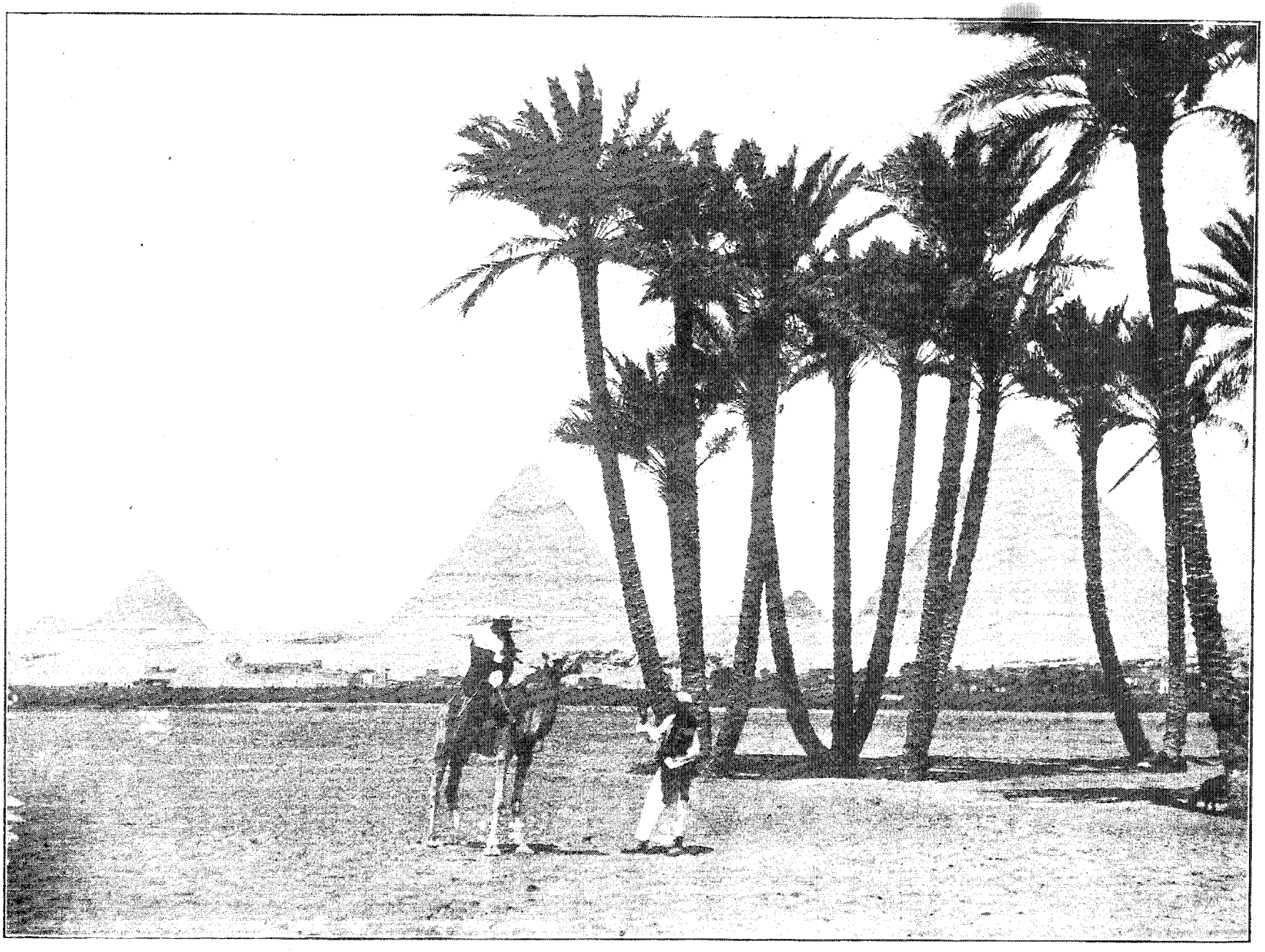
Avenue From Car to Pyramid.

To our great pleasure we found Brother Morton Edgar there at the pyramid, he having come from Scotland a short time before to make further excavations, measurements, etc., preparatory to issuing the second volume of his work on the pyramid. We were very glad indeed to have him there, for we knew that he could tell us more about that Witness than any one living. The Arab guides know absolutely nothing of the teachings of the pyramid, and as Brother Edgar knows every foot of the inside and also had with him his chief helper, Judah, we did not require the services of any of the guides. This was quite a surprise to these Arabs, however, and they thought it very strange that we would go inside without them.

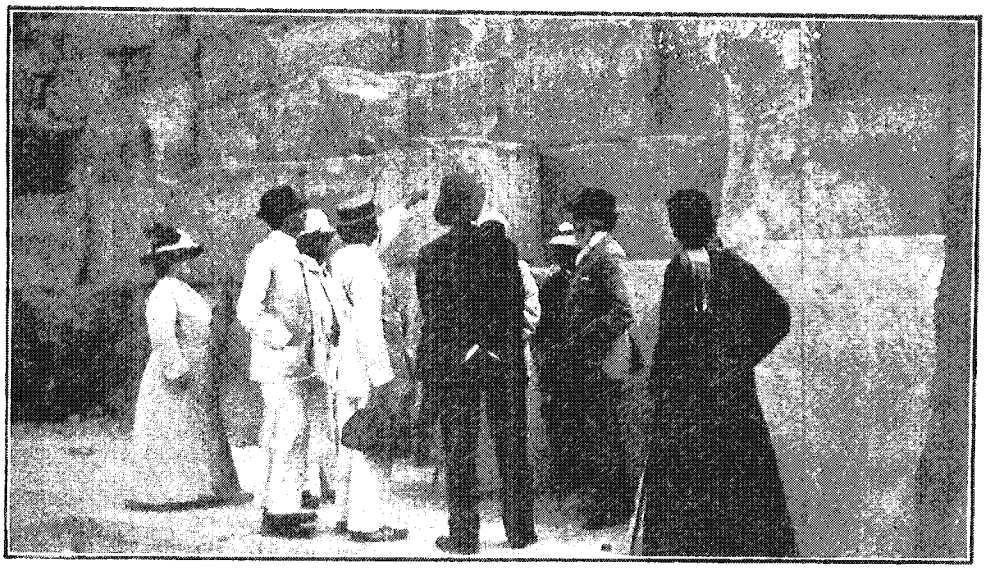
At a distance the great pyramid does not show off what a mighty structure it is, but as one gets alongside, he is soon convinced that it is the greatest building in the world.

The entrance is on the north side and about fifty feet up the sloping side. To reach this we found it necessary to climb over about fifty feet of rubbish. With no railing, fire escapes, or anything else to support one, even this height made some feel a little queer, and Brother Pyles remarked, "I would give a dollar if I had not started." How-

Egyptian Way of Carrying Children



THE THREE LARGE PYRAMIDS WITH SPHINX IN FOREGROUND TO THE LEFT.



Bro. Morton Edgar Pointing Out Interesting Features.

Judah.

ever, helping hands were extended to him, and soon we were in front of the entrance. We stood around this for some time, Bro. Edgar in the meantime pointing out and explaining various things of interest. In his first volume on the Great Pyramid Passages he shows a number of excellent illustrations of just how this entrance looked.

Bro. Pyle: "I Would Give a Dollar If I Had Not Started."

We then went into the Descending Passage, passed under the Granite Plug, which stops up the lower end of the First Ascending Passage. We kept on down until we came to the Subterranean Chamber or Pit. On the way, however, we, of course, passed the lower end of the Well. This Subterranean Chamber is about 250 feet from the entrance, and the whole passage to it is very slippery, and would be difficult to travel over, were it not for holes that have been cut in the floor of the passage about every four feet. Of course it was dark in here, but we each carried a candle.

After examining this Pit, Brothers Wilson, Kuehn and I thought we would like to go to the end of the Blind Passage, which extends from the south wall of the pit; this is about fifty feet in length, and at its farther end would seem to represent the Second Death, or the end of the Millennium. It is a continuation, so to speak, of the Chamber or Pit, but is only a passage about two and a half feet square.

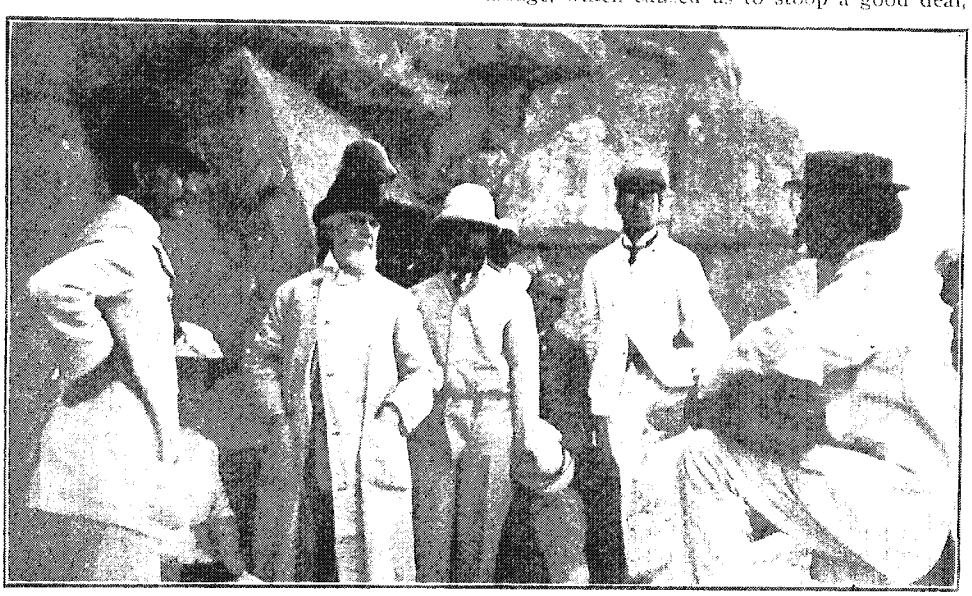
We then came back up the Descending Passage to the Forced Passage around the Plug, climbed it into the First Ascending Passage, representing the Jewish age. This is quite steep and slippery.

At the top we came to the beginning of the Grand Gallery, and at our right was the opening to the Well 200 feet above the lower opening, which we saw near the Subterranean Chamber.

Brother Edgar gave us a fine point about this with respect to the New Covenant. It was a fine thing to have him with us for two hours, giving us lessons on the pyramid while being right there on the spot.

The rest of the party had become exhausted, so only Brothers Wilson, Kuehn and I were making the trip with Brother Edgar—Judah, of course, accompanied us.

We then went through the long Horizontal Passage, which caused us to stoop a good deal,



Just Outside Entrance to Descending Passage.

En Route to Sakkara Pyramids.

to the Queen's Chamber. The first six-sevenths of that long passage represents the first 6,000 years of the world's groaning under the curse, and it made our backs and knees groan, so to speak. The last one-seventh is 21 inches deeper, representing the Millennial age, when the average man, or perfect man, can stand erect.

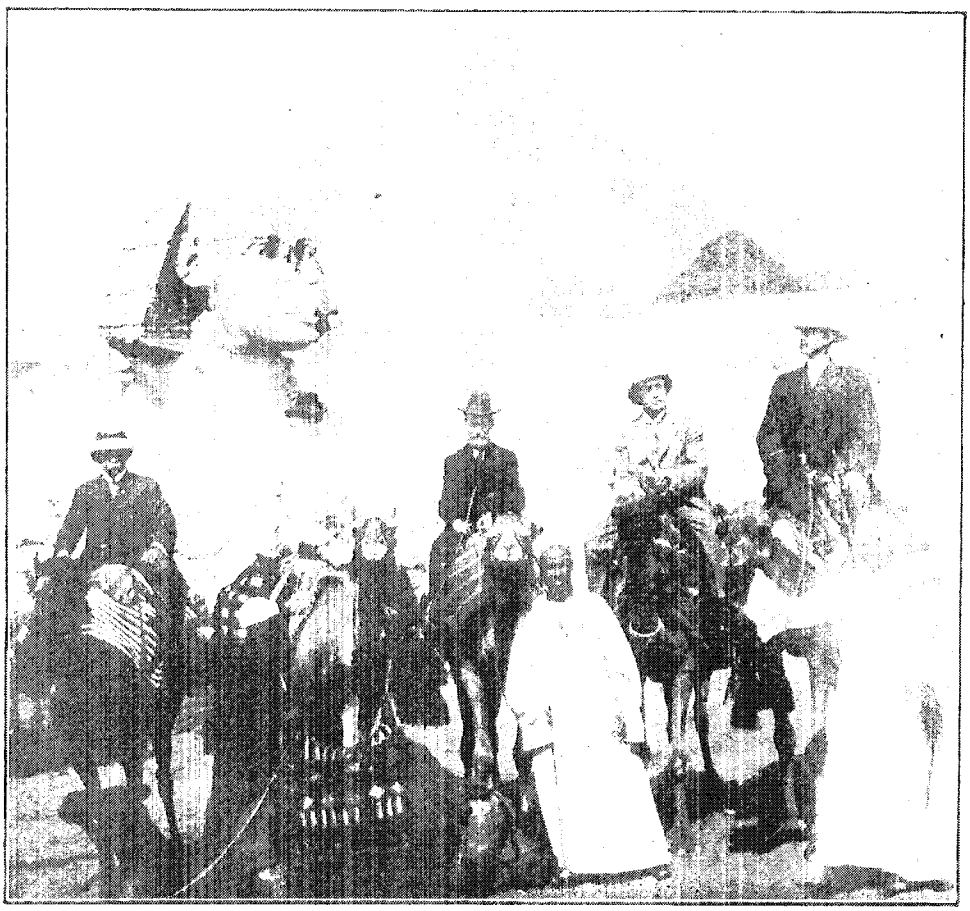
Then we came into the Queen's Chamber, made of very large limestones, the joints between which are very fine and decidedly different from what we see in the construction work of our government buildings in America or Great Britain. If you look at any of our buildings, there is no difficulty to find the cracks.

Then we went up the Grand Gallery, under the Granite Leaf, into the Ante-chamber, and then stooping considerably and passing through a small passage we entered the wonderful King's Chamber, built of very heavy, dark granite blocks. We, of course, saw the Coffer, hollowed out of a great solid block of granite. A remarkable thing about it is that the cubic inches of its sides, ends and bottom, which are about four inches thick, represent as many cubic inches as there are cubic inches of capacity in the Coffer itself. In other words, if this Coffer were cut into small squares and piled together, the pile would exactly equal the inside measurement of the Coffer. While in this King's Chamber we sang some of the song, "Come all ye saints to Pisgah's Mountain."

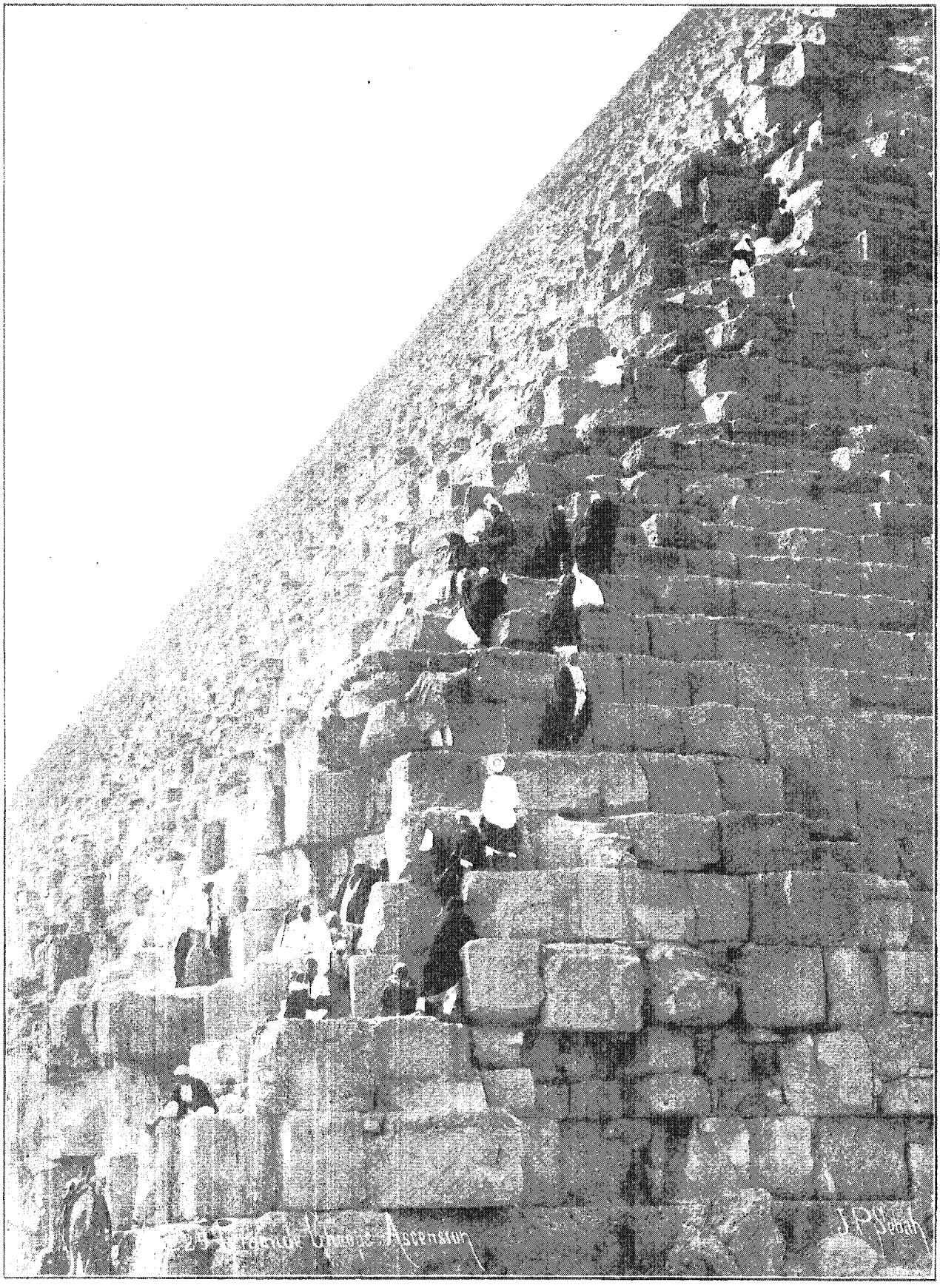
Our descent was more difficult than the ascent, and it was a long and slippery journey from the upper end down through the Grand Gallery and First Ascending Passage to the Descending Passage. We finally reached it, however, and then climbed up the Descending Passage and out the Entrance Passage, then down the side of the pyramid fifty feet to the ground.

The rest of the friends decided to go back to the hotel at Cairo, but I arranged to remain with Brother Edgar at the Mena Hotel, near the pyramid. I was quite able to take some nourishment after our climb, and so Brother Edgar and I ate a good dinner, and then started out to make an inspection of things by night, as the moon was just at its full and the stars were shining brightly. We walked around the Great Pyramid, nearly a mile, and also went over and took a view of the old Sphinx. While this is a large thing, it is nothing in comparison with the Pyramid. Many of the photographs of it are taken at close range with the Pyramid in the background, and thus it is made to appear to be as large as the Pyramid. There were a great many tourists there, and they seem to make a special point of coming out to the Sphinx at night. To reach it they must pass the Pyramid, but that has little attraction for them. I heard one lady who sat on a camel near where I was standing remark to a friend that the Virgin Mary sat on the Sphinx with the infant Jesus when on their flight into Egypt. That is one of the traditions of Catholics.

After a night's rest Brother Edgar and I soon dispatched breakfast and then went out and climbed a hill near the hotel, from which we had a fine view of the Delta of the Nile. This hill is quite close to the Pyramids, and is covered with small, smoothly polished stones, showing that once they had been in water. There are different theories as to how they got on top of those hills. Some think they were in the last ring of water around the earth, and that when it broke these stones were precipitated to the earth. One fact



Party Photographed Near Sphinx.



ASCENDING GREAT PYRAMID AT NORTHEAST CORNER.

First and Second Pyramids Left Behind.

is very evident, they are there. All the desert, in fact, is covered with them.

There were some things I forgot to look for while in the Pyramid and some other things I wished to look at again, so Brother Edgar and I started over to the Pyramid again, but on looking down the road where the tram-car stops, we saw five dromedaries (one hump camels) coming up the road, and on their backs we saw Brothers Russell, Pyles, Maxwell, Kuehn and Wilson. They were on their way to visit other Pyramids and the old city of Memphis, of historic interest, fifteen miles away. They asked us to join them. As we wished to make other examinations inside the Pyramid, we said we would join them later.

We then re-entered the Pyramid, and Brother Edgar pointed out and explained many interesting points. We made another inspection of the Subterranean Chamber or Pit. He is having that completely excavated and the rubbish taken outside. The bottom of this has never been thoroughly explored, and he expects to find some interesting measurements in connection with it.

Coming from the Pit we reached the lower entrance of the Well, so decided to make the ascent. It is 200 feet long, quite irregular, and much like a crooked chimney, and presents about the same difficulties one would experience in trying to climb up the inside of such a chimney. If it was straight up, its vertical height would be about 165 feet. I would not have missed that climb for a good deal. Sometime when you are going up a high building, take a look up the elevator, or lift shaft, and imagine climbing up in it in the dark, except for a tallow candle in your hand, and nothing to hold on to except a small rope, and some rough niches in the sides, in which to stick the toes of your shoes, and at times being obliged to brace your feet on one side and your back on the other side.

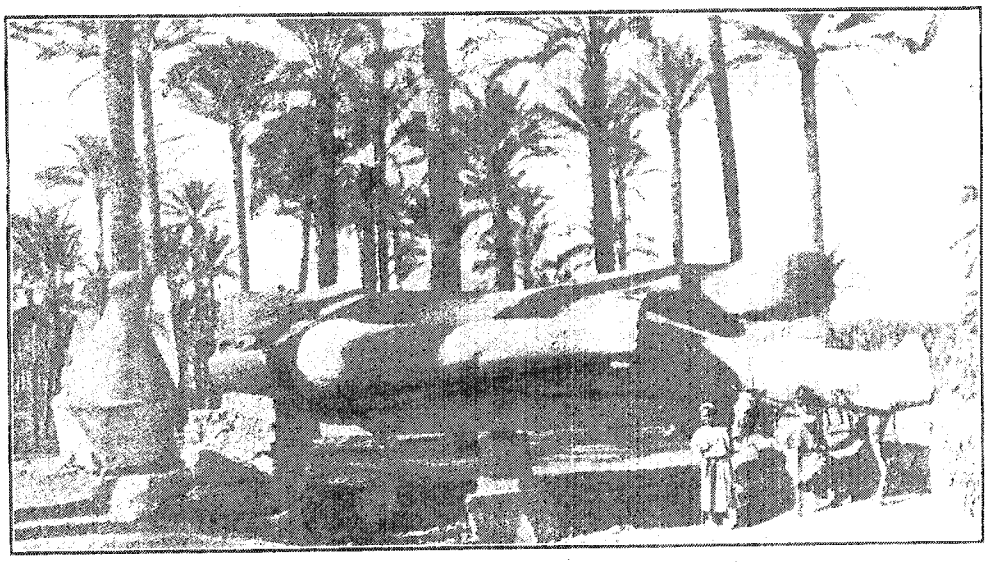
We were glad to reach the Grotto, which is a *natural grotto* or cave in the solid rock—*not cut out.* Think of the Great Pyramid being built over this natural Grotto, and it being in just the right position so that it would harmonize with all the measurements of this Great Stone Witness. In this Grotto we rested a little and penned a word of greetings home, which was signed by Brother Edgar in Scotch, by Judah in Arabic, and by myself in United States writing.

We then ascended the rest of the distance, the last 25 feet of which is vertical and the most difficult to get up. This well illustrates the fact that the end or last part of the course for both the Church and the world will be the most difficult. We, of course, came out at the upper opening of the Well, near the junction of the First Ascending Passage with the Grand Gallery and the Horizontal Passage to the Queen's Chamber. Here I received further lessons from Brother Edgar.

It was also at this point where we were making some investigations the day before when some guides came along pulling a tourist through the Pyramid. One guide gets in

Viewing Ruins of Old Memphis.

Bro. Jones, Judah and Bro. Edgar.



COLOSSAL STATUE AT MEMPHIS (NOPH). — The Memphis of Hos. ix. 6 is the Noph of Isa. xix. 13; Jer. ii. 16; Ezek. xxx. 13. Its sacred name was Ha-ptah, "house of Ptah." It stood on the Nile 10 miles south of Cairo, and 5 from the Great Pyramid. Its ruins are supposably older than those of Thebes. Numerous pyramids are found near its site. The most imposing local ruins are those of the broken statues which once composed the temple of Ptah. One of these, reproduced here, is a fine colossus of Rameses II. It stood forty feet high, and is of white chert, beautifully carved. It has lost both its legs, but is still regarded as one of the finest specimens of Egyptian art. [B] Though the property of England, it has never been removed.

A Women with Head Covered.

front, takes one hand of the tourist and another takes the other hand or pushes and up he goes, dodging his head now, then stooping low, then he comes into a larger opening, etc., past the Well, and finally out again, and knows no more about what the Pyramid teaches than does a rabbit. This well illustrates the point that "The world knows us not, even as it knew Him not." There we were right near the Well making our examinations, etc., but this traveler passed right by and I doubt if he even saw that there was a hole there. So it is with the world; they pass right by the International Bible Students and can see little to interest them in what we are examining. We, however, can see God's gracious Plan which is being worked out, and so that Great Stone Witness also contained, to us, a wonderful outline of that same Plan.

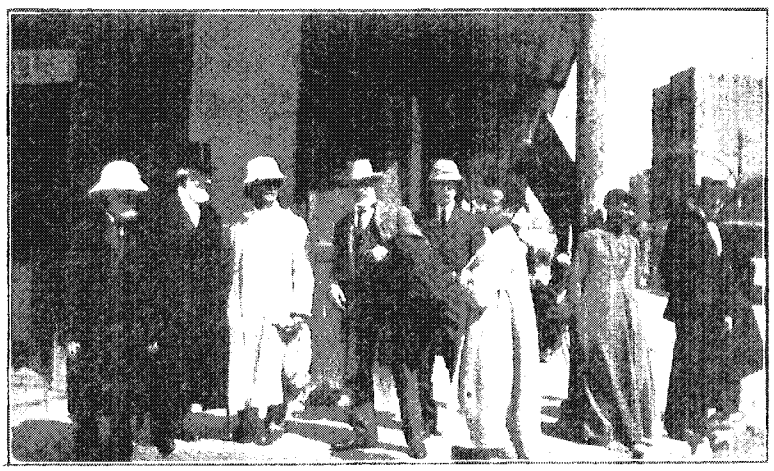
We then descended the Law Age Passage, being abruptly stopped by the Granite Plug, which is composed of three sections, the length of the three being about fifteen feet. We then climbed down around this to the Descending Passage, but just before reaching it we took a look into the Forced Passage made by Al Mamoun. Reaching the Descending Passage we took note of the fact that its floor directly under the base of the Granite Plug was not worn as much as the rest of the floor and found it to be a large piece of limestone, much harder than the rest of it. This seems to teach the firm footing the Jewish nation had at the time their Law Covenant was instituted. The Jews had a better standing, because the Law itself is perfect.

Going up the Descending Passage to within 25 or 30 feet of the entrance, we noted the finely ruled line on the side, which marks the date of the building of the Pyramid, by measuring back from near the upper opening of the Well down to the First Ascending and up the Descending Passages to this line.

We then went outside with the thought of going up the outside of the Pyramid, but as there is nothing to be gained by so doing, except a fine view of the country, and as it would have been a hard climb, we decided not to do so, but instead went and got some lunch.

In the meantime Judah had made arrangements for three "Ships of the desert," and off we started to try to catch up with the others of our party. It was an interesting trip across the desert, but I would prefer to ride in a Pullman car to riding on camels, and we all had enough of it before we reached the end of our journey. The camel on which one brother was riding started to run away. I will not say who he was, but he is well known to you all. Our party finally reached the ruins of Old Memphis, and we looked at a number of these. We saw the big statue of Rameses, part of him being missing, but that part still remaining was in an excellent state of preservation and demonstrated the great skill of those sculptors. It was around that vicinity that the Israelites used to make bricks without straw. Near here also, on the banks of the Nile, is where Moses was found in the rushes. A little further on we came to a railroad station, and we were glad to leave our camels and take the train back to Cairo, a happy lot, but sore and tired.

The next day we left for Alexandria. Brother Edgar and Brother Pfund remained over night in Cairo, so as to say good-bye to us, and this is where we left Brother Edgar on the station platform, waving to us as far as we could see him, until the train was out of sight. Brother Pfund went on with us to



Waiting for Car at Alexandria.

Good-bye to Bro. Edgar

ALEXANDRIA.

HERE we looked over a number of ruins. First, however, we waited on the street corner for a car, and then went to a hotel for dinner. After that started out to see the Pillar of Pompey, which is some twelve feet in diameter and about eighty feet in height, all made of one piece of granite. There it stands alone, and has been there for a long, long time. How these people living at that time could handle, carve and erect such a monument is beyond modern skill. We also visited the catacombs, and a little later are to take ship to Greece.

We are now about to leave Egypt and are very thankful for an opportunity to have visited it, especially the Pyramid. I now close this letter, with Christian love to all, and remain as B4,

Yours in HIS service,
L. W. JONES, M. D.

LETTER NO. 8.

London, England.

To the Ecclesia at Chicago, Ill., U. S. A.

Dearly Beloved in the Lord:—

UPON leaving Alexandria, Egypt, we steamed across the Mediterranean Sea, arriving at Pyreus, the seaport of Athens. We boarded a train for Athens, and were then really in Greece. Here, of course, everything is still different, money, cooking, language, etc., from what we have been experiencing for some months.

We were surprised to find Athens such a large city and so clean. The old city of Athens is in ruins, but the new city is quite modern, having good buildings, paved streets, etc. We, of course, visited the ruins of the old city, and among the interesting places we visited the Acropolis, on which are still the ruins of the Parthenon, Mar's Hill, etc.

THE ACROPOLIS.

THE Acropolis, the glory of Athens since the time of Pericles, was in early times a place of residence as well as a sanctuary.

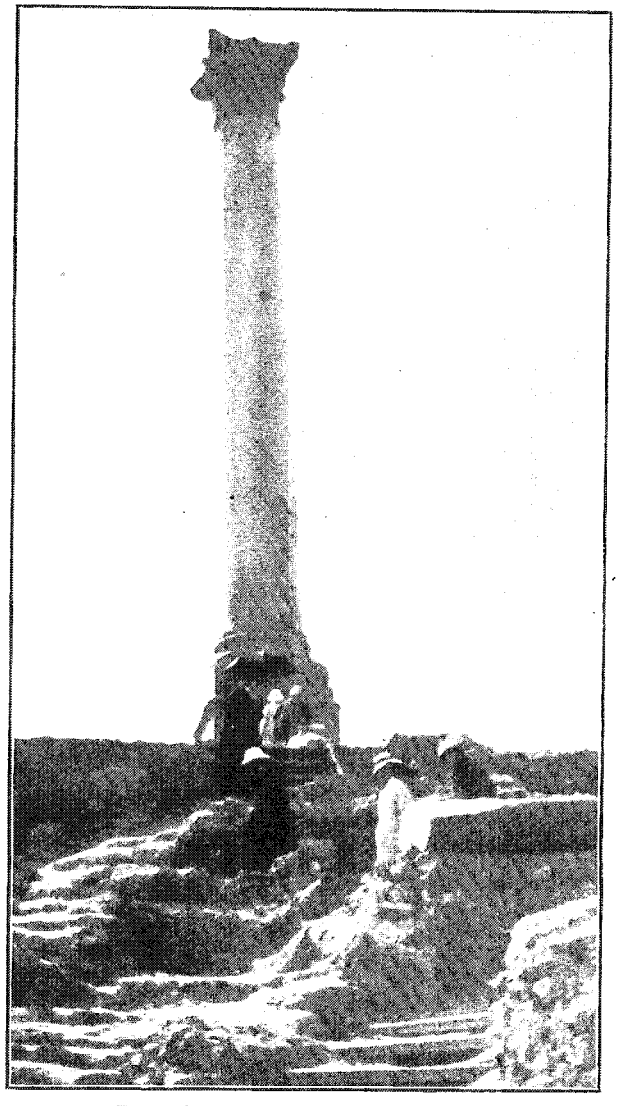
The remains of a palace similar to those of Mycenae and Tirynce have been discovered.

During the time of Peisistralos it was reserved for the residence of the ruler of Athens and later dedicated solely to the gods.

It was captured and its buildings destroyed by the Persians, B. C. 480, after which the walls were rebuilt by Themistocles and Kimon, the drums and triglyphes from the burned temples being used in the work.

During Turkish times it was converted into a citadel surrounded by a wall with fortified towers, its temples used as dwelling houses and mosques.

Greek Brethren Who Assisted Us at Athens and Corinth.



Pompey's Pillar—No Monkey Built This.

We enter the Acropolis by the Beulé Gates, so named from Mr. Beulé, who discovered it in 1852, ascending them by marble steps to the

PROPYLAED.

This splendid Doric gateway to the Acropolis is built entirely of Pentelic marble, the work being carried out during the years B. C. 437-432 by the Architect Mnesicles.

The building consists of a central colonnaded portico with five entrances, surrounded by pediments both east and west, and a wing on either side. The north wing was called Pinakotheka or Picture Gallery.

On a platform before the south wing stands the temple of Athena Nike.

THE PARTHENON.

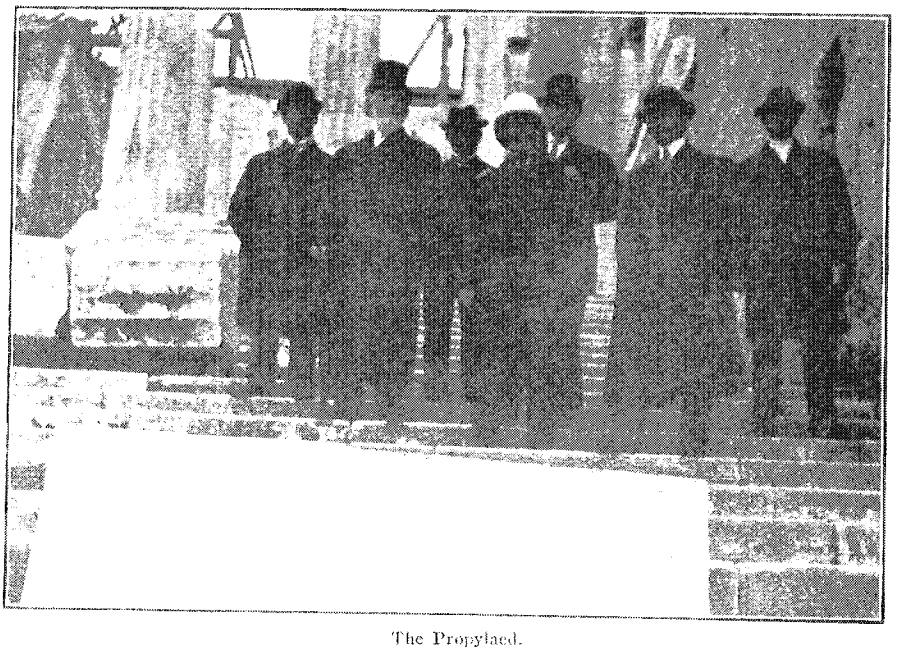
Passing through the Propylaea the way ascends to the Parthenon. This temple, wholly of Pentelic marble, was built under Pericles, the entire work being completed in the years B. C. 447-438.

The peristyle consisted of 17 columns on the sides and 8 at each end.

The two pediments contained about 50 life size figures, there were 92 metapes, while around the cellar wall ran a frieze 524 feet in length, all of this work being of the utmost perfection and beauty.

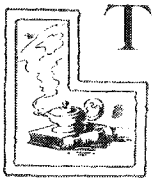
The building stood almost in its original perfection until 1687, when, having been converted into a powder magazine by the Turks, a bomb fired by Venetians, who were besieging the Acropolis, exploded within.

Many of the sculptures were saved by Lord Elgin, who carried them to England in 1801, and they are now in the British Museum.



The Propylaed.

AREOPAGUS—MAR'S HILL.



THIS is sacred to all Bible students because of its association with the Apostle Paul. On the top of this hill or mass of rock is where St. Paul addressed the "men of Athens" when he was here in A. D. 54.

This is a small hill on the top of a high elevation overlooking the new city of Athens. We ascended the hill by means of stone steps cut in the natural rock. On the day of our visit there the wind was very strong, making it uncomfortable to remain long on that elevation. The hill is entirely barren of any vegetation, being merely a mass of rock. We viewed the surrounding country from various parts of the hill, and then picked out what to us seemed to be the very spot from which the Apostle Paul delivered his address to the people below.

We then held a short service on this memorable spot.

There was first a song, "All hail the power of Jesus' name," sung in the Greek tongue by several of the Greek brethren of the Athens Class, after which Brother Russell offered a short prayer. He then suggested we sing a few verses in English, which was done, all joining in singing the same grand hymn. Brother Russell then spoke briefly as follows:

Brethren, I congratulate you on the privilege we enjoy today, of standing on this very memorable spot, a spot that has associated with it very much indeed that is so very precious to us, and to all Christian people, and especially to those who are rejoicing in the Gospel of which Paul was not ashamed, the Gospel which has for its very foundation the fact that "Christ died for our sins according to the Scriptures, and that He rose the third day, according to the Scriptures," for our deliverance. This is the Gospel which will eventually cancel the sin of the whole world, bring to mankind the divine blessing, and the removal of the curse which came upon the world through sin. The further part of this foundation doctrine is that which the Apostle propounded and set forth in his great epistle to the Corinthians, namely, that the very foundation of all Christian hope is identified with the doctrine of *the resurrection of the dead?* "If there be no resurrection of the dead, our hope is in vain.

I am glad, as one of this little party, that we are here today and have the privilege of calling to mind these various things and which are encouraging our faith and love, and stimulating our devotion to the Lord and to the same Gospel —the same Gospel for which the Apostle preached and labored and died. The same Gospel, indeed, for which our Lord Jesus died, in order to proclaim the love of God, which passeth all understanding.

The service then closed with a word of prayer and the singing of "Blest be the tie that binds our hearts in Christian love."

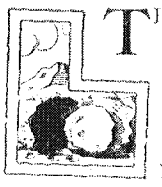
Ascending Mars Hill.

DESCENDING the hill we entered our carriages and rode over to the other hill, where Demosthenes and other noted men of the past used to make political speeches.

Then we visited an old prison, where Socrates was confined and where he committed suicide by drinking hemlock poison.

Next we rode to another part of the city and went into

THE STADION.



THE Stadion, the scene of the Panathenaean games, was built about B. C. 330, and at a later period renewed in pentelic marble.

During the middle ages most of the marble was carried away. In 1896-1904 it was rebuilt on the ancient lines, and again in Pentelic marble, at an expense of $3,000,000, by Mr. Averoff, whose statue is placed at the entrance.

The Greek national games are held here and once in four years the international "Olympic games." The seating capacity is 50,000.

PUBLIC SERVICE.

ATHENS, GREECE.

MARCH 8th, 1912. This evening service had been widely advertised, and when we arrived in the Business Men's Club Hall, in which the service was to be held, we found it crowded—every seat was taken and the aisles, doorways and windows were full of people. Brother Bosdoyannes of Crete served as interpreter. (Everything was Greek to us.) Brother Russell then spoke in part as follows:

I have great pleasure in being present with the citizens of Athens. I do not forget that this is a great seat of learning. Although I had not expected to speak on this occasion, I am very pleased with the subject which has been selected for me.

On Top of Mars Hill.

I esteem that the Divine Plan for human salvation is the most wonderful thing for the human mind to investigate. All the other sciences relate to matters that are comparatively temporal, but this one to things eternal. I hold that it is quite reasonable to expect that our great Creator would give us some knowledge of his own will. And yet, as we look out over the world, Christian people as well as others are considerably confused regarding God's Plan. Evidently God has been pleased to leave us in a measure of darkness, otherwise there would not be some 600 sects of Christian people, besides other sects of other religious people. My own thought is that all Christian people, and all other religious people are in the main honest, yet none of us are quite satisfied. I find in the Bible something to intimate that this would be just the very condition of things. And so God tells us, through the prophet, "Darkness shall cover the earth, and gross darkness the heathen." We see that this has been the case, and the same Bible tells us that in the end of this age there would come a great light into the world, and that this great light would cause a better understanding of God and all other matters. I remind you of the words of the Prophet David, "Thy word is a lamp to my feet and a lantern to my footsteps." This signifies that during all this time of the world's existence, the Bible has been the lamp or light to God's people. Even though we have not understood it perfectly, it has been the light which God gave us. But Peter tells us that in the closing time of this age, we are to expect a greater light. He says, "We have a more sure word of prophecy to which we do well that we take heed as unto a light which shineth in a dark place, *until* the day dawn." Now, I hold, my dear friends, that we are in the dawning of that new day. All around us we see wonderful inventions and wonderful blessings coming to us. These blessings, to my understanding, are all foretold in the Bible, and the Bible tells us that these blessings are to proclaim the new dispensation. To my understanding the Bible justifies us in saying that we are only at the very verge of wonderful things. We all recognize that ours is a wonderful day, but we have not all perhaps reached the same conclusion as to why these things come now.

There are two theories, the one that we are undergoing a process of evolution. They would have us believe that our forefathers were apes and monkeys, but that we have gotten away from that condition, and that all of these things are now coming as a result of evolutionary processes. We hold to the contrary of that. Although we have a great deal of general intelligence today, it is not superior to that of our forefathers. Here you are in the midst of antiquity, and these tell us of people of great brain power, living long before our day. We have reason to doubt the theory that those who produced these works of art were nearer monkeys than we.

I stood in Alexandria a few days ago, and there looked upon the great "Pillar of Pompey," and wondered how monkeys erected that great pillar. I do not believe there are any implements in the world today that would erect such a pillar in that position.

If we look back along the lines of history ,we have Shakespeare of the past, and you have your Demosthenes, Plato and Socrates here. And in our Bibles we have Saint Paul, and we have the Prophet David, and we have the great Prophet Moses also. Those men were not monkeys. The work they left behind indicate that they were men of master minds. We wish we had today some statesmen like Moses. We would like to have more poets like David, and more wise men, like Solomon. We would like to have more like Demosthenes, Plato and Socrates. We would like to have more Shakespeares in the world, and more great artists and sculptors.

The other is a better explanation of our times, which is that *God's time has come to give us these blessings.* The Bible all along has been telling us about the "Golden Age" to come. All mankind for centuries have been looking forward for the Golden Age, and the blessings that would then be in the world. Six thousand years ago God intimated that He would bring in some great change. We remember what He said to Father Adam and Mother Eve when they had sinned, and when He has put the curse or condemnation of death upon them, the seed of the woman would ultimately bruise the serpent's head. We all recognize that as symbolic language, and that it signifies, by and by some one would rise through humanity who would crush evil. By common consent all Jews and all Christians understand the seed of the woman to be Messiah. For six thousand years, therefore, the world has been waiting for Messiah. God told through Abraham what he would do through Msesiah. I remind you that Abraham was a special friend of God, and He therefore communicated to him something regarding His plans. He said, Abraham, I intend to bless all the families of the earth. Abraham, more than this, I intend to bless them through your seed—through your posterity. That "seed" we know in a

Just Before the Remarks—Athens in the Distance Below.

general way applied to the Jews, yet the Jews never succeeded in getting to the place where they could bless all the families of the earth, but in God's own time He brought forth one, His own son, born a Jew, the seed of Abraham, to bring these very blessings. The Jews expected the wrong thing, they thought He would be a great conqueror, a great soldier, and that he would conquer the Romans and deliver them. Then, too, we Christians have made some mistakes in interpreting that prophecy. We said, Jesus did set up His Kingdom eighteen hundred years ago; we said, This spiritual kingdom which Jesus set up, and which began at Pentecost, is to spread and convert the whole world; we said, This is the way in which God's promise to Abraham is to be fulfilled; we said, Jesus is the seed of Abraham, Jesus will work through His Church and then set up God's Kingdom. We made some great mistakes, for that is not what the Bible teaches. We were honest in believing it, but that was not the Apostle's thought; we got away from the teachings of the Apostles. The whole Church fell into a period of darkness, as we all confess. For hundreds of years the Church was in great darkness, and all the Protestant reformations and Protestant denominations are so many attempts to get out of darkness. We have been making some progress, but not much. The difficulty is that we did not go far enough back. You and I want, therefore, tonight as Christian people to rid our minds of everything except that which the Bible teaches. Where the Word of God speaks, we are to speak, and where the Word of God is silent, we are to be silent. Jesus himself is the one who had the great teaching, and he expounded the prophecies, then came the Apostles of his special appointment, twelve of them. We made a great mistake when we said there was to be a succession of Apostles, and through that great mistake all these errors came in and brought the dark ages.

Listening to Paul (Pastor Russell) on Mars Hill.

Let us elaborate this point a little, for it is an important point. Jesus appointed twelve Apostles only. There never were to be any more than twelve Apostles. Various times in the Bible Jesus refers to the "twelve Apostles of the Lamb," and I remind you, in His last message to the Church, He pictured the twelve Apostles in the glorified condition of the New Jerusalem, and represented them as the "twelve foundations of the New Jerusalem," and on its twelve foundation stones were the names of the twelve Apostles. There never were to be more than twelve. Hence, our doctrine of apostolic succession is all wrong. The early church supposed that when one of the Apostles died another should take his place, and thus they say the apostleship has been continued. By and by when all the Apostles were dead, and all these bishops were like the Apostles, they were considered apostles also. Bibles were not needed them. And so they said, Whenever we want information of God's will, we will invite a council of these bishops, or successors to the Apostles. That is where we got all of our old creeds. These bishops who were supposed to have the same authority as the Apostles met together and decided what we should believe. But God never authorized them to be Apostles. Good men many of them were, but they were not authorized to speak for God. Thus, gradually, century after century, the church got away from the Word of God. Now we have come to a time when we are anxious to get back to the Word of God. All Christian people agree that there is only one church. All Christians, therefore, agreed that sectarianism is wrong, but they are all wanting to know what is right. According to my study, my dear friends, there is something right in nearly all of them. Nearly every denomination in Christendom has something in harmony with the Bible, but God never authorized any of them. We all have one creed that we acknowledge—that is the Bible, as we have it, containing the words of Moses and the Prophets, Jesus and the Apostles.

Now we must come back in our minds and see just what the Bible teaches. Bible students all over the world are finding this to be true, and when we get the Bible view it is beautiful. Now I propose this evening, in harmony with the announcement, to give you the Bible view in as few words as I can place it.

He then proceeded to point out that Christ's Kingdom is not yet set up and that it is still in order for us to pray, "Thy Kingdom come." This fact, he said, is illustrated in that all the governments are armed and ready to fly at each other's throats. He then showed that the delay was for the purpose of selecting a Bride for Christ, that "When He shall appear, we shall appear, with Him in glory." First, however, it will be necessary for the Church to be selected. He showed that it was not the church of England, or Germany, or Russia, or Greece, or of Rome, nor any of the Protestant sects—that it was not any of man's churches, but the Church which Christ founded. He was not called a Baptist. St. Paul was not called a Baptist, neither was he a Methodist, neither was he a Greek, neither was he a Roman Catholic. What then? This, "The Lord knoweth them that are His," and those that are His in the Roman Catholic church belong to the true Church. All that are His in the Greek Church are His in the true Church. All the saintly Baptists, Methodists, Presbyterians and all the other saintly ones in Christ belong to His Church. This is the *one* Church that is mentioned in the Bible, "One Lord, one faith, one baptism, and one Lord and Saviour Jesus Christ." One Church of the living God whose names are written in heaven. Now I hope I am addressing some who belong to the true church of Christ.

Singing Before the Remarks.

He began with the Jews, but they were the natural seed of Abraham, and that was implied in the promise to Abraham. Every saintly Jew was selected and then that nation was set aside; they have been blinded so far as Christ is concerned ever since. The gospel message went on and came here to Greece. Saint Paul, you know, preached not very far from this very place, but he did not find very many. There have not been very many in the *true* Church, so the Bible says—"Fear not *little flock*, it is your Father's good pleasure to give you the Kingdom." There was a little flock found—some Jews, some Christians, some Romans—and so the gospel has been going on, selecting here and there the saintly ones the world over, from every nation, kindred, people and tongue. What will He do with them? Ah, there is a definite fixed number, and as soon as this definitely fixed number is completed, then this age will end, but *that will not mean the end of the world.* It is true that the Bible does speak of the end of the world, but that word *world* is from the Greek word aion, or age. One world or age ends and a new world or age begins. To my understanding we are right at such a change now, one aion is ending and another aon is beginning. The aion appointed for the selection of

Spot Where Paul Preached.

the Church is coming to an end now. When it ends the Church will be glorified with Him in glory," and the purpose of that glorious appearing, and that Kingdom will be not for the injury of mankind, but for the blessing of the whole world. That is one of the great mistakes that we have made. We said, We find something in the Bible about God's election, and the Bible tells over and over about the elect, and the very elect, and the making of our calling and election sure. Yes, God is electing the saintly ones, picking them out—all those who walk in the footsteps of Jesus. But the mistake was made of supposing that all of the non-elect were to be damned to eternal torture. That is unscriptural—no Bible for that. On the contrary, the non-elect are about to be blessed, and the elect ones are to be God's agents for blessing the non-elect. We who live to-day ought to be able to understand this. Do we not in all of our great civilized nations have elections. In America we have our Congress; in Great Britain they have their Parliament; in France they have their Chamber of Deputies, and here you have your own. These men are elected or selected for the blessing of the peoples of those nations. When they meet at the capital, it is a meeting of the elect ones. All the remainder of those people are the non-elect. Do they torture the non-elect? No. They bless the non-elect; they pass laws for the benefit of the non-elect. That is exactly what God's Word tells us He is doing for us. He is gathering an elect Church of all saintly ones, and when they are gathered He will use them to bless all the non-elect. But, how will these bless the world? Will Christ have another Bride? Will the world have the same chance to go to heaven, and to spiritual beings like angels? No, no. Those special blessings are only for the elect, only the elect will enter heaven, only the elect will sit with Christ on His throne, only the elect will be like unto the angels spirit beings. The blessing for the non-elect is a different kind of a blessing altogether—it will be *restitution.* Restitution a restoration means the restoring to that which once was.

Now since man once was in the image and likeness of His Creator, a perfect man, he was not an angel, and so he never fell from the condition of an angel, and never fell from heaven. The Prophet David tells us about man when he said, What is man that thou art mindful of him? Thou madest him a little lower than the angels, thou crownest him with glory and honor, and set him over the works of Thy hands, and gave him dominion over the fish of the sea, the fowl of the air, etc. Here we find man described, and from this glorious condition he fell through disobedience. He fell into the imperfect condition in which you and I and the whole world are today. We are not a living world, we are a dying world. As God created Adam, He never would have died had he remained obedient. It was when he disobeyed God and was disloyal as the son of God that he came under the penalty or curse of death. The penalty that came upon man was not the curse of eternal torment, neither was it the curse of purgatory, it was the curse of *death.* You remember God said very distinctly, "Dying thou shalt die." It is plainly written there in Genesis. (Gen. 2:17.) It does not say, Because you have sinned, therefore thou shalt live for ever in torment. And then when they were cast out of the Garden of Eden, so that they might die, you remember the words there, "Cursed (unlit) is the earth for your sake. Thorns and thistles shall it bring forth, and in the sweat of thy face thou shalt eat bread until thou returnest to the earth from whence thou wert taken, for dust thou art and unto dust shall thou return." How plain God made it for us! And we note that Father Adam, under that sentence of death, under those unfavorable conditions, lived 930 years, or rather, let me say, he was 930 years in dying. But today very few live to be more than 100 years old—the average of human life today is 35 years; or rather, I should say, the average of human dying is 35 years, and all of our weaknesses, physical, mental and moral, are associated with this dying. The Bible says that we were born in this dying condition. That is the reason that it is found necessary to put some of these depraved ones in prison. That is the reason that some of us are born with such weak minds that it is necessary to put them in the insane asylums. That is the reason that some of us have such physically weak bodies that we need medicines all the time. We are a dying race, we are under the curse of death. That is a bad enough curse, my friends, but it is not as bad as we thought—it is not eternal torment. God never said that the wages of sin is eternal torment. We got that in the dark ages. When we go to the Bible, we find that God said that "The wages of sin is death." It is the Bible that says, "The soul that sinneth, it shall die." It is the Bible that says because Jesus died for our sins, therefore there shall be a resurrection of the dead. It is the Bible that says that just as soon as God shall have finished the selection of the Bride class, then the Kingdom shall be established. It is the Bible that tells us that when that Kingdom is established it will bless all the families of the earth. I remind you that that is what God said to Abraham, the first mention of the Gospel made: "In thy seed shall all the families of the earth be blessed." Now that "seed of Abraham," you see, includes the Church. So the Apostle points out, using two different figures. One, the figure of bridegroom and bride. The other the figure of the man Jesus as the Head, and the Church as His Body, and says, "Ye are members in particular of the Body of Christ." (1 Cor. 12:27.)

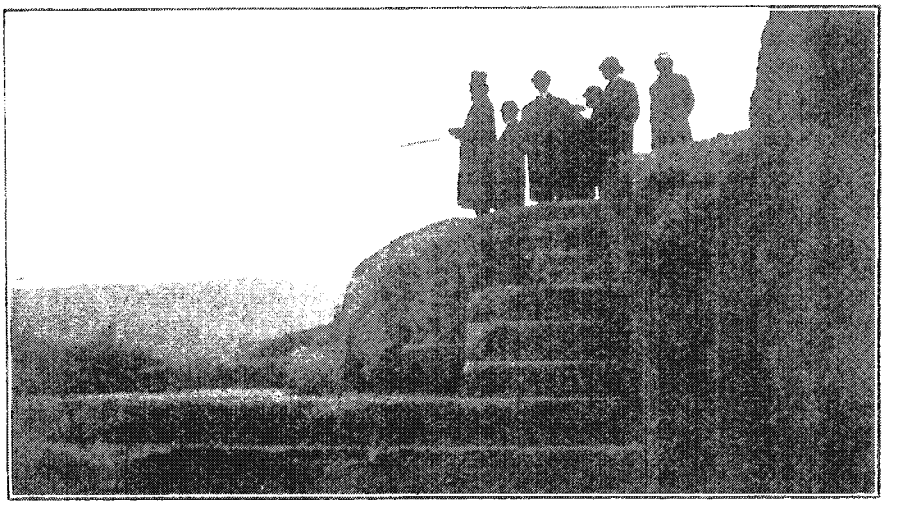
My friends, how plain it is, when we have the Bible for it, that the blessing of all the families of the earth has not come, because the Bride of Christ, the Seed of Abraham, is not complete, for this word Christ you know means, the anointed. Now the Lord Jesus, the Redeemer, was anointed with the Holy Spirit and so every member of the

Descending Mars Hill.

Body of Christ must be anointed with the same Spirit. This anointing of the Church began at Pentecost and all the way down this anointing has been coming through God's consecrated people. The words of the Apostle are true today when he says: "The anointing which we have received of Him abideth in you, and ye shall abide in Him." And so this whole Church of Christ is the anointed one, the Christ of God. Do not misunderstand me; you and I are not the Redeemer of the world. Jesus is the one whose life was valuable for the purchase of the world, but Jesus associates us with Himself in this work of the Kingdom, the blessing of the world. Now, as I said a while ago ,so I repeat that this age is very nearly at hand, and that means that the opportunity for you and for me to make our calling and election sure is very short. And it means that we should be very earnest if we appreciate this great privilege. It means that the time for the blessing of the world is very near.

I described a little while ago what is meant by restitution, and I will give you a little more of that. First of all, I will prove from the Bible that restitution is the thing that is to come through the Kingdom of Jesus—restitution of the poor fallen, weak humanity, back to the full image and likeness of God. There will be an opportunity for every one of them, and those wilfully and deliberately rejecting it will die the second death. The second death will be just like the first death, only with this difference, that none will be redeemed from the second death. None will ever be resurrected from the second death, but, as Saint Peter says, they will be in their death like the natural brute beast—destroyed. Saint Peter's words I want to quote you about restitution are found in Acts 3:19. This is the way it reads: "Times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, which before was preached unto you, whom the heaven must retain until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." That leads us to say that God has been telling about these restitution times in the Old Testament as well as in the New Testament—indeed, more in the Old Testament than in the New Testament, and there is a reason. The New Testament was especially for the gathering of the Church, and, therefore, speaks more particularly of the things pertaining to the Bride class. But the Old Testament tells over and over about these restitution times. Let me remind you of some of these. "The wilderness shall blossom as a rose and be glad, and springs shall come forth in the desert." "The knowledge of the glory of God shall fill the whole earth, as the waters cover the great deep." That means ocean-deep knowledge of God in the world, reaching to all of mankind. And what will be the ultimate result of all this blessing and knowledge coming to the world? Oh, it will mean great blessings of a temporal kind, and it will mean great blessings of a spiritual kind—many blessings. And so we are assured that a time will come when every knee shall bow, and every tongue shall confess, and all who will not bow and who will not confess will be destroyed in the second death. And when those blessings shall prevail, what then, my dear friends? Oh, these temporal blessings, healings and upliftings of mankind will bring man back to the condition in which God created him, the image and likeness of God in the flesh, that which God declared was very good; but it will take a thousand years of Christ's Millennial Kingdom to do that. Therefore, the Bible tells us that Christ's Kingdom will last for a thousand years, and at the close of the thousand years He will deliver up the Kingdom to God, even the Father. And then what? Oh, the Bible says that then every creature in Heaven, and in earth, and under the earth, will be heard saying, "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever." And what will be the condition of mankind? Oh, we read again that there will be no death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away. Who will do this? The great Messiah. So we read: "He that sat upon the throne said: Behold, I make all things new."

So, my dear friends, I congratulate you that we are living in the most wonderful day of the world's history. The six days of sorrow and sin and crying and dying are ended. We have already entered upon the great seventh-day period. It is to be the great Sabbath Day in which God is to give rest to the people, a blessing to all those who will come into harmony with Him. I am glad that I am living today, not merely because of the wonderful blessings and conveniences of a temporal kind, not merely because today we have the railroads, and electric cars, and electric lights, and telegraph, and all this, for there were none of these eighty years ago, they are distinctively signs of our times, but I am especially glad, my dear friends, for the light that is shining upon God's word. I am glad that all of us as Christian people can come back to the Bible and see it more clearly. I am glad that thus all Christian brotherhood and love for one another may be deeper than ever before. I am glad we are living in a day when God's true people do not think it right to burn one another at the stake, or do them injury, but rather to help one another. I am glad that God has determined to have an elect Church, a Bride for Christ.

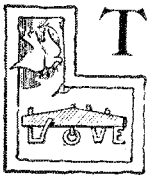


Rock From Which Demosthenes Orated.

I am glad that that election is not quite complete yet, for I am striving to make my calling and election sure to a place in that company, and I exhort all of you who are God's consecrated people to similarly make your calling and election sure. And to all others I say, there is a message of God's grace that must not be spurned. Whoever, because of believing that God is loving and merciful, would thereby take liberty to sin will find that he will have special punishment upon himself as a result. Whoever knows the Master's will and does it not will be beaten with many stripes, but he who knew not and did it not will be beaten with few stripes.

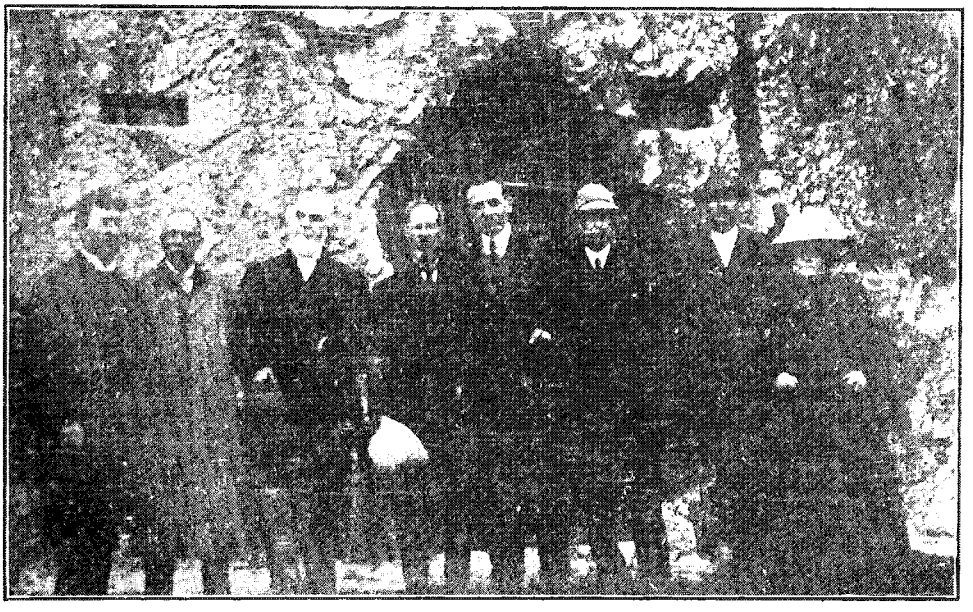
Now I thank you for your kind attention and I wish to mention another matter before I close. The friends arranged for me to meet you tomorrow evening, at the same hour, seven o'clock. I will give a lecture at that time and try to close the lecture a little early for an opportunity for any who desire to ask questions.

MEETING AT HOME OF A SICK BROTHER—BROTHER EKONOPOLUS.



THE class of Greek brothers at Athens numbers about twelve and they were nearly all present at this meeting. Brother Bosdoyanes served as interpreter and after greeting one another he translated a message in Greek from the sick brother to us.

Brother Russell: It gives me a great deal of pleasure to be with you all this morning on this occasion, so that the pleasure is mutual. I trust the Lord will give His blessing to our visit and that some good may be accomplished with those who are interested in the Truth, as well as to the public.

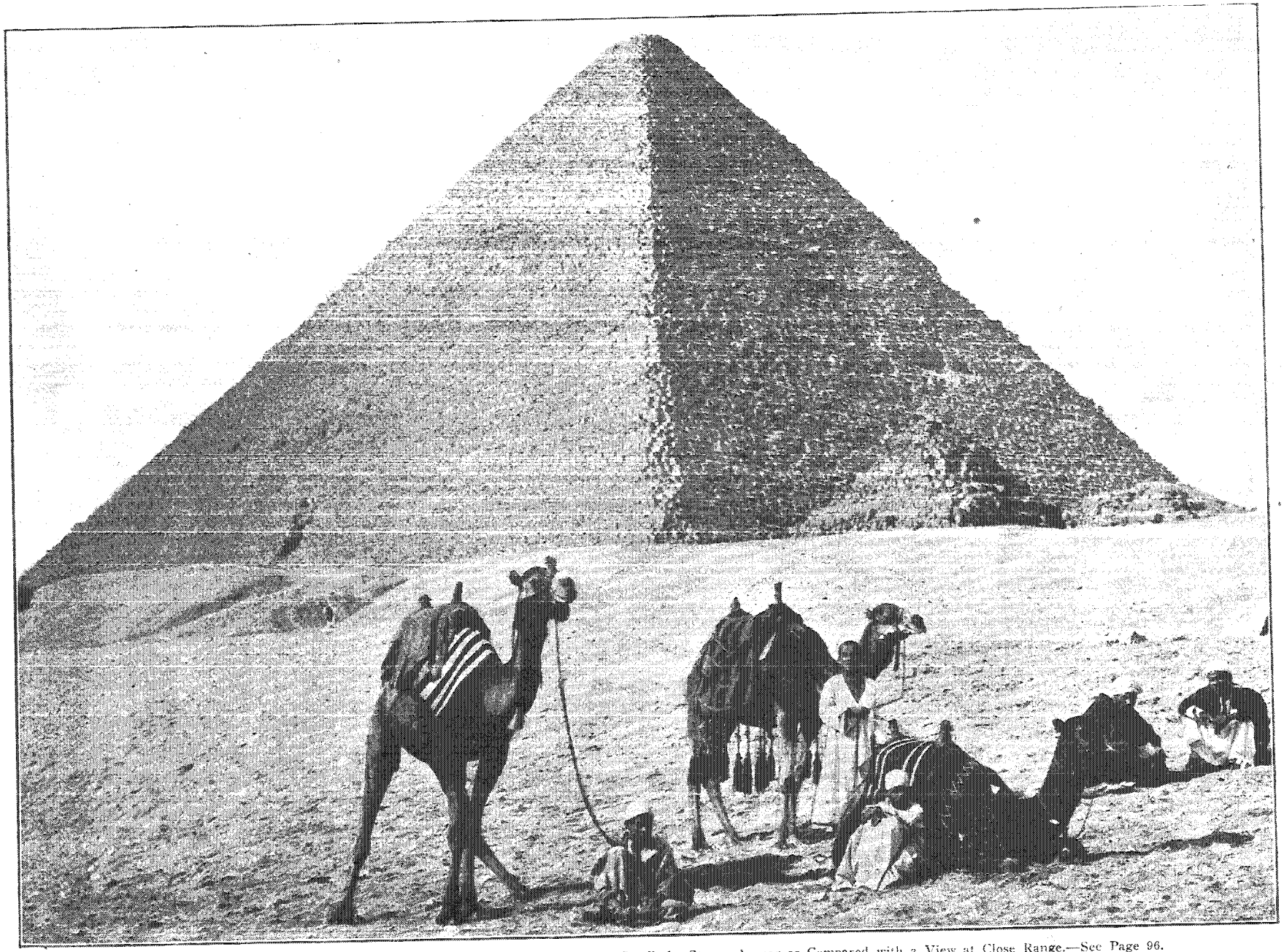


Picture Taken in Front of Socrates' Prison.

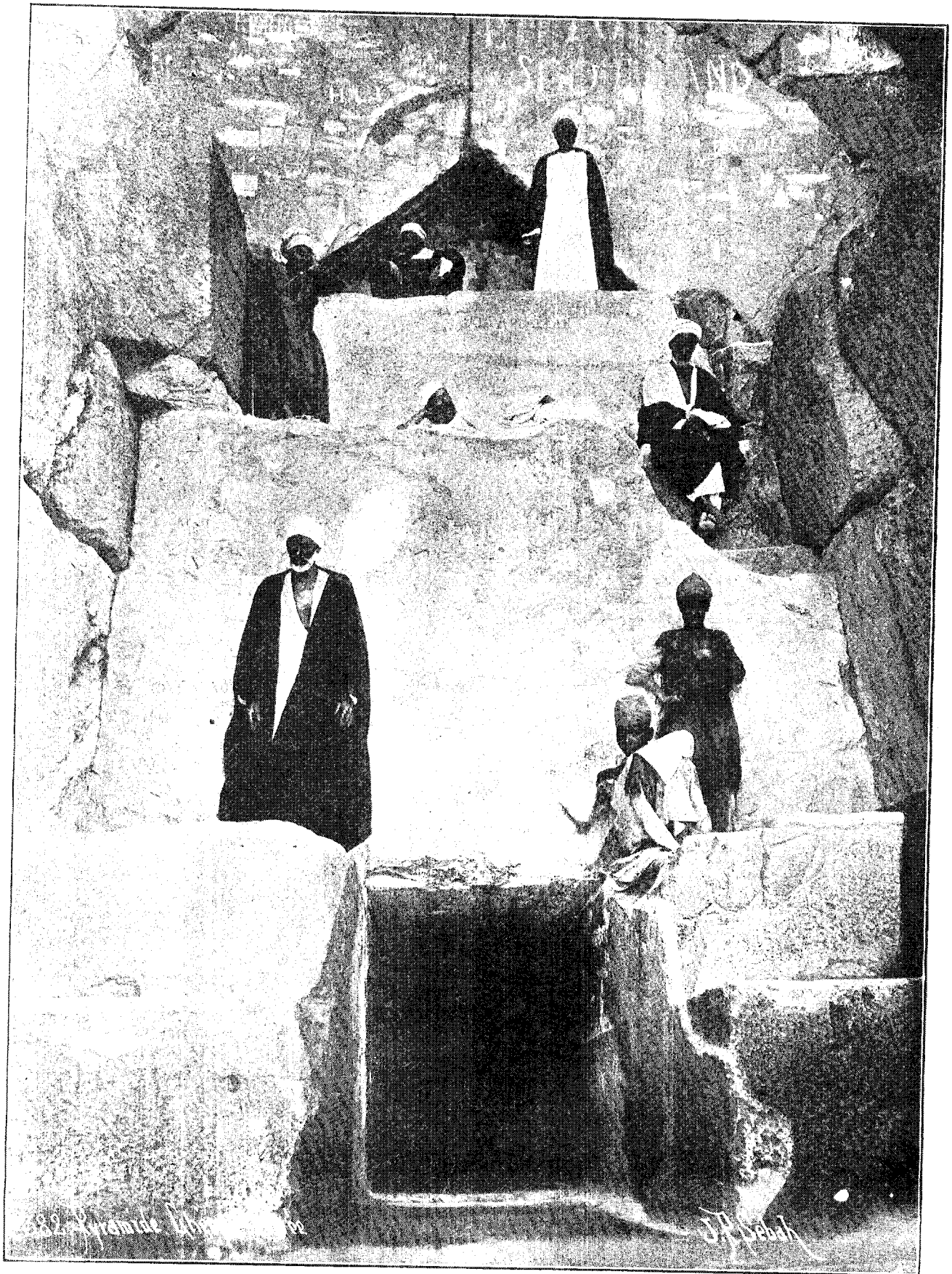
After this the song, "Oh, Happy Day," was sung, part of the friends singing in Greek and part in English. Following this a word of prayer was offered by one of the Greek brothers.

Brother Russell: I scarcely know what will be the best place to begin, since we have so short a time. I will just talk for a few minutes on general themes and then give an opportunity for such questions as may be in the minds of the friends.

It seems to me that those of us who have been studying the Divine Plan for a while see a great deal in our day to encourage us. We, perhaps, have been expecting some of the troubles that are now upon us to have come a little bit sooner, and yet we see that coming, as they do, all of a sudden, at the close of this is fully in harmony with the Divine Word. As the Scriptures tell us, "in one hour" her tribulation will come upon her. Suddenly, unexpectedly, as travail upon a woman with child. And so now, after waiting a good share of the forty years of this harvest time, we see many signs of unrest that is to overthrow the present institution. The Lord gives us a message respecting the present time. He says, "When you see these things beginning to come to pass, then lift up your heads and rejoice, knowing that your deliverance draweth nigh." There might be danger of some of our friends and neighbors misunderstanding our cheerfulness connected with this trouble; they might think we were rejoicing in the troubles that are coming, but not so; we are rejoicing in the good things that are beyond the trouble. This reminds me of our Lord's words in describing the matter of His Apostles after His resurrection. He said: "Thus it behooves the Son of Man to suffer and to enter into His glory." It is necessary that these things that are written in the prophecies be fulfilled and then will come the blessing. So our hearts are rejoicing now, not that we are without sympathy for the world, but that we have greater sympathy for the world. We see that God loves the world still more than we ever loved it or could love it, and through His Word now opening to us we have seen the wonderful blessings He has in store for the world of mankind; consequently, we are more really in a hurry for the world's blessings than for our own. If it would please the Lord we would be pleased to remain several years more and endure what He would think best through His grace. The present unrest which we see markedly in certain manifestation is apparently very general, although we might not have so understood the matter. For instance, I was very much interested in hearing about the coal strike in England and the prospects of its proceeding to Germany and France and ultimately to America, though I never thought of there being any trouble here in Greece, but on the way up in the car I was told of evidences of trouble here in your midst. These things indeed must needs be because otherwise how could other things come afterward? It is all a part of our heavenly Father's outlined plan—not that He has planned the evil things that will take place, but that His plans include the permission of these evil things to bring about the good things. Now, then, in view of these conditions and what we may reasonably expect within the next two years, what manner of persons ought we to be? It is a very important time for the Lord's people; it is the closing up of our trial time. If the elect will soon be completed, and if we hope to be members of the elect, we must expect that our tests and decision will be very near at hand. With these thoughts before our mind, it seems to me that it will be very sobering to us all. Our great King, our great High Priest, has not only come through the door, but He has come in amongst the people. The great tests of God's people are not only nigh, but they are here—we are in them. What will be more pleasing in the Lord's sight than to find the condition of our hearts such as will bring His words of comfort, "Well done, good and faithful servant, enter into the joys of your Lord"? Will He ask, "How much do you know about the Divine Plan of the Ages?" Will He ask, "How much do you know about astrology and geology and trigometry"? No, there will not be the things concerning which He will inquire. All these things may help us in attaining to what He desires, but these things themselves are not the things which the Lord will desire to see in us. What He will approve will be this: If He sees that our hearts are very loyal to all the truths that we have received, if He shall find us hungering and thirsting to do His will, if He shall find us so loyal of heart that we will desire that every word and thought and action shall be to His pleasement. This is the condition of heart that He will approve. There is no doubt about it, we all agree to this. Thus our first thought should be along this line, loyalty to God, loyalty to the Truth, loyalty to the brethren, loyalty to everything that we see to be in harmony with the Divine will. After deciding that point, and finding our hearts are loyal to God, another question arises: What effect will this loyalty to God have upon our outward conduct? And would we have an outward loyalty that testifies



A Good Picture of the Great Pyramid from a Distance. Note How Small the Stones Appear as Compared with a View at Close Range.—See Page 96.



View of Entrance to Descending Passage Fifty Feet Up the Side of the Great Pyramid. Note the Great Size of the Stones.

to the sentiments of our hearts? The first thing that our Lord will expect in the way of outward manifestation of loyalty and which we should look for in ourselves and in each other is this, namely, love for the brethren. Why so? Because the brethren represent to us the Lord Himself. All who are begotten of the Holy Spirit are children of the heavenly Father, and, therefore, brethren, and all these are younger brethren of the Lord Jesus. We cannot render anything of special service to the heavenly Father, nor to the Lord Jesus personally. They are so great, so high, as to be beyond anything that we could do to render them any valuable service, but the brethren are right with us, in the same city, perhaps in the same house, and the Lord's way of viewing the matter is that if we really have love for Him we will love all these who are brethren of His; as the Apostle expresses it, he that loveth the brethren gives evidence that he has been begotten of the Spirit, and that he is a child of God Himself. It seems to me along this line that our special testings and trials of loyalty are coming. The brethren all have their imperfections, and we have ours. There is none perfect, no not one. And it becomes a part of our test, then, how we shall deal with these who are imperfect and whose imperfections more or less grate upon us and irritate us. This draws out in our conduct what may or may not demonstrate that we have the Spirit of the Lord. The Spirit of the Lord is a spirit of meekness, gentleness, patience, long-suffering, brotherly kindness, love. And we have an abundant opportunity, therefore, of demonstrating these very qualities to the brethren; and one of the things which doubtless will help us more in our dealings with the brethren, and in exercising the graces of the Spirit is this: That we doubtless have imperfections which grate upon them and we need their patience, their sympathy, and their love. But the particular thought is that we all have in God's sight many imperfections, and so the Scriptures represent that if we realize that God has been very gracious to us in forgiving our imperfections, we ought, also, to be very sympathetic and gracious toward them. The Apostle tells us that copying the Lord Jesus we ought also to lay down our lives for the brethren. And while we are learning thus to lay down our lives for the brethren and to love and sympathize with them, we find that this also has an influence upon our dealings with the world. The heart that is overflowing with love for God and for the brethren, and also for the Truth, will soon be overflowing with love for the world, and thus the work of grace will not only continue to deepen in our hearts, but will expand abroad to all people; and whoever has this broad sympathetic love for humanity could not help but have a sympathy for the lower creatures. Thus it is that influences of the Truth and the Holy Spirit being shed abroad in our hearts makes us more kind and gentle to all, and more like our heavenly Father, who is kind to the unthankful, and who sends His blessings upon both the evil and upon the good.

Future days may bring us, perhaps, more particular trials than we have yet had—this is our expectation. The tests upon the Church all the way down have been severe, but the tests that are to be expected now in the ending of the age are still more severe than any in the past. But we ask, is this just, right, that we should have severer trials than came upon our parents a century ago? The answer is, yes. We have many advantages over them, we have greater opportunities in a general way for education and a general knowledge from the worldly standpoint. Besides this, we have special light from the Divine Parent. It is not only a part of the Divine arrangement that it should be so, but we see the justice of this, that where much is given much will be required; where little was given little was required. If our trials should be in proportion to our present blessings of understanding of the Divine Plan they would certainly be very great. I am rather expecting, therefore, that there will be some very extremely difficult trials for the Church. Just how near these are we do not know, and just what the nature of these trials are we cannot know. We can only say with the Apostle, we have not yet resisted unto blood, unto death. Who knows but what we will be called upon to prove our loyalty even by the sacrifice of our lives. Let us then, dear brothers and sisters, resolve in our hearts that we will be faithful to Him who has called us out of darkness into His marvelous light. Faithful in all our dealings with the brethren and in our dealings with the Truth—sanctified loyalty to God. After all, this matter of loyalty is the real test to bring some sons from the lower plane of the human nature, even the plane of sin, to the plane of glory, honor and immortality; but He does not wish to elevate a single one to that high position who is disloyal in the slightest degree. Hence loyalty to God is the test that is upon us, and so it was with Jesus. He is our exemplar and our forerunner in all these matters. What did He do, and for what did the heavenly Father honor Him with glory, honor and immortality? It was His loyalty to God that was tested, and His loyalty to God that was rewarded. He undertook to do the heavenly Father's will and be proved Himself loyal to all that He engaged to do. He was loyal to the Truth, to the brethren, and above all loyal to death, even the death of the cross, "wherefore also God hath highly exalted Him and given Him a name that is above every name," and our call is to walk in His footsteps in the same way of obedience and loyalty and share with him ultimately, if faithful, in His Kingdom. Let us then be faithful. If we are faithful we know that He will be faithful—"Faithful is He who called us who also will do it"—do for us exceedingly, abundantly more than we could have thought or asked according to the riches of His graces in Christ Jesus our Lord.

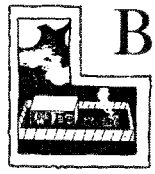
Stadium Seating 50,000.

In view of all these things, what should be the attitude of the minds of the Lord's people in respect to the trouble and those who are causing the trouble? To what extent should the Lord's consecrated people take part in manifestations of disapproval of kings, or presidents, or governors, or those in authority? To what extent should they manifest their sympathy with labor, and what they realize to be some of the rights of the human family that are now being cried out for by the masses? Our proper attitude is outlined by the Lord through the prophet: "Wait ye upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." (Zephaniah 3:8, 9.) The thought is that God intends to do these things. It is He that intends to permit this time of trouble and to bring order out of the confusion, and to right the affairs of the world. The world that knows not of it may well be excused in thinking they must take matters into their own hands. The world would be excusable for saying, This thing will never be done unless we do it ourselves; but we would not be excusable for we have the Word of God and see the plan of God, and know that God is at the helm and that He is

Pastor Russell and Gen. Hall in King's and Queen's Seats.

superintending the whole work. We see that these things are coming now because it is God's due time. We see that it is this increase of knowledge that is waking up humanity and bringing the great time of trouble, and we see that this great time of trouble is about to be utilized by the Lord to favor the interest of His Kingdom and to establish the reign of righteousness. Our knowledge, therefore, of the Divine Plan separates us entirely from the world in our attitude toward these things. We are waiting to see what God will do, and how God will do it. We already have quite a considerable conception of how it will come to pass, and yet there are little details that are not fully known to us. But our confidence is in the Lord, and we are waiting for Him to do it, and are deeply interested in what He is doing, and in what He is permitting us to do—kings and peasants, rich and poor, the capitalist and the working people. Our attitude, then, as God's children, is a waiting attitude. Of course, also, with the attitude of students; students of God's Word and comparing the events we see day by day with the things written in the Word. But this does not mean that we are to take a cold and indifferent attitude towards them. On the contrary we are to have a greater sympathy for all—a greater sympathy than others are able to exercise, because our minds are unbiased, and because we see behind the scenes what God's plans are, and because we see what results are coming and what the real cause of those results are. We are, therefore, to have a greater sympathy with the working classes; but this does not mean that we are to encourage them to violence, nor that we are to encourage their discontent. Rather, we should throw our influence as far as it will go towards peace. We should tell them as much as they are able to receive respecting the Divine blessings that are coming, and to advise them to wait for the Lord to bring it to pass, and not to precipitate the trouble before the Lord's time. Similarly with capitalists; we can feel a great deal of sympathy for them, and for kings, and for all who are in authority, both temporal and spiritual. They do not see the situation as clearly as we do. They are not, therefore, as responsible as we would be, if we were in their places. But even if we were in their places would we not find it difficult to walk so circumspectly as not to do violence to any of the interests of these times? It is certainly a very trying time upon kings and presidents and all who are in authority. They should have and do have our sympathy. If we were in their places and would act according to our best judgment, we would be in trouble with some classes. No one could be wise enough to steer his own course in life in the present time free from difficulties if he has power or wealth. Therefore, our hearts go out sympathetically for th rich and for the poor. And when we read in the Scriptures about the difficulties coming upon the rich we are to read these sympathetically. We may well thank God that His people are neither very rich nor very great according to the course of this Word.

In a word, then, the Lord's people at the present time should be peacemakers. This does not mean that they are to leave the proclaiming of the Gospel to try to make peace between capital and labor, and people and kings. We have only one commission, and that is to preach the Gospel; but while telling the good tidings we are to encourage by manner and speech the spirit of meekness and patience and long-suffering and peacefulness.



BROTHER EKONOPOLUS, the sick brother, then had some questions which he wished to ask Brother Russell, as follows:

Question No. 1. What is the meaning of the twenty-four elders which we read about in the book of Revelations?

Brother Russell: I think it is in the seventh volume.

Question No. 2. How explain the verse in Hebrews 9:4 in which the Apostle Paul writes that the golden altar was in the Holy of Holies? Some present the solution for this difficulty, saying that we must acknowledge or accept that the Apostle in saying golden censor meant one of the little golden censors by which the priests would carry the fire from the brazen altar.

Answer: There is unquestionably a difference between the statement of the order of things in the Tabernacle as given by the Apostle here, and the statement as given in the Old Testament. But we must hold steadfastly to the account given in the Old Testament, because the Apostle's own argument supports the Old Testament. He says that it was necessary for the High Priest to offer the incense upon the golden altar before he would enter the Most Holy. This means, too, the golden altar could not have been in the Most Holy, according to the Apostle's own account, and according also to the Old Testament account. The only explanation we could think of would be this, therefore: Either that the Apostle had a *lapsus linguae*, a slip of the tongue, or that his amanuenses to whom he dictated this put in the wrong word, saying behind the veil instead of before the veil. It is not a matter of any importance, anyway. Nothing serious depends upon it. We see what was the real intention at all events. The golden altar was in the Holy and not in the Most Holy, and, therefore, whatever slip was made in this record has no bearing or special importance.

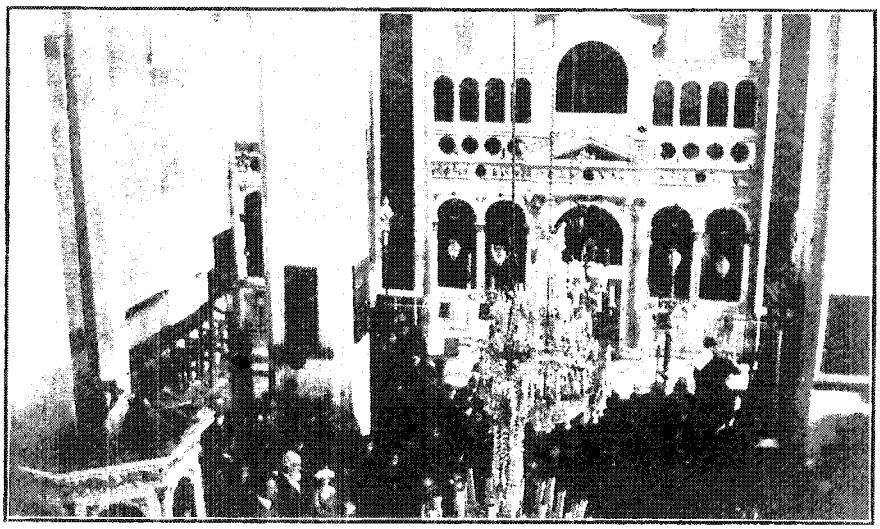
Company Met at Home of Bro. Ekonopolus.

Question No. 3. In the Tabernacle Shadows we read, "we must distinguish between the sacrifices of the Day of Atonement and the sacrifices which were following the Day of Atonement, and that the first were presented for the sin of Adam, while the following were for the private or individual faults committed by ignorance or wilfulness." But

it has caused me a great anxiety. In Hebrews 9:7 the Apostle teaches that the sacrifices of the Day of Atonement were for all the sins which were committed, for the sins of the whole people.

Answer: In the English Bible it reads, "But into the second went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."

There is no conflict between this statement and the other. The Apostle is here speaking about the Day of Atonement sacrifices, and not about any of those sacrifices following the Day of Atonement. He explains in harmony with the account in the Old Testament that the arrangement was in two parts. In one sense of the word the Day of Atonement sacrifices were all one sacrifice and one work on behalf of all the people, but in another sense of the word it was divided into two sacrifices, the first one for the priests and Levites, and the second for all the remainder of the people, and the Apostle is speaking of this phase of it in this verse. He is here speaking of the second, which he is offering for himself and for the errors of the people. The first, the blood of the bullock, was for himself and his house, and the second was for the errors or sins of all the people. These errors of the people for which the High Priest offers atonement are not wilful sins, but those which are committed through ignorance, superstition, blindness, etc.—through heredity. In other words, God proposes to forgive and to cancel all sins for humanity that has come to us directly or indirectly as a result of Adam's disobedience. But if after getting that blessing and knowledge then we sin with any measure of wilfulness that measure which is wilful is not covered by the atonement.



Pastor Russell Speaking in St. Paul's Greek Church at Corinth.

Question No. 4. What is the difference between the sacrifices afterwards, following the Day of Atonement, and the sacrifices during the Day of Atonement, both being for the sins of ignorance?

Answer: We must consider what the Apostle is speaking about, and he evidently here is not talking about the sacrifices after the Day of Atonement. So he says in the sixth verse, Now when these things were thus ordained, the priests went always into the first Tabernacle, accomplishing the service of God. But into the second went the High Priest alone once every year (the Day of Atonement).

Question No. 5. Were the sacrifices on the Day of Atonement offered for the sins of the people committed through ignorance?

Answer: This was a complete cancellation of all sin up to that date. It is merely a representation of the first Atonement Day, showing that when we once come and get our blessings from the sacrifice of the day of atonement it cancels all so far as we ever had recognition and ability.

Question No. 6. When the Lord said in the parable that the seed would bring forth some thirty, some sixty and some a hundred fold, are all these classes belonging to the Church or to the Great Company?

Answer: He does not say, and I would suppose it would represent all that are fruitful, that would bring forth the fruits of the spirit. One hundred fold might be those who came up to the very highest standard, and those who would bring forth sixty might refer to that same class, but not to shine quite as highly in the Kingdom, as we read that "Star differeth from star in glory." And the thirty fold might mean those who perhaps will be of the Great Company class, who will develop the spirit of the Lord, but not in such an abundant measure. They will all bring forth fruits of the spirit, in any event; just the same as those who are of the two classes, the wise and the foolish virgins. They are all virgins—all pure, all acceptable to God.

Question No. 7. Are you addressing your prayers only to the Father in the name of the Son?

Answer: Usually I follow that form of addressing the heavenly Father—only in the name of the Lord Jesus; but I have found myself in prayer addressing the Lord Jesus himself, for I find nothing in the Scriptures to contradict that, for they say to honor the Son even as we honor the Father. Nearly all the Scriptures follow that course of addressing the Father and I think of only one that is different, "Even so, come, Lord Jesus."

Question No. 8. How must we pray in the name of the Father?

Answer: Upon the basis of His name.

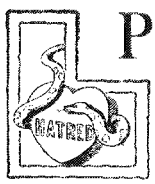
Question No. 9. Are there special instances in which we should appeal to the Lord Jesus?

Answer: I cannot think of any circumstance in which the Lord Jesus could do more than the Father. But in my own mind and prayer I think of the two being one because their wills are one, and therefore I never make any mistake. I find myself thinking sometimes of one and sometimes of the other, but it is Thy will and not My will, and so I try to blot out any distinction.

Question No. 10. Please explain the statement, "I am the Lord, the first and the last," in Isa. 41:4; 44:6.

Answer: Well, I suppose it means that God is the only one that should be recognized. All others go into forgetfulness. I will be the God eventually, in the end. So this primacy of the heavenly Father is recognized by the Lord Jesus when He said He would deliver up the Kingdom to the heavenly Father that He might be all in all.

ATHENS', SECOND PUBLIC SERVICE.



PASTOR RUSSELL:

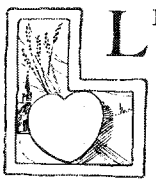
We are thankful by the grace of God that we are privileged again to be with some of His children tonight. We are thankful that we can meet in the spirit of brotherly love and Christian fellowship, with malice toward none, but with charity toward all. Some questions have already been handed in and these will be attended to as soon as we get through with this address. Meantime, if others have questions they might write them out at their convenience.

Briefly reviewing what we found last night we would say, we found that God is selecting a Church of a very saintly class. We found that this very saintly class, the Church, is described in the words of Jesus; that Jesus said if any man will be My disciple let him deny himself, take up his cross and follow Me.

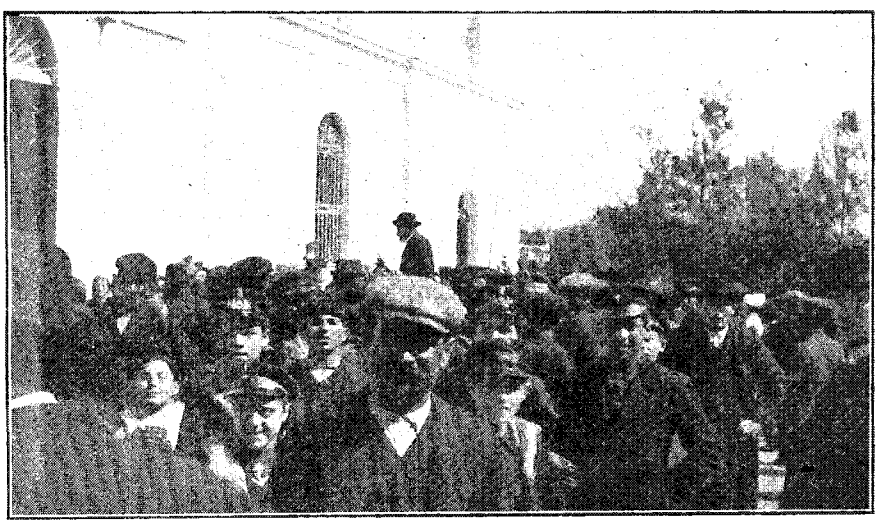
Brother Russell then proceeded to give a discourse along the line of the selection of the Church with a view of taking up the questions soon afterward. However, before going very far, the number of Greek priests who were in the audience decided that they wanted to have some questions answered at once, and so they interrupted the meeting and a regular riot ensued. First one priest would get up and make some remarks, then some one else in the audience would reply to him, and then another priest would say something, and thus they had it back and forth, paying very little attention to Pastor Russell, who was on the platform. He, of course, was endeavoring to address the audience through

the interpreter, as everything was Greek to us, and the interpreter did the best he could to explain, but the others paid no attention. The truth that Brother Russell had been telling them evidently hurt a good many and thus, as in all cases the darkness hateth the light. The uproar continued for considerable time, reminding us of Saint Paul's experience in that section of the country in times past. Finally the president of the club which owned the hall stood up in the rear on a chair after the manner of the town clerk in the days of Paul and after considerable talk he quieted the audience, and soon the meeting was dispersed without any serious trouble.

CORINTH.



LEAVING Athens we went by train to Corinth, and here we were surprised to find it a small city just the reverse of Athens. Arrangements had been made for a morning service in the City Hall, but upon arrival found that the crowd was so great they could not gain admittance. They consulted among themselves and arranged for the service to be held in St. Paul's Greek Church. This was quite a surprise to us, but we were glad to fall in line with their wishes. Brother Russell then spoke on the subject of "The Great Hereafter," and the people were so well pleased that they requested another meeting in the same place that afternoon. Brother Russell consented, so spoke to them again.



At Close of Morning Discourse.

WHICH IS THE TRUE CHURCH.

First reviewing the morning talk on the subject of "The Great Hereafter," and then said:

If our children are to have an opportunity, what about our forefathers? If God is going to blot out all sin, etc., what about our forefathers? All the prophecies of this age belong to the Church; all the prophecies concerning the world belong to the next age. Now, we all know that all our forefathers were not members of the Church of Christ in the highest sense of the word. We know that the Church of Christ in the highest sense of the word is composed of those who walk in the footsteps of Jesus. We know that not very many walk in the footsteps of Jesus today. When Saint Paul was here in Corinth only a mere handful believed. What is the hope of those who have been passed by during the past ages who have not been saints, in the highest sense of the word? You and I ourselves profess to be saints, but we could not claim that all our forefathers were saints.

I remind you Jesus said that only the blessed and holy will have part in the first resurrection. All the great mass of Germans, British and Americans, and there are thousands of them, have been passed by.

I am not asking what you think, nor what I think, for neither of us is authority on this subject; but God in His Word has told us about his provision for these who are dead. We are considering the eternal interests of a very large number of people. The True Church, the saints, have never claimed to be a large number. Remember the words of Jesus, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." In my own estimate, I reckon that about twenty thousand million people have lived and died, and yet only a few of those have been saints and constituted members of the real Church of Christ. Only a few of those are what the Bible calls the elect and very elect, who make their calling and election sure. The great masses of them are only non-elect. Many of our forefathers neglected the Bible altogether, speculating as to what would happen to the heathen. Some of them told us that thousands of millions of them were being lost every year. Neither you nor I nor anybody else believes that theory. We could not believe that our heavenly Father made men to be roasted for all eternity. To think thus of Him would be to think worse of our God than of any human being, for no human being would be so wicked as that. The Bible, on the contrary, tells us that ours is a great God, a merciful God, and has no pleasure in the death of those who die.

Now we ask the Bible as to what it tells us of God's provision for the thousands of millions who have never heard and have never had any opportunity of coming into harmony with God? We believe the great mistake we have made is in the kind of hell to which people go. The hell that we made in the dark ages was with fire, devils, etc., but the hell of the Bible is a different hell altogether. The hell of the Bible in the New Testament is *hades,* and in the Old Testament is *sheol,* and these words do not mean a lake of fire. These mean the grave, the state of the dead. In the Old Testament from Genesis to Malachi—the only scriptures that they had for thousands of years—the word *sheol* means the condition of death. I am not conversant with your Greek Bibles, but in our English Bibles this word *sheol* is translated more times grave than it is hell, and it means grave every time. Do not mistake the speaker to say there is no hell in the Bible. All men, good and bad, go to the Bible hell. All through the Scriptures we read about Abraham and Jacob going to *sheol.* The corresponding word in the New Testament is *hades,* and there we find that the good as well as bad go to *hades.* We find Saint Peter said that our Lord Jesus went to *hades,* the tomb, the state of death, and that God raised Him from the tomb, from *hades,* from the state of death, on the third day. We also note the Bible states that those who die are not conscious of anything, whether good or bad; neither the holy experience any blessing in *hades,* nor the wicked any torture in hell. The Bible says that all fall asleep, and that they will remain asleep until the resurrection from the dead. So the Apostle says that all who sleep in Jesus will God bring with Him. I remind you of the statement that Abraham slept with his fathers. Abraham was a holy man and his fathers were heathen men. Where did they sleep? Did they sleep in heaven? Is Heaven a great sleeping place? We do not think so. Did they sleep in the Catholic purgatory? It is too warm. Could they sleep in our Protestant hell? It is still warmer; it is still hotter. Where did they sleep? All through the Old Testament the kings, prophets, etc., fell asleep. We come down to the New Testament and we found there also the same thought. I remind you of what Jesus said. (Pastor Russell then gave an outline of his sermon on "The Rich Man and Lazarus.)

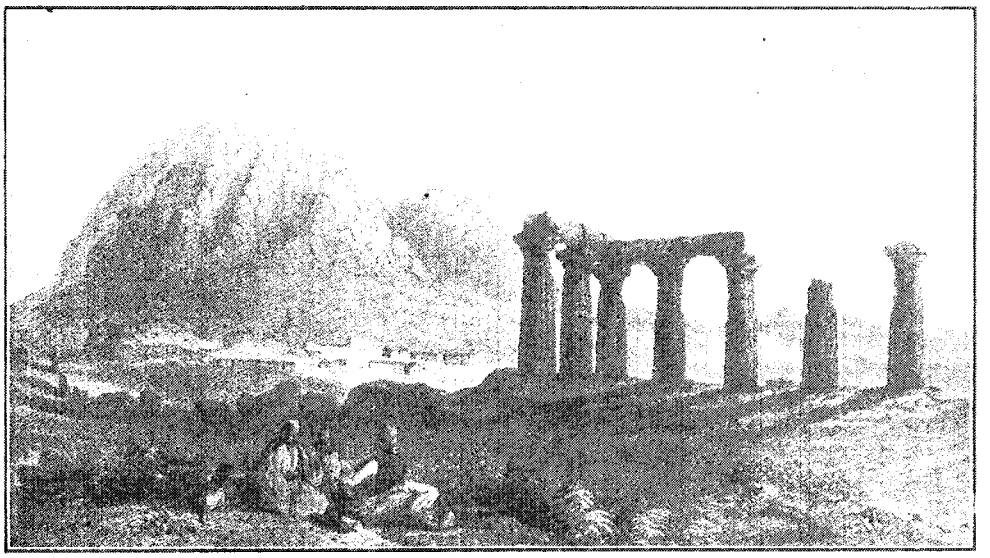
Pastor Russell then referred to St. Paul's statement to the resurrection, as stated by the Apostle in 1 Cor., 15th chapter. He dwelt upon this at some length, and stated that the Word of God is the only authority.

WHERE ARE THE DEAD?

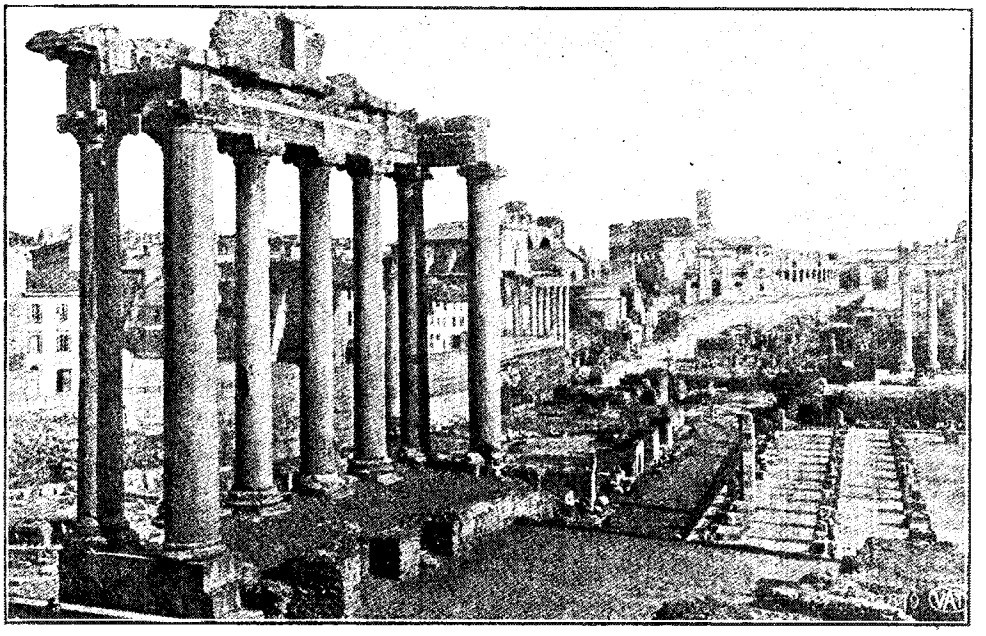
Where are the dead? Not in Heaven, hell or purgatory, but as the Prophet Daniel said, They that sleep in the dust of the earth shall awake.

You remember the words of St. Paul that there shall be a resurrection of the dead both of the just and the unjust. The question is, Are they dead? The Bible says that our friends are dead. Some others say that the dead are alive. We hold with St. Paul to the Bible that the dead are dead, and that there is to be a resurrection of the dead. There could not be a resurrection of the dead if nobody were dead.

If everybody became more alive when they died how could there be a resurrection of the dead? Notice again, the Bible teaches that He is our Redeemer; you remember the word Redeemer means to purchase, to purchase back again, but what have they to purchase back from? From torment? No. From the grave. And so the prophet said, speaking for God and Jesus, "I will redeem them from *sheol*. Oh, *sheol*, I will be thy destruction." In other words, when God said that He would redeem them from the death condition, he meant that he would destroy death. The Lord Jesus during his thousand years reign will destroy the grave by taking mankind out of death, out of the grave. See, again, what the penalty was: Did He go to hell, or to purgatory, or did He die for our sins, which? We must come to the Bible. What does the Bible say? The Bible says, "Christ died for our sins according to the Scriptures." Again, it says, "Jesus Christ, by the grace of God, tasted death for every man." He did not taste eternal torment for any man. If there ever was a penalty of eternal torment against you and me, it is there yet; but there never was, thank God, such a penalty. The penalty against us was a death penalty, and Jesus has paid the death penalty, and, therefore, there shall be a resurrection of the dead. If you read in Genesis what God said the penalty would be upon our first parents the whole matter becomes very plain. There we read that the penalty would be death. They disobeyed and the penalty came upon them and God drove them out of the Garden. They were driven out into the accursed condition of the earth so they would die; thus we read, "Dust thou art, and unto dust shalt thou return." This is the penalty that God pronounced—a death penalty. It has been terrible penalty—a reign of sin and death, sickness and suffering, both mental, physical and moral, with sighing, crying and dying for six thousand years. But it is not eternal torment. The Bible does not say that God sentenced our race to eternal torture, but, as we have seen, He has provided the Redeemer and the Redeemer has died for our sins, to release us from death. That part is all finished, thank God. We are merely waiting now, since He gave His life to redeem us, to take His power to uplift the world and overthrow sin. Let me remind you of a text of Scripture we frequently forget: The Apostle Paul says, As by a man came death, by a man also came the resurrection of the dead; for as all in Adam die, even so in Christ shall all be made alive. Now what came because of Adam's disobedience? All in Adam died. The benefit from Jesus' death is a resurrection of the dead. We clearly see that if Christ had not died for the dead then we would remain dead, just as the brute beast, but because Jesus has died for our sins, therefore there shall be a resurrection of the dead, both of the just and of the unjust. Hear the words of Jesus in John 5:28, 29—He had been telling about His glorious Kingdom that is to come—then He says: "Marvel not at this, for the hour is coming in which all that are in their graves shall hear the voice of the Son of Man and come forth." Not all in Heaven shall come down, or all in purgatory or in hell shall come up. But He did say, all that are in their graves shall hear His voice and come forth. Just exactly as Paul said, there shall be a resurrection of the dead, both of the just and of the unjust, for the 29th verse reads, "They that have done good unto a resurrection of life, and they that have done evil unto a resurrection of damnation (judgment)." Jesus, you see, divided these two: First, all those who have done good—then all the remainder are counted in as having done evil. Let us see what is meant by good and evil here. To do good does not mean to be perfect, for none can be perfect if he tries. To do good in God's sight means now to have come to Him, giving Him your heart and trying to do His will to the best of your ability. Those are the ones who have done good. Those are the saintly ones. The ones who walk in the footsteps of Jesus; they are to constitute the first resurrection—Blessed and holy are all those who have part in the first resurrection; on such the second death shall have no power, but they shall be priests unto God and Christ and shall reign a thousand years. (Rev. 20:6.) All the remainder of the ones who are counted evil, and that means they have not come into harmony with God—and it includes all the heathen, thousands of millions, and includes many of your brothers and sisters, and fathers, and mothers, and mine, who have not lived as saints. They also shall come forth from the grave in a resurrection, but it will not be the first resurrection. Only the saintly will be in it. I do not know how this 29th verse of John 5 is rendered in your Greek Bibles, but I will tell you how it is in our English Bibles: I find that in the original Greek it is rendered better than we have in our common English version. According to the Greek it is rendered properly, "They shall come forth unto a resurrection by judgment—(*krisis*)." This word *krisis* signifies testing or trial. It will take a thousand years for the Lord to deal with the world and bring them up in this resurrection. It will not require a thousand years to awaken them—just a moment. But the awakening of a man is not restoring him. Take, for instance, Father Adam. If we had power now to awaken Father Adam, he would be a feeble old man, would he not? He died of old age, nine hundred and thirty years after being put out of the Garden of Eden. To awaken Adam to merely the condition in which he was before would do no good, and I have no doubt that you Greek here appreciate this word *anastasis* better than the peoples of other languages. This signifies, to raise up again, to bring back again to the place it once was. What did Father Adam fall from? The Bible says that he fell from perfection, the image and likeness of God. He experienced nine hundred and thirty years of dying, "Dying thou shalt die," until he was dead. So in the resurrection when awakened, he will have an opportunity of coming more and more out of death, until he shall be fully out of death. The Bible does tell in 1 Cor., the 15th chapter, "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body." But this is in reference to the Church only. Only the Church will have that instantaneous change to the plane of spiritual condition, because the Church has her *krisis* now. But the worlds *krisis* will be during the thousand years of Christs reign. All men will come forth from the tomb that they may have a raising up or resurrection, not merely Father Adam, but all of his children, because they have all shared in his condemnation. Jesus not only redeemed Father Adam, but all those who lost their life through Adam. I



CORINTH. — This once voluptuous city of Greece was 40 miles west of Athens, on the Isthmus of Corinth. It had two seaports. On its south rises the rocky mountain, Acrocorinthus, whose summit was crowned with a Temple of Venus. It once had an extensive commerce, but was noted for its licentiousness, and the name "Corinthian" applied to a woman was notorious. Paul preached there a year and a half (Acts xviii 11), and evidently paid it a second visit (2 Cor. xvi. 7; Acts xx. 2, 3). He wrote two letters to the Christians in that city, rebuking their sins, and referring to the Isthmian games celebrated there every Olympiad. It has greatly descended from its ancient richness of commerce, learning, and magnificence; and its site is now occupied by the miserable village of *Gortho*.

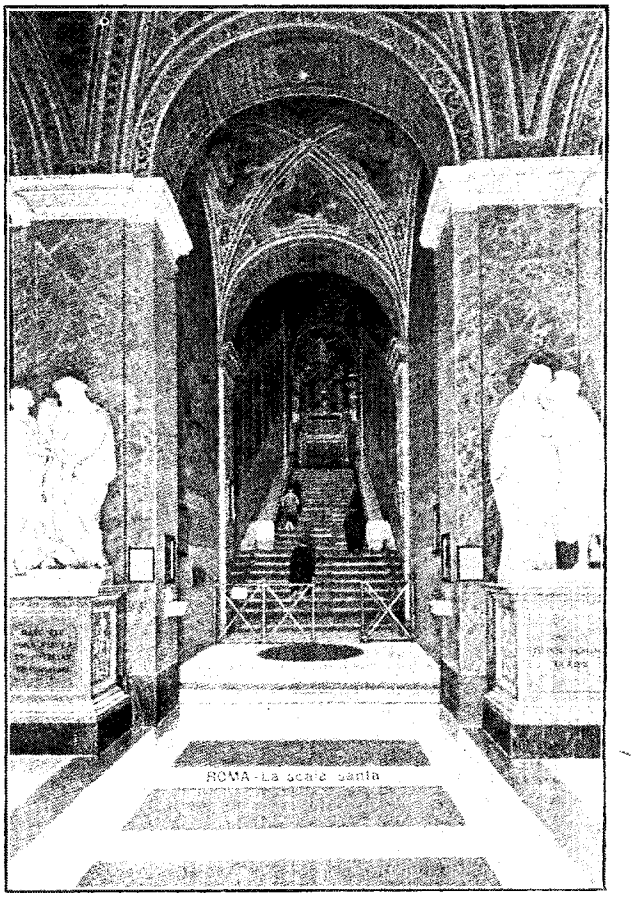


Ruins of Old Rome.

quote you again St. Paul's words: "As by man came death, so by man there shall be a resurrection of the dead." The dying sentence came upon the world through Adam and has continued for six thousand years, but the works of Jesus will last for a thousand years ,lifting them up out of their dying condition. As in Adam all die, even so in Christ shall all be made alive, but every man in his own order. The Church will be the first class and the world will be raised in the next age. The resurrection that will take place during a thousand years is the same as St. Peter speaks of and calls it restitution. The word restitution means to restore. Not only Father Adam, but all of his children are fallen men, and God intends to bring them back out of their fallen condition into harmony with Him. There is no statement, however, in the Bible that all men will attain eternal life, but all men will have an opportunity to attain eternal life. We all share in Adam's condemnation, so Gad made provision through Jesus of coming back out of sin, condemnation, ignorance, back into harmony with God. Now let us see how reasonable this doctrine is from God's standpoint. When God made man, what did He make him? Let us ask the Bible. The Bible does not tell us that God made man an angel, and that he fell from being an angel. The Bible does not tell, therefore, that the restoration will be to bring him back to an angel. Hear the Lord's word through the Prophet David: "What is man that Thou art mindful of him, and the Son of man that Thou visitest Him? Thou madest him a little lower than the angels, Thou hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet." Adam had the glory of a perfect man as he stood there in Eden, and God made him king of the earth, besides He had put all things of the earth under him, the fish of the sea, the fowl of the air, all sheep and oxen, and whatsoever passed through the sea. So, my dear friends, you see how reasonable it is that God proposes to bring mankind back from sin, back to perfection if they will.

Satan shall be bound a thousand years that he shall deceive the nations no more until the thousand years be past. Light and knowledge and the glory of the Lord shall fill the whole earth like the sunlight. Meantime, while mankind is being lifted up, the earth itself will be restored and perfected for mankind. It will require a thousand years for this great work. He says He will make the place of His feet (the earth) glorious. There shall be no more curse upon man or upon the earth. All the wicked will He destroy, says the Scripture. St. Paul says, "They shall be punished with everlasting punishment"—a destruction that will last forever. The Scriptures say it will be the second death. It will be just like the first death except that there will be no resurrection from it. St. Peter says, "They shall perish like the brute beast," for whom there is no redemption or resurrection in the Bible. But that penalty is only for the wicked who willingly and intentionally refuse the grace of God. Then the Bible tells us how glorious it will be when the whole earth will bow the knee to God. All the wicked will He destroy, and every knee will be bowed and every tongue will confess to the glory of God.

Here, again, the message of Jesus on this subject. "Every creature in Heaven and on earth, and under the earth, will be heard saying, "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne and unto the Lamb, forever and forever." How glorious it will be at that time! Hear, again, the Scriptures, "There shall be no more sighing, no more crying, no more dying, because all the former things (of sin) have passed away." Some will say, I do not believe the time will ever come when there will be no more sickness, sighing, dying and crying, but I reply, Is it so in Heaven? Do they have tears, and hospitals, and insane asylums, and cemeteries in Heaven? Why should be say that the angels should have a different condition than humanity? Our Lord's Prayer tells us that we are to expect that when His Kingdom shall reign that as a



In a Catholic Building at Rome.

These are claimed to be the original steps from Pilate's judgment hall, up which Jesus walked. They have been brought to Rome and are the possession of Catholic Church. There are 28 steps and people ascend them on their knees, saying a prayer on each step. For each step they are granted nine years' indulgence, and it may be applied either for themselves or their friends in purgatory. This shows the deep ignorance and superstition which still exists in some parts of the world.

result of that reign God's will shall be done in earth even as it is done in Heaven.

I think of two Scriptures that may be in the minds of some, and I would like, therefore, to explain these while I think of them. For instance, some may say, you were speaking about the dead sleeping and waiting for the resurrection; did you forget about the thief on the cross? Therefore, let me explain that. (Brother Russell then gave a long explanation of this Scripture and also of the parable of the Rich Man and Lazarus.)

Conclusion: If we would have a place in the heavenly Kingdom we must prove our loyalty to God. I trust some of you are seeking to make your calling and election sure to that glorious inheritance. Now, I thank you for your attention and bid you goodbye.

There were several Greek Priests present, and also the Mayor of the City, all of whom evidenced much interest. As there are few seats in these churches, the people nearly all stood up, and they remained for two hours in the afternoon to listen. I remember some army officers in uniform present. One was called out by someone, but the minute he could do so he came right back and listened to the end. At the conclusion one of the brothers stood up in a carriage and handed out right and left tracts which had been brought. We did not have near enough to go around.

OLD CORINTH.

AFTER the service the Mayor went with us in carriages to old Corinth, some three-quarters of an hour ride from the new city. Here we inspected the ruins of the old city, which had been covered over completely by earthquakes, but has since been uncovered in many places. It was not difficult to trace many things which are familiar from reading of Paul's experiences there.

We spent the night in the new City of Corinth, and early the next morning took train across the country from Corinth to

PATROS.

From here we were to board our ship to go to Italy. Just before reaching Patros a young Greek gentleman got into our car and, becoming acquainted with him, found that he had lived in America for a number of years and was then in Greece to get his parents and bring them back here. He spoke very good English and stated he was well acquainted in Patros and would be glad to be of any service to us while there. This we found very acceptable, because everything was "Greek" to us there, the language and everything else. On arriving at Patros we found that our boat was about five hours late and would not reach Patros before midnight; therefore, we went to the hotel, and made use of the parlor. During the afternoon, however, we went about the city of Patros and noticed many interesting things about it. The young Greek also hired a carriage and took four of us about the city, pointing out the principal things of interest. After supper we all gathered in the parlor of the hotel, and after a song service it was decided to have a testimony meeting, and we give here the testimonies of the different members of the Committee. Even the young Greek gave a testimony to the fact that he was very glad to meet us as Americans and had enjoyed his stay with us very much. The first one to testify was

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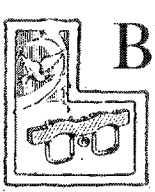


BROTHER PYLES: I was just thinking the past few days that we were somewhat out of practice in our testimony, that we have taken up some other kind of life, avoiding work, responsibility, trials, worries, etc. We have been highly favored with the association of each other, and all probably have weaknesses and more or less trials with each other, yet nothing with what we find in our every day affairs; yet I question the fact that being so closely associated whether we might not possibly be taken unawares when these trials come. When in danger and having troubles and struggling on we feel the great necessity of obtaining assistance from the Lord, but when everything seems to be going smoothly we may be a little careless. So tonight I appreciate a testimony meeting that I might take my bearings and see where I stand in my relationship to the heavenly Father, to examine my heart, to see what He wants me to do. As I take an observation, I find my will is right. Nevertheless, I feel that this observation will be beneficial to me. I appreciate the blessings of the present time. I refer to the association with Brother Russell and the brethren, and to the favors the Lord is bestowing upon us, and that we are the recipients of prayers going up on our behalf, all of which I feel I have great appreciation for, and I am very thankful to my heavenly Father for these privileges and opportunities.

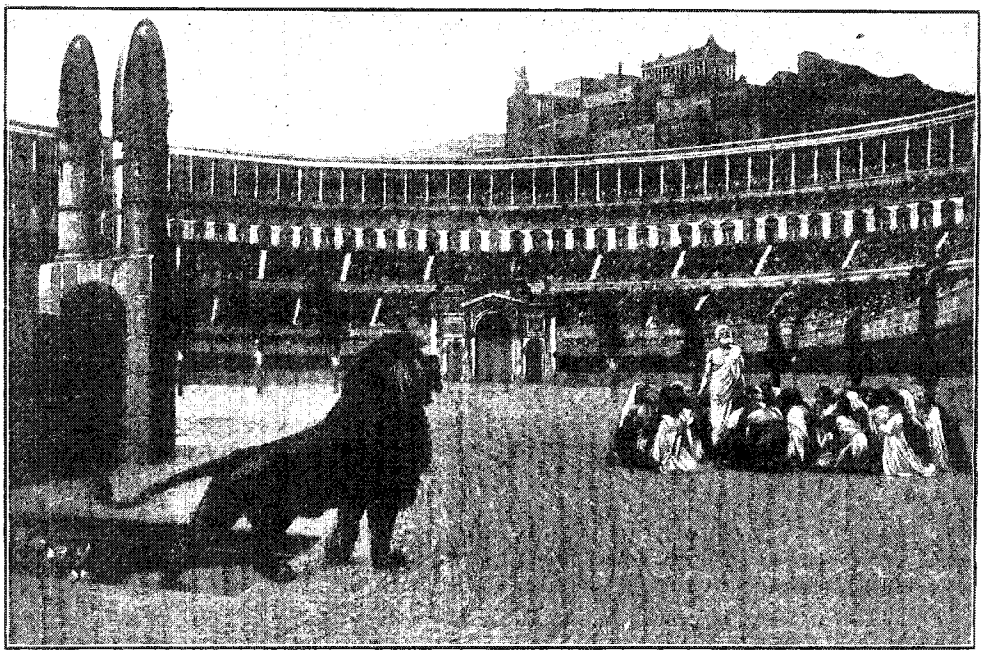
As I pray for the general harvest work and for our Pastor, I also remember this Committee, and I trust that the balance do the same and that I am included.

BROTHER WILSON: Well, dear friends, I am like Brother Pyles in one respect, having gratitude and thankfulness in my heart for the blessings the Lord is conferring upon us in so many ways, yet, like the Brother, I feel sometimes that we are so rapidly passing through the various scenes of this country, bumping up against the worldly things to such a considerable extent that we are likely to forget the higher things. I refer more particularly to myself. I try, however, to look up to my heavenly Father in thankfulness for His goodness and try to remember the harvest work and all the dear ones everywhere. I esteem it a privilege that the Lord has permitted me to be amongst so grand and Christlike characters.

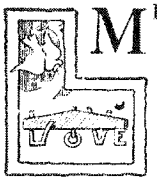
I feel it has been of great benefit to me in many ways, yet I realize, too, that it is a matter about which we should be very careful in our hearts and minds, not to lean upon others or for myself to criticize what others do, or do not do, but to lean wholly and solely and entirely on the Lord, and to look to Him for strength. As the Apostle said, let him that thinketh he standeth take heed lest he fall. When we feel strong, we feel that we are enjoying the Lord's blessing, and are likely to become ungracious or unfaithful, and then I fear we are on dangerous ground, and I feel that I should not rely upon my own strength, nor upon anyone but the Lord, and how mindful He has been to us. What wonderful care He has taken of us all, kept us so far in a condition of fellowship one with another that I have to say that I have no grounds for complaint in any way. Some things, of course, have tried our patience, but those we should be glad of. I know not what further to say, only that I am glad and thankful that the Lord has allowed me the grand privilege and blessing of being associated with our dear Pastor so long and with the members of this Committee, and while I have been neglectful in some instances, it is not because I tried to shirk any duties I felt competent to do. I have not been as mindful of some things as I might have been, but I hope the friends will realize that it was not a desire to shirk.

BROTHER HALL: I have thought, and back before we started on this trip, about the first of last December, and ever since that time up to the present time I have been more and more convinced, and am absolutely certain of the fact, that this trip and the obligations and duties which have come upon us, and which are falling to us now, are certainly in the lines of the Lord's leading. I am also certain as I can be of anything that He is directing the work of this Committee and the work that has been laid out, and while I do not pretend to understand how it is to work out, yet at the same time I am thoroughly satisfied that I can see the Lord's hand connected with our trip, both by land and sea. We crossed from the Atlantic to the Pacific Ocean, then across the Pacific Ocean to Japan, China, Manila, and all the way along and on through India, over thirty thousand miles, and the care and protection and supervision which the Lord has exercised over this party and over the details of this trip have impressed themselves upon my mind, and I am sure it is the same with all the individuals of this Committee. That ought to be enough if we need anything to strengthen our faith in our heavenly Father's kindness and grace, even if we had not been sufficiently established in the faith before, that all of our steps are guided and directed by the Lord. I am more and more impressed with the fact, and I believe everybody else who is connected with the Truth and the High Calling in any way is also, that we are in the position

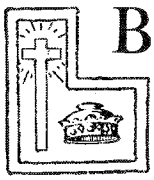
of someone who is about ready to start opon a long journey and must put himself in readi- to start upon a long journey at any minute, and yet, at the same time, he does not know when he is going to take the final step. We are on the way and must keep ourselves in readiness to take the final step to the other side, and yet we never know when it will be. It is a condition of expectation and it reminds me of the Israelites, and like them we must be ready for anything that comes up in any shape, both in those experiences which seem to be blessings and in those which seem to be unpleasant. I could go on and say a great many things, but I shall only remark that I was just looking over the papers this afternoon, and it seems to me that the events which have occurred in the world since we started should impress upon our minds the fact that this is the end of the Gospel Age. They certainly confirm that belief more and more all the time, as we see the strikes in England, and the United States; but we want to be always ready to do whatever comes to our hands to do and to do it the very best we know how, and to the honor and glory of the Lord. That has been my prayer; that every member of this Committee should do everything to the honor and glory of the heavenly Father.



Christians About to Be Torn to Pieces for the Amusement of Nero and His Host.



MRS. WILSON: I thought that, as "Out of the abundance of the heart the mouth speaketh," I want to first thank our heavenly Father for the goodness, and the privilege of letting me go on this trip, as the experiences received have greatly strengthened my faith, and I am more convinced than ever that poor man cannot uplift or convert the world, but that it will take the Lord's Kingdom to do it. I also want to thank the brethren and Brother Russell for having been so patient with me, for I must have been a trial to all. I realize that, and I want to benefit by the experiences that I have gained, and ask the heavenly Father to keep me more humble and to be so that I may remember this trip and bear the experiences in mind. I realize that I come so short of what I want to be. In coming to the Lord in the morning I ask Him to give me grace to do so and so. I realize my weaknesses, but I realize that His grace is sufficient, and I thank Him for those promises. I ask an interest in your prayers, that I may grow stronger, and I thank you all for your kindness and patience to me.



BROTHER MAXWELL: I feel thankful to our heavenly Father for the things that have come to me to strengthen my faith in His providences and in His grace. There have been many things that have come to me that have been blessings. I used to think over that passage of Scripture of the whole creation groaning and travailing in pain, waiting for the manifestation of the sons of God, and yet I saw but very little of the groaning creation; but during this trip I have seen much that has drawn out my sympathies to the world of mankind. How degraded man has become since left to himself! Also, how unable mankind is to lift the groaning creation out of the present troubles. It is impossible, and we see with all the work that has been done by many noble-hearted missionaries to do the best they could with the light they had, they have accomplished very little, so we are waiting for the Kingdom to do that which mankind has been unable to do. I think we have been blessed by God in His kindness and care that He has taken of us all. We certainly have been preserved from sickness and dangers, seen and unseen. He has borne us across on the water, and we have been strengthened in our faith by seeing His kindness and love manifested in the care He has taken of us. I think that His kind providence ought to make us very thankful, that we have been under His supervision for over three months and no evil has befallen us, nothing of an outward character has prevailed against us, but His kindness has been manifested to a great extent. There are things that have come to us in our lives since we have left our homes that certainly have given us great hope and expectation. I trust I shall be able to stand the great test that is coming to us all, and that I may not be overcome. Sometimes the thought comes to my mind that it is possible if I do not keep close to the Lord I may fail, fail of the great reward held out to us. I trust that the close association we have had with one another may be helpful to all in that great time which is to try the Church especially. I hope that we shall all be found worthy to reign with our dear Redeemer when He takes His great power to reign, and that we shall be associated with Him in that grand and glorious event which is to help the groaning creation.

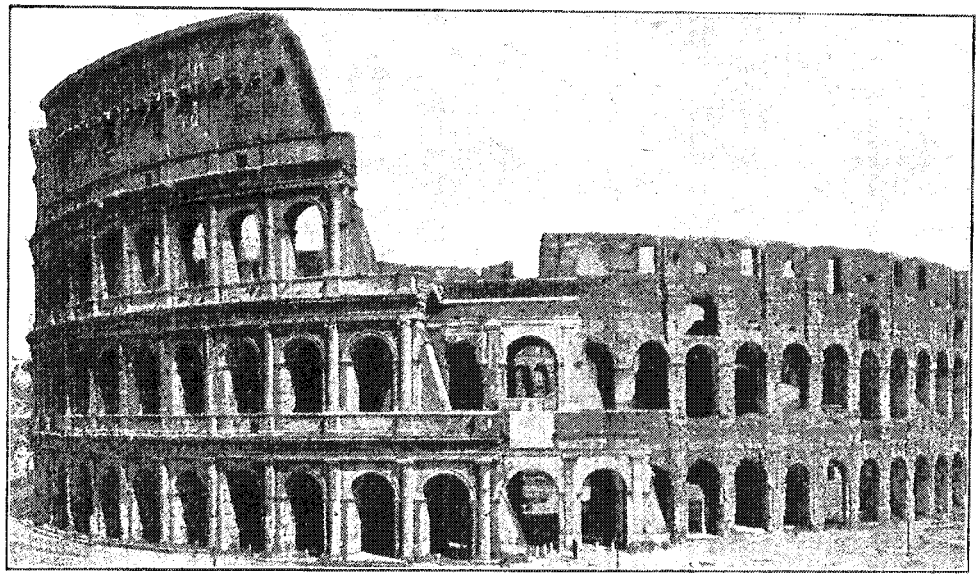
My heart and sympathy has gone out to those poor people. I cannot help but think how many of them have gotten into vice and licentiousness, and how thankful we ought to be that our lot has been cast in a land of light and liberty, with so many privileges. How thankful that we have not been born in heathendom, amongst these things that we have seen which to us are very terrible. I am glad for this testimony meeting for perhaps we ought to have had more of these. We are glad that our hearts have been kept in hormony with the Lord, and His work, and that we have become more and more attached to our leader, He who has been especially called by the Lord at this time to make this trip. I trust that our love towards each other has been more deeply cemented and more closely bound, and that we will never forget this journey and the sweet associations we have had with each other, and that these will bind us closer to one another, and especially to our Lord and Master, and we will look forward with gladness to the time that is near at hand when we will be with Him.

BROTHER KUEHN: If there ever was any doubt in my mind as to whether this trip of the world's tour was of the Lord's arrangement, that has been long ago dissipated. When first the suggestion of an invitation to join the world's tour was made to me, matters at home seemed not favorable to my going. I made it a matter of prayer, asking the Lord, to know if it was His will, for such a journey, and to know if I were to be one of the party. Gradually matters shaped themselves in business and otherwise, so that the way opened.

The incident at Honolulu, when the Lord so wonderfully provided a guide, as it were, to inquire into the conditions of the missionary work, was the first eye opener, as it were, in answer to my prayers. And along the journey there have been such instances—for instance, this brother who became acquainted with us on the train on the way to Patros and offered his assistance to us who were strangers to others, and to the people, and language, too. And reviewing the entire trip thus far I am fully assured that it is of the Lord's arrangement; and, as Brother Hall has suggested, it has strengthened my faith, but not only that, the association with those natives who have shown such childlike faith has been strengthening to my faith.

In line with our Manna text this morning (March 11) I am resolved more and more, as I appreciate God's kindness for all his favors shown to me, and especially on this trip, to lay aside all hindrances and to run more fervently the race that is set before us. Considering the advantages that are ours, to live in America, as compared with these countries in darkness, so great that we could almost feel it, I appreciate more than ever what the heavenly Father has done for me, and it has drawn my heart more strongly to Him and I am determined that I will go on. We know not what is before us, but as I think of Saint Paul, whose memory is revered by our being in the vicinity that has been hallowed by his presence in former days, he who said, "I have fought the good fight, and kept the faith," the same grace and strength that enabled him to not only say but do that will enable us to come off more than conquerors.

I feel it is a high privilege to have been selected, as I come now to see it as a selection from above to be associated in a work that must be of history—the closing of the harvest of the Gospel age. I want to prove myself more worthy of the favor bestowed upon me. I can say with General Hall that the signs of the times have been very plain and also the hunger for knowledge and Truth in these foreign nations, reaching out for the message that those more highly favored have rejected—it is to my mind an indication that there is a turn of events in favor of the coming age, and that the sealing of the saints of God is nearly completed.



Exterior View of Colosseum in Ruins.

BROTHER JONES: It seems very significant to me that we should have this testimony meeting tonight, at the close of this great tour, for we might say it has practically ended, inasmuch as the last meeting planned took place yesterday at Corinth, and is now a matter of history.

Two lines of thought have specially impressed me: (1) In regard to the world and (2) in regard to the Church. As we have traveled about from country to country and have seen the condition of affairs in those places, and at the same time learned of the strife in the home land, I was greatly impressed with the fact that nothing but the Kingdom of Messiah can ever straighten our matters. And in this connection I was made to feel very humble when I realized how little I or any one else could do to deliver the poor world in its trouble, and realized how great God is and I rejoice to know that He has such a wonderful plan as Pastor Russell has shown us is contained in the Bible, and I am more than ever convinced that the Divine Plan of the ages is the true plan of salvation.

While on the trip I have been reading especially the Gospels and have been surprised to note how much is contained therein with respect to the Kingdom of Messiah, and so, I marked those passages as I came to them, and I find that if everything pertaining to the Kingdom was taken from the New Testament, there would be very little of it left.

The second thought that was impressed upon me especially was in connection with the Church. As I saw the condition and signs of the times prevailing in the world, I realized that these two are indications of the fact that the Church is nearly completed. Yet I realize that there is still a time of testing upon her and this was particularly impressed upon me as I ascended the well of the Great Pyramid and found that about the last twenty-five feet was the most difficult portion to ascend and required that I keep a tight hold upon the rope, which to me would symbolize the rope of faith. Realizing, therefore, that the severest tests and trials are now about to come upon the Church, I am returning with a strong desire to serve the brethren and help them as well as myself to make our calling and election sure—serve them more humbly, kindly and lovingly.

I greatly appreciate our fellowship together on the trip and I can say that I have learned to love all more than ever, and that I have a great love for our heavenly Father, for Jesus our Redeemed, and all present. Here in this connection I wish to say that I have daily remembered the various ones in the harvest work, the various members of the committee and the different friends whom we have learned to know, whom we have personally met on our tour, and so I especially make mention of them in our prayers. The dear Greek brethren whom we left at Corinth and Athens, a little farther back, Brother Edgar, Brother Pfund at the Great Pyramid, then back at Bombay our dear Brother Robert Hollister, then the friends at Madras, a little farther back the dear ones in Travencore district, back farther those who are beginning to take an interest in the Truth in China and Japan. I also daily remember the friends at the Brooklyn Tabernacle, who have been toiling day by day at the work which in many respects is like the toil of the world, and which only the spirit of the Lord helps them to keep at. I have also remembered the dear Pilgrim brethren who are going from town to town and the colporteurs going two by two from house to house, and also the volunteers, gleaners and those on beds of sickness who perhaps can only pray for us who are permitted to go out into active service, and yet their prayers, as one brother said, are like bandages and sandwiches for the soldiers on the battle field.

I desire to ask an interest in your prayers as I also pray for you.

PASTOR RUSSELL: The prevailing sentiment in my mind in connection with this trip from the start has been one of great gratitude to the Lord and an increasing appreciation of my obligation to Him and His goodness toward me. And this thought has been intensified as I came in contact with the actualities of life throughout Japan, China, India, Egypt, and I have said to myself over and over again, Verily my lines have fallen to me in pleasant places. The Lord was very gracious to me that I was born of Christian

parentage, under such favorable conditions, and I said over and over to myself, What manner of person ought I to be in return, and how much greater responsibilities have I than these poor creatures who have had such disadvantages and lack of opportunity. And yet, all my journey, I have not seen anything worse than I have anticipated seeing. From my study of these lands I had formed quite accurate conceptions of just what they were. They are not any worse, but in some respects I was very pleased that I found some things better—chiefly that there were some saints in those lands, and it cheered my heart that there were true characters there.

I have also greatly appreciated the fellowship that I have had with the members of the committee. I have not formed any different opinion of any than I had at the beginning. I thought much of you at first and I have had my convictions intensified, but they are the same as at the beginning, only they have been proven. It has been sometimes under trying conditions and circumstances, but I am glad these demonstrated great love and loyalty to the Lord and His Word. I love you, if possible, more than ever.

The whole experience has been a wonderful and convincing lesson respecting the things we have already believed and taught. We believe things still more deeply, if possible, and shall in the future present them, if possible, still more con-

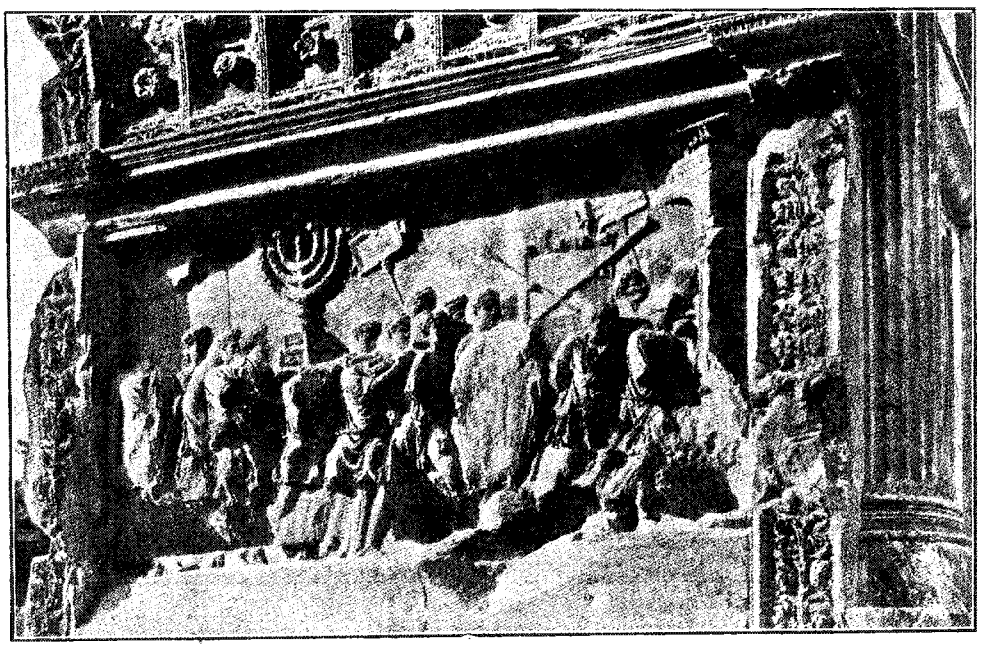


TABLE OF SHEWBREAD AND THE GOLDEN CANDLESTICK.—This interesting illustration faithfully presents a section of the bas-reliefs which ornament the still existing "Arch of Titus" at Rome. These magnificent reliefs reproduce the spoils of the temple at the time of the capture of Jerusalem by Titus, A.D. 70, and as they appeared in the triumphal procession of the conqueror on his return to Rome. This particular section shows the "Table of Shewbread" and the "Golden Candlestick," with their sacred accessories, as they were made mute witnesses of temporal victory, and, at the same time, an eloquent means of perpetuating to us models of the holy utensils ordained by God in Ex. xxv. 23-40.

cisely—the necessity for the Kingdom, and that there is absolutely no human power in the world that could uplift humanity. The tendency in some respects would be downward, as we have seen. Some of these people have really been blest in that they have had a large amount of ignorance; if they had had more knowledge they would have been developed in sin. I can see the wisdom of the Almighty in permitting such ignorance. I can say that the bringing in of the light and Truth to these people in their unregenerated condition would not do them much good, but that the only thing that could really uplift them in Messiah's Kingdom—that heavenly power that will not only lift up physically and emancipate from slavery in mind and body, but also give the glory to God. The knowledge of that Kingdom will not prove an injury but a blessing. All this I behold before my mind more vividly than before.

Correspondingly, I rejoice that the matter is in better hands than ours,—in the hands of the great Creator; and correspondingly I feel also to appreciate the fact that God not only assumes responsibility but that we can see He has a responsibility in respect to these creatures whom He created, that their interests are necessarily also a part of His concern; and while He was not under obligations to redeem them or to give them eternal life we can see very clearly that it would be just like Him to do something good for these who through the fall and ignorance and unfavorable conditions have come into life under disadvantageous conditions, and to give them an opportunity for recovery from the curse of disobedience.

So I am returning to the other parts of the world invigorated in mind, strengthened in faith,, and in mind, not only along the lines mentioned, but also along the lines of God's providences with our committee during this considerable journey. It would appear that we could not possibly have asked for or expected such wonderful openings or opportunities as we have had. It would appear also that the Lord must have arranged these very affairs. Amongst others, our experiences of yesterday in the Greek Church, by power and arrangement entirely outside of our hands, we had such a favorable reception at Corinth, and an opportunity to present the Truth in some measure to intelligent and earnest people for three hours. We were able to mention many features of the Divine Plan and interest was created to such an extent that many expressed themselves as pleased and also stated their intention to start afresh to study these matters.

While this is fresh in our minds in Greece, yet it is in full harmony with our experiences in the Hawaiian Islands, Japan, China, the Philippines, etc.

Another thing surprised me, and this is the surprising thing in my whole journey, that those to whom I expected to be able to do some good I was quite unable to reach at all, namely, the missionaries. In the start of the journey the missionaries were very largely before my mind's eye. I said to myself, I believe I would be a part of the divine will that all these missionaries should have a witness respecting the committee, and I believe we could use this means to bring many of them to the meetings, and they would all receive a great blessing—being honest people they would be profited. I have been disappointed respecting the missionaries. We not only got very few of the English and American visitors to our meetings, but additionally those who did come seemed rather indifferent. They were unready to hear the Word of God—they were indifferent to do it. My surprise was correspondingly very great. Nevertheless, we have good meetings, but they were more with the Oriental people, with those whom we thought would have no interest in the matter.

We had feared these would be so degraded that they would not have a hearing ear. I have been astonished to see how many of the Chinese have keen ears for the Truth—much more than the whites. The same way in Japan, in India, and everywhere; it seems to have been the specially interested of the common native people—different from what I have anticipated. So I have been disappointed in those who have had the largest measure of divine favor in birth and education—unfavorably disappointed. Also disappointed, but favorably, in respect to those who have had little advantage, and all this seems to my mind to teach a great lesson, namely, that apparently the message of the Kingdom and of God's grace has already accomplished a considerable proportion of its work and that what may be expected henceforth will probably be in the nature of gleanings and these might be expected as much from some of the Oriental natives as from others. The prospect in India seems to be very favorable in many ways, especially in the Travencore district. Also the prospect in China seems to be good, and I cannot say but that in Japan it is favorable also.

On the whole, the conclusion of my testimony is, that I am very appreciative of the Divine favor bestowed on us, and feel very gratful to God for the privilege enjoyed, and I am returning with a heart not only grateful, but full of thanks-

giving and strengthened by the various experiences of this journey.

ROME.

THE next day we arrived at Brindisi, Italy, and from here took train to Rome. Our journey through southern Italy was a very beautiful one. We arrived there about night time, and then the next day we spent in looking over matters of special interest, such as St. Peter's Cathedral, the Colosseum, Titus Arch, the Catacombs, etc. New Rome is truly a wonderful city and modern in all respects. It has fine streets, good buildings, etc.

St. Peter's Cathedral is a wonderful building and must have cost a great many millions of dollars. The weather does not seem to affect the statuary inside, as the beautifully sculptured marble is apparently as perfect as the day it was put there. Then we saw the wonderful paintings of past masters. Further along we noticed the bronze statue of Peter in a sitting position, and nearly all the toes of one foot are worn away by reason the people constantly kissing it. You can draw your own conclusions.

Later on we visited the Colosseum, and while within it a shudder came over us as we realized that on that very spot, and within those walls hundreds of Christians used to be gathered in the arena, and then the starved lions would be let loose and they would tear them to pieces, all for the amusement of Nero and his crowd of thousands who filled the seats of that immense amphitheatre. (See page 104.)

We also paid a visit to the catacombs, where it is stated some three millions of so-called Christians were buried, none are there now, however. Our guide showed us many caves with remnants of altars, etc., still there, in which the early Church used to hold services.

On our way back to the city we came up the Apian way. This, you remember, is the same road over which the Apostle Paul walked, after the shipwreck, and as he was entering the city of Rome a prisoner. We all got out of our carriages and walked along this road also in to the city through the great gates. It was as Paul started up this road that he was met by some brethren who came out to meet him, and he says that they comforted him not a little.

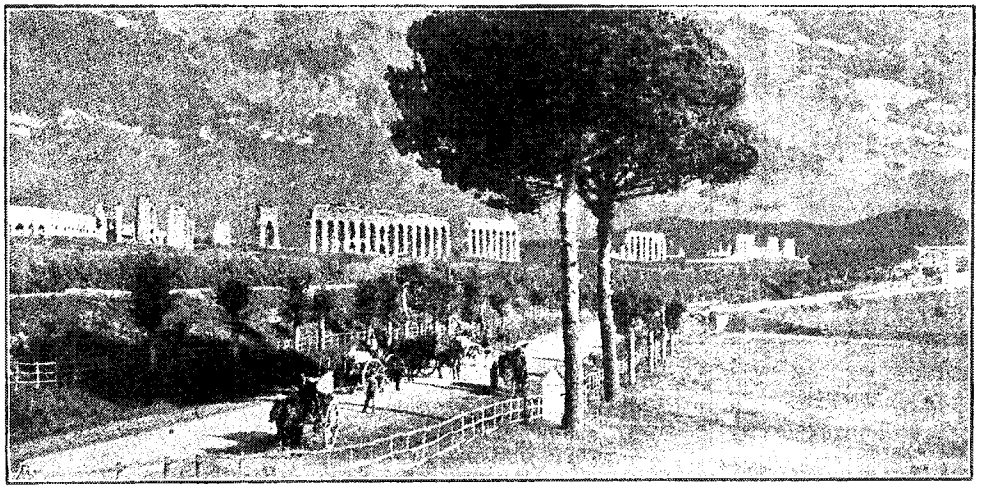
Then inside the city we saw also the Arch of Titus, made historic because of having been erected by Titus after his conquest of Jerusalem, when he brought back as part of the spoils the Golden Candlestick, etc. These are carved high up on the Arch, and can still be seen there, and thus we know something of how the originals looked.

PARIS.

FROM Rome we went on to Paris, and here met with the little class of International Bible Students in that great city. I report herewith a brief synopsis of that meeting.

Pastor Russell: I desire to talk to you a little while about the story we have loved so long, and I am sure we will love it as long as we remain loyal.

Anything that comes up which I think would be profitable to the household of faith, you know I try to put before you in the Watch Tower. The present journey that we have accomplished thus far around the world has been one of great value from an instructive standpoint. It has served to confirm various thoughts that we already had in our minds respecting the heathen and the Divine Plan. We found the heathen people in practically the condition we expected to find them. Indeed, we were much surprised to see a more favorable outlook than we had expected. I do not mean that we found the people in better condition than we expected, but that we found some more religious, in a deeper sense than we had expected. I was telling the friends on the train about some of our experiences in China—at Hong Kong. The missionaries there opposed any proposition to hold a meeting, trying to discourage the Chinese, but the Chinese saw that there must be some reasons why there was such opposition and they were independent enough to want to have a meeting. The result of the matter was that we had four meetings. The first meeting was for the Chinese only, and we had three Chinese ministers and a professor of a college—the latter acting as interpreter. The next night the Chinese wanted a meeting held for them in a little church, and had a very interesting company of about three hundred present, including a number of preachers. Then there were two meetings for the English, which were fairly well attended. As a result of the meeting we arranged there for the translation of the discourses delivered and also for the translation of the First Volume of the Scripture Studies, all to be translated and printed. We asked the interpreter what he would charge for doing this work, and to our surprise he said, This is a work for the Lord, and we will not receive anything for it. Another Chinese showed us some kindness and after the meeting asked, When can you speak to us Catholic Chinese. He said this message is not for Protestants only, but for Catholics also. We had to tell him that we had no further meetings and were very sorry for this, but that we would come again. One result of our journey seems to be this, namely: That English-speaking people of those countries and all people of Christian lands have no ears or curiosity even to hear. They seem to be fully engrossed in business and pleasure and have very little interest in anything spiritual. We thought of the Master's words: "Woe unto you who are rich now; for ye shall mourn." No doubt the Millennial condition will be disadvantageous to them in many ways, for they will not be able to get the advantage over the common people. More and more we can see the significance of our Lord's declaration that prosperity in the present life is not really favorable to the High Calling. "Not many great, not many wise, not many rich, but chiefly the poor of the world, rich in faith," are heirs of the Kingdom. On the contrary, the natives wherever we could obtain access to them seemed very amenable to the message of the Gospel of the Kingdom. Some of the Mohammedans inquired whether or not we could stop and talk to them, and also some of the Buddhists and Syrians, and singularly while in Greece many of the average Greek people had an ear to hear the Truth, but some of the learned scoffed and showed opposition.



The Appian Way, Along Which Paul Came a Prisoner to Rome.

On the whole, we go home with a feeling that the evidences are in harmony with the time prophecies that nearly all are ready and ripe, but the Lord seems to be giving the heathen an opportunity. And as we hear from home we hear of strife in England, Germany and America. All these things together seem to be very convincing and corroborate even the time features of our presentation. I remind you, nevertheless, that if the time features should prove to be entirely erroneous—if nothing special should happen in 1915—it still would not overthrow the Divine Plan of the Ages; it is not

merely the time we are worshiping and rejoicing in, but the grand Plan of the Ages, even if it were 500 years ahead. My thought is that the proper attitude would be to continue earnestly serving the Lord until our change, whenever that should be. If I should be here ten years from now, I hope I should be just as zealous as today. And in line with this we will continue all of our preparations for further service

Friends Singing as We Sailed from Liverpool.

in publishing and distributing just the same as though we were not living in 1912, but in 1900. For instance, we have arranged for several millions of free pamphlets to be printed in the Indian language, and in the Chinese, and in the Japanese language. I heard recently that there has been a shortage of free literature here in France. I am sorry for this delay, but perhaps it will sharpen your appetites and cause you to feel your privileges all the more. We are now proceeding to at once get out more of this literature so that you will all have plenty to do. We have circulated a great deal of literature in Germany, Great Britain, Norway and Denmark, but in France, Austria, Greece and Russia comparatively little has been done. In Russia it is because we could not get in there. I have been thinking over these countries and wondered if the Lord would not open the way whereby they could get something. The chief difficulty has been that we were not able to circulate the literature. It seems to me that all those who are willing to labor ought to have a sufficient amount of ammunition with which to labor, and so we will see to that hereafter. Having in view a great activity in the work here we think of making some arrangements while on this journey for this very matter, of which you will hear fully shortly.

I want to say again that we have enjoyed very much meeting with you here and to see the spirit of the Lord manifested. May the Lord's blessings be with you.

Then followed five-minute talks by various members of the committee.

LONDON.

WHEN a few hours' ride by train brought us to the English Channel, then by boat to the British side, then by train for another hour and we reached the great city of London. While this is only four thousand miles from home, it seems real close.

Brother Hemery of the British Branch met us at the station, as did many others. The next day being Sunday, I went to Glasgow, Scotland, and twice addressed the friends there, greatly enjoying the privilege of meeting with the friends.

Meantime, on Sunday, Brother Russell spoke to the friends in the London Tabernacle. During the following week meetings were held in various places nearby, at which Brother Russell spoke. During the days matters of business were attended to.

Finally the time came to sail for America, and while we were sorry to part with the British friends, still we were not sorry to board the train which would take us to Liverpool to connect with the great steamship Mauretania, on which we were to sail.

We are looking forward to a pleasant journey across the Atlantic, so will say good-bye to the friends who are singing hymns on the wharf at Liverpool, and will close this letter with much Christian love, and remain, as B4,

Yours in His service,

L. W. JONES.

International Bible Students Association AT PERTLE SPRINGS MO.

JUNE 1-8, 1912.

THE Pertle Springs Convention was one of the most enjoyable that one could attend. There were about fifteen hundred Bible Students in attendance. The convention grounds were situated about a mile and a half from Warrensburg, Mo., and were reached by a little "Dummy" railroad. The little engine pulling two open cars would puff and snort between the hills and alongside several little lakes, giving us a beautiful ride. A large portion of the friends were able to find lodging on the grounds, which made it very convenient.

The auditorium was situated on one hill, the hotel on another, and these were connected by a long foot bridge. In the little valley between was the spring, from which the place is named, and also the railway station. There were many fine oak trees all over the hills. Some of the friends brought tents and camped out among the trees.

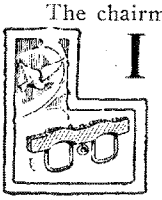
The convention opened with Brother A. H. MacMillan as chairman. He announced as the opening hymn No. 30, "Christ Has Come," which was sung with all the vim of a Bible Students' Convention. This was followed by prayer, in which we were led by Brother Frank Draper. Then came hymn No. 235:

"Praise my soul, the King of heaven;
To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Evermore His praises sing:
Hallelujah! hallelujah!
Praise the everlasting King."

PERTLE SPRINGS, MO., JUNE 2nd, 1912.

PRAISE DAY.

The chairman then addressed the convention as follows:



I FEEL sure we are all disappointed that our dear Brother Rutherford is unable to be at all the sessions of the convention, and act as our chairman, as announced in the *Tower*. I understand certain matters have come up since that makes it impossible for him to be with us more than two or three days. I presume that is why I was appointed as a substitute.

As indicated on our program, this is a general convention of the International Bible Students' Association. It might be well to briefly outline the object of this gathering that is unique in so many respects. We are living in a wonderful period, I might say the most wonderful in the world's history. A time fraught with great responsibilities and opportunities; differing from any that has preceded it. As we

consider the history of past ages we note that centuries rolled by without much change, each decade much like its predecessor; customs and habits handed down from father to son with little or no change (save at the time of the flood, and our Lord's first Advent, and we are informed that both of these events were types of our time), traveling on foot, by camel, horse or mule, as the case might be. The tallow dip, or pine knot used for light. Few books or periodicals, and these so expensive that only the wealthy could afford or read them. One part of the world knowing little of what was going on in the other. How conditions have changed! Instead of slow and tiresome means of travel, we have the convenient electric car, swift steam train, and luxurious motor car. We have the wonderful arc light that turns night into day, instead of the glimmering tallow-dip. Great facilities for obtaining information along every line through the printed page, and such convenient mailing privileges. Nearly every one can read and has access to books of every description through our free public libraries. During the early centuries of this age Bibles were hand-written, and cost a small fortune, so that only a few rich could own one. Today they are sent broadcast through the land at cost, or free to the poor. Again, we have in our day thousands of modern inventions that contribute to our comfort. It is stated that more patents have been registered at the United States patent office since it was opened, than in all other countries in the world since records have been kept.

These changes did not come gradually during the past ages, but, like a thunder-clap from a clear sky. There are people living today that have witnessed most of the changes I have referred to. What does it all mean? What explanation have we for the phenomena?

Believing that the Bible alone furnishes the only satisfactory solution, we have gathered to spend a few days studying its message. Interpreting these wonderful changes as signs of the near approach of a brighter, better day, when God will deliver mankind from ignorance, and superstition, degradation and death, through the agency referred to in His Word—Christ and the Church. Being furthermore convinced by evidences found in the Bible that we are living in the closing days of the age appointed for the selection and development of this class, and that each one of them has a share in this work of preparation, we have come together to feast and fellowship in spiritual things to our mutual edification, fully assured that our dear Lord and Master will be with us, and that to bless—according to His promise.

Many of those present have made considerable sacrifice to come here. Who knows how many hats and dresses were made over, or how many rugs and sets of dishes were made to do a little longer, that some brother or sister might come to this convention. God knows, and will surely reward with rich blessings those who have denied themselves earthly things that they might partake of spiritual food and refreshment. Yes He will make up to you in heavenly things for every temporal sacrifice, and more, too, for He said: "Every one that hath forsaken houses, etc., for my name sake, shall receive an hundredfold and shall inherit everlasting life."

Dear friends, to make this convention a blessing to ourselves and others, we must seek not only to receive a blessing, but also to be a blessing to others. Take advantage of every opportunity of service, no matter how small it may be, remembering that a cup of cold water given to one of the Lord's little ones, in his name, shall receive its reward, and that He repays an hundredfold. Remember, also, that the friends in charge of the arrangements have done all they could do for our comfort. If, therefore, we are not as well provided for as we are accustomed to, and can manage to get along without interfering with our needed rest, let us be satisfied, calling to mind that our Lord and the apostles never had much better than the poorest we have. Let us thank God we are permitted to be here, and learn with Paul to be content whatever state we are in—even in Missouri.

I feel, personally, that this is going to be a grand reunion. Not only because we are going to have so many speakers of ability, but because we have been growing in the fruits of the spirit since we last met, and as a result our capacity for enjoying Christian fellowship has increased correspondingly; and thus our dear Lord can bestow more abundant favors upon us. Let us drink in all we can while here of the water of Truth to the end that we may be the better established to withstand the trials awaiting us. Also take home a rich supply for the dear ones that could not come with us in body, although here in spirit, and let the influence of this gathering be felt from Maine to California, and from Canada to Mexico.

As a keynote for our convention we would suggest Paul's words to Timothy, II Tim. 2:15: Study to show thyself approved into God, a workman that needeth not to be ashamed, rightly dividing the word of Truth. If we study as Bible students should—led by the spirit of God, we will not be ashamed, we will rightly divide the Word; we will understand.

In the name of OUR GREAT GOD AND FATHER, AND OF OUR LORD JESUS CHRIST, and on behalf of the I. B. S. A., and as the representative of our dear pastor, I extend to you all a most hearty welcome to this convention.

The chairman then read a telegram from Pastor Russell, as follows:

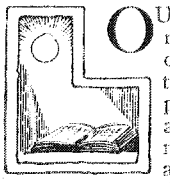
"My greetings to the convention, Second Thessalonians 2:13-17. I pray for you a glorious season of divine refreshment, hoping to be with you on the sixth. The Bethel family joins in these greetings and prayers. Remember us."

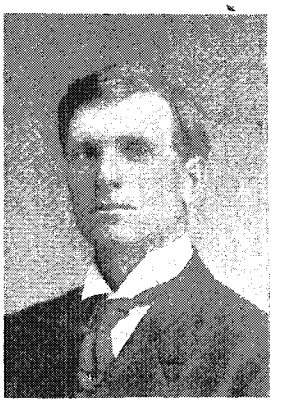
C. T. RUSSELL.

The chairman then introduced the first speaker at the convention by saying: This is Praise Day, and the first regular discourse is to be delivered by our dear brother, George Draper, of the Pilgrim staff.

DISCOURSE BY BROTHER GEORGE DRAPER.

SUBJECT, "THE NECESSITY AND OBJECT OF STUDY."





OUR text for this morning is 2 Timothy, 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth."

I imagine some of the Lord's people saying, We have heard that text for a long time, Brother Draper. So have we, but we are learning more and more to study it more. We did study to show ourselves approved unto God seventeen years ago and find more necessity for study now than ever before. This is naturally the case as we progress. We know, dear friends, that when a little child starts to school in the primary department, sometimes the teacher lets him go out to play and does not expect so much of him. Saint Paul said, When I was a child I spake as a child, but when I became a man I put away childish things. So, if we have been in the School of Christ a long time we ought to be out of the primary department and be in the high school or in the college by this time. We recognize that we should study now as never before, for we are nearing the time when we must stand or fall and it remains with us whether we will study to show ourselves approved unto God, a workman that needeth not to be ashamed, pass the examination, and hear the "Well done," or whether we will fail to study. It is one thing to study, but another thing to get our lessons. The Scriptures indicate that a great many will study at this time who will not get their lessons. If we will study there are certain lessons we must learn, and learn well. And the heavenly Father is an accurate timekeeper, neither one moment too long nor one moment too short. We use the text in Genesis 8, speaking of the flood, where it says, in the first year in the first month and in the first day of the month the waters were dried up. That is pretty accurate for 1656 years. Well then, friends, the Lord is very accurate in other time features. He has not allowed us any more time than is necessary to make our calling sure, and to study for it. If we think we have some time to wait, to loiter or lose, we will find we are mistaken. We will find there will be some one else to take our place to show themselves approved. As in the parable, there were some standing by to be hired and as soon as they got the invitation they went in to work, not to die as we once thought they did. Some of the Lord's people say, We have heard this text so long it seems rather a common text; let us have something uncommon. If we heard anything uncommon we doubt whether we understood it or not.

An instance at the Mountain Lake Park Convention last year impressed me very deeply. The first Pilgrim I met was Brother Johnson, so I asked Brother Johnson my question. I said, Brother Johnson, what does this mean?

He said, Brother Draper, Brother Russell has not treated that question and I never treat a question Brother Russell has never treated.

Well, Brother Johnson, I understand you are well versed in Greek and Hebrew, etc.

Yes, Brother, I am well versed in the Greek and Hebrew, and was for several years before I came into the Truth, but they did not get me into the Truth, and I am going to see that they do not get me out of the Truth.

Now, brethren, we see we need to study along that line, too. It is not merely to study to know the Word of God and quote the Scriptures and beat others in argument, but it is to study to show ourselves approved unto God. We know when we pass examinations and hear the "Well done, good and faithful servant," it is when we are qualified to pass the examinations. And as soon as we are, then it is that we recognize the glory and blessing will come as a result of this study.

Now, then, what is the necessity, why study to show ourselves approved unto God? Has the heavenly Father some special purpose in view? Yes. He has a grand and glorious plan and purpose that He is going to carry out, and is working all things agreeable to the counsel of His will. There are many people who seem to think that the School of Christ is a kind of reform school, but we do not think so. Many think the heavenly Father is commanding them to come in. Not so. Neither do they command people to come into colleges to study. Having a desire to do so they will put forth a great effort, often working their own way, etc. Those people are usually the ones who make the greatest success. Boys and girls who go to college because their parents send them are like a song we once heard: "We are here, because we are here. We recognize that we have only here, because we are here, for we recognize that we have only a short time in which to make our calling and election sure. And it will be a great credit to our heavenly Father when it is finished. Saint Paul said that in the age to come He will show the exceeding richness of his grace toward us in Christ. Certainly that will be great glory to God, dear friends. We certainly would want to show ourselves approved unto such a great God as that.

But there is another reason too: Sometimes we use an illustration how God is selecting out of the world a class to educate the rest. Suppose that there were fifty children out on the common, and suppose a very wealthy man came along, representing our heavenly Father. He sees these children in their rags, etc., and he says to two of those children, would you not like to go to school? Yes, but our parents are poor and cannot furnish us clothing—the condition of the whole world, they are all poor, all sold under sin, so they cannot go to school. This wealthy man says to these two, I am going to pay all your expenses, furnish clothing, books,, etc.; I want you to study very hard and get all the education you can. I will send you to school for five years. So we will agree that this rich man has not done any injury to the forty-eight children; they were left the same as before. So the heavenly Father has furnished the robe of righteousness, and the books, the Divine Plan of the Ages, and all put into such language that we can understand. You know how when we started in the primary department they had the chart and they taught by sound and through the eye. So the Lord has put down the vision and made it plain on tables so that he who runs may read. We recognize that we are in the time when many are running to and fro. We are all running; the whole world is running; they do not know where they are going, but we know that we are running for the prize. Now study to show yourselves approved. He did not say for five years, but to study to show yourselves approved and He will give us just enough. We did not ask for any vacation and are not going to say anything about the time, but study all the time to show ourselves approved unto God. After studying for five years we will suppose they have received a good education. During this time this wealthy man had been building a fire-proof building and he said, I am glad, children, that you have studied to show yourselves approved unto me. Do you see that large building over there? Yes. Well, that is mine, I did not tell you, but now that you have returned I am going to pay each one of you one hundred dollars a month to teach the other forty-eight children. That is what the Lord wants now. Then He will pay us more than one hundred dollars a month. It does not appear how much, but unto us are given exceeding great and precious promises that by them we might become partakers of the Divine Nature. That will be the great reward and then we will be privileged to teach the other forty-eight—the world.

Suppose, on the other hand, one of them should say, I do not think much of that rich man, but more of those forty-eight. He had plenty of money and he could have sent them all to school. I am not going to study to show myself approved to him. I am going back to clean up those forty-eight, wash their faces, clothe them, etc., etc. That is a noble work, but he is losing time and not showing himself approved to this rich man. So he goes back to clean up those other forty-eight children and get their faces washed up, and the first thing he knows they are dirty again, and he washes them again and again. What was the matter? It was not time. They were satisfied to play in the dirt. That is the way they do now. There are some people who started out to study to show themselves approved, but then they stopped and went out to do slum work. They did revival work in the winter, and during the summer the people got dirty again and then they had another four weeks of revival the next winter. So then they have their money nearly all spent on this and not much time to get anything else. Then next winter they must wash them all over again.

Now we have awakened and found that we have been washing their faces in the muddy waters of tradition and they look worse than ever—compassed sea and land to make one proselyte and made them two-fold more a child of destruction. We do not want to wash their faces any more; we want to do just what the Bible says, Study to show ourselves approved unto God, a workman that needeth not to be ashamed.

How study to show ourselves aproved unto God? We must recognize the heavenly Father's character, and His great love for us, and that He has called us out of darkness into this marvelous light, that He has furnished us the Bible, clothed us with the robe of righteousness, etc., for our education. We recognize that He has made ample provision for us. You know that if you go to a school anywhere which is not properly conducted, where everything is in an uproar, the children could not get a good education. So it is with us; our minds must be in that attitude of peacefulness—the peace of God ruling in our hearts—that our heavenly Father doeth all things well. And so the angels are holding the winds until the saints of God are sealed in their foreheads. That class will be able to stand before principalities and wicked spirits and the darkness in high places; nothing will be able to discourage that class; but they will stand in the power of God and in the power of His work, and be filled with all the fulness of God. That is what I understand to be the meaning of the sealing of the knowledge of God in their foreheads, and that is the reason the winds are being held. Some say they cannot see how that time can come. But I tell you if the saints were sealed with the knowledge of God in their foreheads you would see it quicker than that. Just as soon as God gets the teachers ready the world will be ready to be taught. You will notice how the Lord is using these lessons in various ways; you remember about the Titanic, they were having a good time, as the world generally goes, when they heard about the boat going down. Oh, the idea, they said, it is impossible, so some went back to their card playing and other amusements, but they soon found out that it was going down. Many people are putting their confidence in the things of the world and that is what is causing their destruction. If it had been a row boat bumping against the iceberg it would have bounded away, but it was its greatness. The world is putting their confidence and trust in the great things of the earth and the Lord is now merely waking them up. Now notice the condition of the minds of the people; those very people who were frivolous when it came to the worst began to pray and sing, "Nearer my God to Thee." How glad, dear friends, we are that they will have to get nearer to God, not with psalms and songs, but actually. When will that be? When their great fortresses they are putting their confidences in go down. Then man's extremity will be God's opportunity. That is another indication that the teachers are almost ready. Are we going to hear the "Well done"? We know when the proper time comes,

just as soon as the clock strikes the hour, that all the arrangements will be made.

Suppose the earthquake in San Francisco had been world-wide, and lasted long enough to bring the whole world to their senses, it would have made them religious. But the Lord has called us out of darkness so that we can be prepared—not so that we will not go to hell. Now, thank God, we recognize that God will have all men to be saved and will have them to come to a knowledge of the Truth. So, when the great earthquake in San Francisco took place, if anyone had known that the earthquake would take place, and had told them so, they would have said he was fit for the insane asylum, better put him in. When we tell the whole world about the great earthquake that will come and will cause great destruction, instead of it making them religious three weeks, they will be religious for a thousand years. As soon as the people of San Francisco got the city rebuilt, and it is better than before, they drifted back into the old conditions. But when the great earthquake takes place the teachers will be ready. Suppose the San Francisco earthquake had been world-wide and suppose the Church was ready and the Ancient Worthies were there, would their religion have stopped in three weeks? No, the knowledge of the glory of the Lord shall fill the whole earth. This is what we find in the studying to show ourselves approved unto God. We know that our heavenly Father is going to set up His Kingdom and His will is to be done in earth even as it is done in heaven. We also know that it is to be a progressive work, not an instantaneous work. I used to think it would be an instantaneous work; I used to think that everything would go up in smoke, but the Scriptures indicate differently. We had the idea that the door was going to shut soon. So they asked Brother Russell about the door shutting, and he replied, I think you will have today—yes, and maybe tomorrow, but you had better work while it is called today. You see, dear friends, we almost had the idea that the door was closing and we were going to hear it slam and that that was the way we would know. The Scriptures indicate there is a class that will come after it is shut; they will come and find out. Do you want to know when the door will be shut by coming with that class? What we do want to know is, Where we will be when it is shut. We want to be with the Master and then we will be in the right place, and the only way we will be in is to study to show ourselves approved. We have heard some people say, I am glad I am saved; I know the very moment I was saved; but they forget that they must also study to the end. All must study and endure to the end—if we do both then we have no time for neglect at all. We have no time for speculation at all.

You know we are to show ourselves approved unto God from the standpoint of our hearts, for the Scriptures say, "Keep thy heart (not thy head), for out of the heart are the issues of life." We could not keep our heads anyway. I learned a very good lesson along this very line from our Pastor Russell. He said, Brother Draper, when I used to get any hard proposition I just went at it with hammer and tongs until I got it opened. Sometimes when I did get it open it made me sick. But now I have found a better way, to let these things alone and then they will come open themselves.

While studying we are not supposed to be in the high school before we pass out of the primary department. If we are being approved today then we will not study to be approved to God tomorrow. Today we will study to show ourselves approved unto God right where we are and then tomorrow we will study to show ourselves approved where we are then. Today we are here and tomorrow we will be in some other place. We may have different studies, coming under different circumstances.

I remember an instance that illustrates this, where on the train in the Pilgrim service a minister sat beside me. I knew him to be a minister from his garb. I am a minister of the Holiness Church he replied in answer to my question. I am glad to meet you. Glad that the Lord speaks of the subject of holiness and that we can be wholly devoted to the Lord. We talked along that subject, but when he talked I did not agree or disagree. I just kept still and, of course, was not supposed to know much about it. But I gave him to understand that I was in sympathy with holiness. After riding about 25 or 30 miles I left him some literature, etc. I gave him some reading matter and left it. I do not know the result upon him, but it did me good.

Another instance, I was riding on the train and another minister came in and sat down. I asked him if he were a minister and he said, Yes, I am a minister of the Presbyterian Church at such and such a place.

By the way, did you hear Pastor Russell at a certain time?

Oh, no, I would not go to hear that man!

Why not? Is he not a good man?

Yes, but he has a bad doctrine.

What is there bad about it?

Why, he denies all the fundamentals of Christianity.

What are they?

Why, he denies the immortality of the soul, divinity of Christ, the trinity, and the doctrine of eternal torment—four cardinal points.

Now, my friend, are those the fundamentals of Christianity? If so, Saint Paul must have been terribly mistaken in his day, for you remember he said, I delivered unto you first of all that which I also received, how that Christ died for our sins, and how he was buried and the third day arose according to the Scriptures.

He looked at me and said, you do not mean to tell me that Christ's soul died?

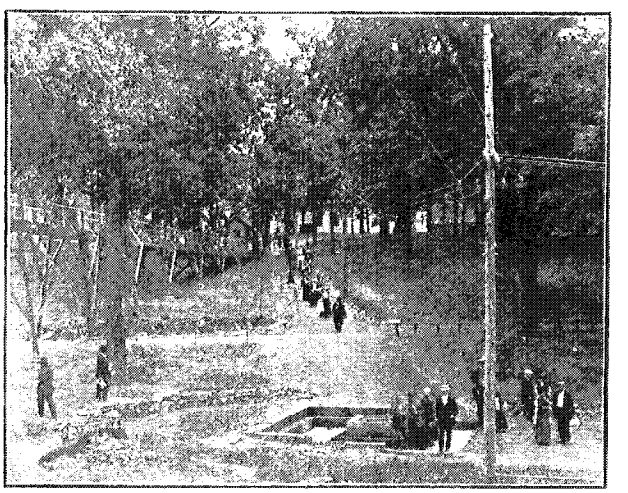
Why, I replied, the Bible said He made His soul an offering for sin.

He said, did you ever study Greek?

No.

Well, if you were a Greek scholar you would not have used that Greek word.

I replied, I did not use a Greek word, but a Hebrew word.



The Springs in the Little Valley.

I did not leave that man feeling as I did the other man. Well, you told him the truth did you not? Yes, but the truth is not always to be told. The things which count is the impression that we leave. We use the Truth as a sledge hammer. We should use the Truth in moderation, and I did not get the blessing. I did not study to be quiet. I made such a bad impression that he looked out of the window, and I had not gained any victory. But the point is, Are we showing ourselves approved unto God? It is not the idea of what I said then, but the impression I might have left upon his mind. The spirit of wisdom would have been to have gotten into his good graces. I was pouring it in just as the wound was sore. This is not the spirit of love, the spirit of the Master—if the spirit was there to confound the man. If we had manifested the spirit of the Master we would have left a good impression. Learn how to conduct ourselves under all circumstances. As our Pastor said, a good fisherman keeps himself out of sight. When we get ourselves in sight we are going to scare the fish away. We might have been instrumental of the Lord to catch that fish that He will let some one else catch. So if we are going to study to show ourselves approved we must take Him at His word.

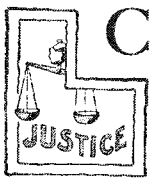
We are studying to show ourselves approved unto God so that we will recognize ourselves in the School of Christ, that we will neither be dogmatic, neither too forward. Therefore, let us study to show ourselves approved of God,

workmen that needeth not to be ashamed, rightly dividing the word of God.

DISCOURSE BY BROTHER M. L. HERR.

SUBJECT: "NO CONDEMNATION."

Text: *"There is now, therefore, no condemnation to them which are in Christ Jesus."* Rom. 8:1. *"For by thy words shalt thou be justified, and by thy words shalt thou be condemned,"* Matt. 12:37. *"Above all things, my brethren, swear not . . . lest ye fall into condemnation,"* Jas. 5:12.



COMFORTING and heart-cheering indeed is the message of the Lord to all whose hearts are in accord with righteousness. Very graphically, in the chapter preceding, the Apostle expresses the distressful condition of one awakened to an appreciation of righteousness through the knowledge furnished by the divine law. The standard of righteousness being recognized as "holy and just and good," but the imperfect body and its sin-tainted will is likened to a corrputing corpse. The new and holy desires that are awakened by a knowledge of the divine will are likened to a living man while the sin-tainted inheritance that, formed in sin and shapen in iniquity, all received by natural birth, is likened to a decaying dead body fastened to a living man condemned by law to die. Very clearly the Apostle shows us that the knowledge of sin imparted by the law, furnished no means of release. While by this knowledge an appreciation of righteousness was awakened instead of procuring a release, it merely added to the distress by revealing the impossibility of fulfilling the desire for righteousness as long as these desires were bound by this "dead body." The "dead body" is not merely our literal body, for even though imperfect it represents a measure of the human powers which God originally pronounced "very good." It is the imperfect *being* that constitutes the "dead body," which we are by natural inheritance. The sin-tainted will, more or less depraved, called by the Apostle the "carnal mind." "Not subject to the law of God neither indeed can be." Rom. 8:7. Called also the "natural heart" and described as "deceitful above all things and desperately wicked." Jer. 17:9.

With wonderful forcefulness of figure the Apostle presents the "wretchedness" of our condition with merely the knowledge of our deflection from righteousness. No other word could quite so well express the condition of condemnation as the words "wretchedness." To merely know of our inharmony with the divine will without the power to conform to that will, instead of proving a blessing becomes the opposite, a curse. All under condemnation are not merely "wretched," but "cursed"—"condemned." Since the knowledge that we, in our natural state, are in a condemned condition brings 'wretchedness," what is our source of relief? The fallen will has little power to better our condition and none whatever to reach the standard of absolute righteousness, which alone is acceptable with God. What is the hope of relief from this woeful condemned condition? The words of our text present the only possible relief: "Through Christ our Lord." "There is now, therefore, no condemnation to them which are in Christ Jesus."

So great a change as the transformation from a condition of painful hopelessness to a condition of peace and joy expressed in the words: "No Condemnation," indicates the existence of some wonderful power. What, then, is this wonderful power coming into the heart and into the life that will work so marvelously where previously was distress and wretchedness? It is the entering into a new relationship expressed by the words "Them which are in Christ Jesus?" Our condition of condemnation was ours, because of our natural relationship in the family of Adam. Before we could be dealt with at all we must believe on the Lord Jesus Christ as our personal Redeemer and Savior. By this act we are in a holy or justified condition and may have imputed to us the human life—rights which we lost in Adam. But in order that the complete removal of the wretched condition of condemnation be effected it is necessary that we take a step additional; that we sacrifice our human earthly life—rights procured for us by our justification and by covenant with the Lord that we obtain a new life-right and an actual begetting of the spirit. This new spirit granted to all who enter into this contract is a holy spirit, and instead of a spirit of distress such have a spirit of Joy; a spirit of Peace; a spirit of Gladness.

It is true that there is a measure of joy from the moment of believing; a measure of release from the wretched condition of sin and of alienation from God. Such more and more put off the spirit of heaviness, the spirit of condemnation, as they come nearer and nearer to the place of sacrifice; such cannot, however, enter into full joy and peace until they actually enter the low gate of sacrifice of earthly rights, accepting from the Lord the "heavenly gift," the exceeding riches of His grace. This progressive approach to the "holy" is clearly indicated in the picture of the Tabernacle, when the "goat" taken from the world represented the believer passing through the "gate" into the court. From the moment of believing, he had a standing on holy ground, but though approaching the "holy" he had not yet entered into the holy. He must first pass the "altar" of sacrifice and wash at the "laver," representing certain cleansings of the flesh, the washing or cleansing effected by the truth, but he must proceed to the very "door" of the Tabernacle. It is not until the hand of the priest strikes the blow fatal to the life of the "goat" that the blood of the "goat" can be taken into the "holy." Those familiar with the teachings of Tabernacle Shadows have noticed page 65 that the "goat" represents "the human will." The blood of the goat taken into the holy represented that the "depraved human will" had been slain, and the "Lord's goat class" is a class who have crucified the flesh with the affections and lusts." This picture clearly shows that which our text clearly states that the condition of freedom from wretchedness and condemnation is not entered into by any before they have entered into the "holy" condition of mind, possible only to those who have received from the Lord His holy Spirit. To these and these alone can it be said: "There is now, therefore, no condemnation," for the reason that such and such only can be said to be in Christ Jesus.

The goat out in the Camp is a self-willed, wayward animal. The goat led by the hand of the "priest" through the gate, past the altar and tied at the very door of the Tabernacle represents *various degrees of restraint* brought to bear upon wayward hearts by the influences of the truth. Many are brought to the very door of sacrifice and held "bound" by the truth that such confess "I cannot get away from"; who as yet retain in their hearts that measure of alienation represented by the goat *still alive*. Such, though confessedly "bound" by the truth whose claims upon them they freely acknowledge and who still retaining their faith in the merits of the precious blood, cannot enter into fulness of Peace and fulness of Joy until they actually take the steps of actual sacrifice accomplished by the act of surrender of the rights and claims of the human will. Nor is this a small class. When we remember that a "great multitude" are referred to as attaining the spiritual plane, after having been begotten of the spirit, but failing to "keep themselves unspotted from the world." When we remember that this same class are referred to in "Tabernacle Shadows," page 68, as a "live goat" class, a class therefore not represented as retaining their place in the holy since the *"live"* goat would represent those who retain at least in a measure" the depraved human will" and, therefore, cannot be said to be those represented by the scriptural "In Christ Jesus." It cannot, therefore, be said of these that there is "No Condemnation."

To some this fact, evident from the logic of the scriptures quoted, is somewhat perplexing since they remember that there is but one hope of our calling and all who ultimately reach a place inferior where at first reckonedly in Christ Jesus and were counted for a time as members of Christ. The difficulty that at first presents itself to the mind of such will quickly disappear when they see the sharp distinction between legal justification, vitalized justification, and that the full development spiritually after the reckonedly justified condition has become vitalized by the act of consecration to sacrifice and the *acts of daily faithfulness* has effected the spiritual development called in the scriptures,

"Christ be formed in you." "The perfect man, unto the measure of the stature of the fulness of Christ."

All who have made a legal contract with the Lord to sacrifice the human life-lights laying down all legal claim therefor, and who in consequence have come to experience the Peace and Joy possible only by the impartation of the holy Spirit, such have come to know the joy that is the heritage of all who are in Christ Jesus. The vail of human-mindedness that brought fear and distress is past and the glorious light of the "oil-lamp" is theirs and the privilege of eating of the "bread of presence" is their blessed privelege. It is expected of such that they go on, not merely to enjoy the privileges of the "holy," but that they employ this new Joy and this new power of the holy Spirit in the willing, glad service of others. It is one thing to possess the privileges of the "holy" and quite another thing to so employ such privileges that they bring blessings to many. The "golden altar" represented the "little flock;;" the comparatively small number of those who, having made covenant contract with Jehovah, actually fulfil the conditions of that contract. Such are said to offer perfume—"incense" on the "golden altar."

Again and again I have been surprised to find how very few can give an intelligent reply when asked, "What is the incense—perfume of the golden altar." Were we to say to the Levitical Priest, "My friend, I have long time desired to know concerning the incense offered upon the golden altar. Will you kindly enlighten me concerning it." We would be surprised, indeed, were he to reply: "I regret to say that I cannot tell you. Although nominally a priest and although I have been often in the holy and enjoyed both the light of the candlestick and have eaten of the shew-bread I have never once offered incense upon the golden altar."

But is not this a true figurative picture of the experiences of many who have been admitted to the priviliges of the spirit-begotten condition? Such have come to *enjoy* the privileges of fellowship in Christ, but are failing utterly in doing that which is represented by the incense of the golden altar. Tabernacle Shadows, page 120, states that in incense of the golden altar represents the "willing services of the priests." "All things whatsoever they DO to the glory of God." That there is more than one kind of doing is apparent from the words of the Apostle when he says, "Though I give all my goods to feed the poor and though I give my body to be burned"; "though I speak with the tongues of men and of angels *and have not love,* it profiteth me nothing." Some are mentioned who inquired why they were not specially rewarded. "Have we not prophesied in Thy name and in Thy name done many wonderful works." To such the Lord is represented as saying, "I never knew you." What, then, is the doing that counts in the Lord's sight as "a sweet perfume"; incense upon the golden altar? It is the doing of His will in the holy power that is possible only to such as have crucified the flesh. It is only for the "Lord's goat" class—a class in whom "the depraved human will" has been destroyed by the hand of the priest. Only such as have learned to "walk in the spirit." Only such as are "actually children of the light."

Is it not apparent, dear friends, that it is possible to be full of a spirit of doing that is not the holy spirit? Is it not possible for us to have a share in the present harvest service without participating in the JOY of the service; the joy which comes alone of the holy spirit of the service? Would it not be possible to be "bound" to the cold demands of the service without its JOY? That many of the consecrated would, indeed, be so "bound"; that many would remain "all their lifetime subject to bondage" is specifically stated. The reason, therefore, is given: "Through fear of *death.*" What death do such fear? The death of the old human will. Can such enter fully into Christ Jesus? Can such lay claim of the Peace and Sweetness and Joy that comes of a complete surrender? Surely not. Such never experience fulness of Joy. Such never come fully into the blessed condition described by the words: "No Condemnation."

Let it be noted that the "live goat" class is called, also, the "scape goat" class. Upon the head of the "scape goat" was confessed all the iniquities of the children of Israel and all the transgression in all their sins. They are thus made "scape goat," or CONDEMNATION bearer for the sins of others, sins against light and knowledge, not Adamic transgressions, which are the results of weakness. The justice of this must be apparent to all who see that the "live goat" class, by failing to fulfill their covenant of sacrifice, after making covenant to do so, indicate by this fact that a measure of wilfulness obtains else they would not be thus led to ignore their covenant. Could such possibly know the Peace and Joy of faithfulness? Could such know the blessedness of the faithful class of our text, for whom there is now, therefore, no condemnation? Surely not. Such bring themselves into condemnation by the self-indulgent spirit, which they substitute for the spirit of sacrifice.

We need not look far from home to perceive that a self-indulgent spirit leads to a disposition to accuse others, even the innocent. Have we ever experienced the temporary ensnarement by the tendencies of our fallen selves? Have we not known, by actual experience, that the same fallen tendencies that led to the deflection from the path of strictest righteousness led also to the disposition to lay the BLAME for our wrong-doing upon others. What was the cause of the disposition in Cain to BLAME and fault his brother. Did not Jehovah God Himself give the verdict: Sin in the heart of Cain. And it led in this instance to the murder of innocent Abel. It is well that we see that the tendency of any variation from our covenant of sacrifice is not merely a jeopardy of the Crown of life, but is a step in the direction of Second Death itself. Who can tell when for any cause he permits himself to vary from his covenant of absolute faithfulness that the step will not eventuate in the great Transgression, the sin unto death.

Pastor Russell Waylaid Between Services.

How shall we read the growing tendency to BLAME, CONDEMN not only in the world, but amongst the professed members of Christ? It is not safe to inquire if it is not true in many instances that the very ones most active in making accusation are the ones at fault? Whence comes this spirit of BLAME, condemnation? Comes it not from the heart unprotected by the holy influences of the sweet spirit of Christ? Surely none whose hearts are full of the holy love of the Lord who so loved the world as to give His life for men could ever find it in his heart to ACCUSE one of the Lord's brethren. None whose hearts are filled with purity and holiness could see a brother's good in an evil light. On the other hand, were we unfaithful to the truth and to our degree of light the only means we could find to justify our mistaken course would be to call his good evil in order that our uprighteousness might appear to be right. Truly, the natural heart is deceitful above all things and desperately wicked.

That this depraved condition of the heart leads to a condition of jeopardy to all favor let us note carefully the statement of Tabernacle Shadows, page 62. Not all have noted the contrast between the Camp which signifies a condition of hopefulness, a possible future atonement and the "outside the Camp," outside of all relationship with God. "What shall we say of these *once brethren sharers* in the same sacrifices and offerers at the same "Golden Altar" and fellows of the order of the royal-priesthood, who have become so changed, so possessed of an opposite spirit that they

can speak evil of their fellow-priests continually! We must surely fear for them that they have left the "holy" and the "court" and gone outside of all relationship to God—into "outer darkness."

Elsewhere this "outer darkness" is defined as "the darkness of human-minded reasoning." C. 205. To such it must appear as clearer light than the light of the "holy"—the light of the holy spirit. This, then, is the class of whom our Lord spoke: "Yea, the hour cometh when he that killeth you will verily think that he doeth God service." Must we not shudder as we perceive the awful danger to which we subject ourselves if we leave open door for just a little measure of unfaithfulness. How easy it is to BLAME and find every reason to prove that it is *right* that we should do so. Caiaphas found good reason why Jesus should die and not the whole nation perish. Does it not seem more than probable that those who forsake their covenant will be totally unaware that they have thus forsaken the Lord. Having lost the Divine standards and the sweet Peace and Joy of the holy oil lamp these verily think that the true and faithful covenant keepers are the unfaithful and that it is right that they should do them injury. In Psa. 64:2, 3 we read: "Hide me from the secret counsel of the wicked who shoot their arrows *even bitter words.*" The "wicked" are evidently the class called in Psa. 1 "the ungodly," those once godly. Comments upon Psa. 1:1 say: "The wicked and slothful in the Church who, having been partakers of the holy Spirit, commit wilful sin." But let us note very particularly the comments of Psa. 64:3. "Perhaps slander and misrepresentation of their motives constitute all the sufferings required of some of the Lord's people."

Is it not very evident, dear friends, that should we, through self-indulgence, which would be surely unfaithfulness to our covenant of sacrifice, lose the spirit of anointing the holy spirit, we would be compelled by the very act of self-gratification to substitute instead of the mind of the spirit, the "human-minded reasoning" called in scriptural language: "Outer darkness." Let us not get the thought that this "outer darkness" is ignorance; it is a great display of supposed to be "light." Just as in the Tabernacle picture the natural light seemed more brilliant to the natural man that the dim light within from seven little oil dips, so the person once in the "holy," but who, for self-gratification, is willing to leave that holy condition of mind and heart, believes himself in clearer light when he employs the natural-minded reasoning, through which he brings various accusations against the holy brethren so foolish in his estimation as to retain their place in the holy. He quite overlooks that the righteousness and holiness of the holy brethren was perceptible only by means of the oil lamp. He fails completely to see that the natural eye hath not seen nor the natural ear heard, neither hath it entered into the heart of the natural man the things which God hath prepared for them that love Him. These things are revealed only to those who set aside the natural mind represented in the curtains that form the entrance to the holy. "The veil of human-mindedness." "The natural man receiveth not the things of the spirit of God for they are foolishness unto him." How other than "foolish" could the course of the holy brethren appear to those who leave the "holy" and its holy spirit enlightenment, by self-gratification? Must not such see only in the sacrificing faithful brethren only that which they condemn?

Dear friends, does it not dawn upon our minds the awful danger of entertaining the first *self-indulgent* thought? But what is a self-indulgent thought? It surely is not open sin. Is it not a violation of our covenant to be dead to all earthly things, hopes, aims and ambitions? Are not the earthly affections the usual form in which this human mindedness is entertained. When we were contemplating the step of consecration some earthly thing that our heart loved stood between us and the Lord. With some it was the love of some person, with others it was some earthly project, usually some lofty noble earthly project, even as the earthly love is usually some worthy object of esteem and affection. Was it not true that not until that earthly tie was completely severed did we come into that holy vital relationship with the Lord? We were obliged to separate our hearts from that earthly project so precious to us. We had to break that tender earthly tie before we could come into vital union with our Lord. The Lord could not possibly receive us into vital heart-relationship with Himself unless every heart-bond that linked us with earth was broken. We could not possibly be of the human nature and the spiritual nature at the same time even as the betrothed virgin could not live in her father's house and the house of her husband at the same time. So the very condition upon which we received the holy spirit of Divine love was the act of cutting loose from the tie that bound us most closely to earth; yes, the severance of every earthly tie.

Now, the months and the years have gone by since our blessed joy and peace of entrance into the holy fellowship with the Lord. Since we came first to know the Joy of fellowship in Christ and the holy love of the brethren. But the testing hour is upon us. Where does it find us, dear fellow-members of Christ? Have we kept our garments unspotted from the world? Have we kept our chastity by aloofness from the spirit of the world in every form? This must be true of every faithful member of Christ. But the tests that the great Judge of the Body sees fit to permit are exacting to the last degree. Have we not found ourselves tested again and again with the very test, that was so severe a trial when we contemplated the step of sacrifice? By the light of the "oil-lamp" we come to see, through the knowledge of the Divine plan, the glory of these very earthly things that we were called upon to sacrifice at the time of our entrance into Christ—that these very things under the perfection of earthly restitution will bring blessing and lasting joy. Even severer is the test as we come to see that the very thing that we were called upon to literally sacrifice when we came to Christ is possible to be kept alive upon the altar, " a living sacrifice." Here comes the severer judgment. Suppose a brother whose literal sacrifice is his ability to accumulate money. His heart is set in this project and it stands between him and the Lord. Before he can come into vital relation with the Lord this overmastering earthly love must die. Severe and painful often are the experiences before this earthly desire is slain. But the new mind is victorious and the love of God takes the place of the earthly affection. After enjoying the holy experience of the fellowship of Christ it becomes apparent to the brother that his money accumulating talent could be placed upon the altar as a living sacrifice. That there was such a thing as the use of the very thing that he was called upon previously to literally sacrifice, use in the service of the Lord. To many this comes as a more searching heart-test than the first test. If ever self-indulgence can find a place in the heart under the alluring disguise of service for the Lord now is the opportunity for the "depraved human will" to re-entrench itself. Is it not true that our gravest danger lies here? Is it not in this place that we need most earnestly to "watch and pray" lest we enter into temptation. With the favorable opportunities for service that are open to us on every hand are we not in serious danger of permitting some form of self entrenching itself that would lead to human-mindedness instead of spiritual-mindedness and thus to BLAME and CONDEMNATION of our faithful brethren who depart not with us from the path of sacrifice.

In nothing can the natural heart be so easily captured and re-entrenched as through the sentiments and the affections. "How much we need the prayer: "May Thy rule come into my heart more and more." How easily can some earthly object of affection divide our heart and take us from the peace and joy of Christ. Invariably is this followed by that disposition to CONDEMN and BLAME some other good brother or sister in Christ.

Brother, sister, this is the most important moment of our life. Let us sit right down this moment to the most serious heart examination that we have ever made. Let us be honest with ourselves and with the Lord. Now really, what was it that we found the crucial test when we first contemplated our entire self surrender to the Lord? What was it that stood between us and that sweet joy in Christ that we really never knew before we made the unreserved surrender? Is it not true that since coming into Christ we have had this same matter in some form to decide again? Have we not been called upon in some form to prove to the Lord that we really preferred His will to the natural human will. Possibly there has been a struggle and a serious danger that through self-interested reasoning that we would seek to persuade ourselves that that first step was taken in blindness and that now we were progressed to greater light. But that first step of faithfulness and obedience brought us such holy joy and a peace that we would not lose for all the self-gratification in the world. O, brother, sister, we know that the decision of this moment means the crisis of our interests for eternity. The beginning of sorrow that even to contemplate the grati-

fication of self brings should warn us of the awful consequences of listening to the sophistry—the specious reasoning of the natural heart that seeks to lead us from the path of sacrifice. We perceive how unhappy it makes us feel to even contemplate the BLAME and CONDEMNATION of our brethren that even the thought of slackness in our sacrifice brings. NO, NO, NO. We will not parley for one moment at this parting of the ways. Just as faithfulness to our covenant vow at the beginning of our course brought us holy joy, so now our highest interest is in faithfulness to our fixed purpose to submit our will, to cross it, to crucify our earthly desires and not to gratify them under some beautiful disguise of service or supposed advancement in knowledge.

How quickly the disposition to SCOLD, to BLAME, to CONDEMN the brethren disappears from the heart that is faithful and fixed in the path of sacrifice. How quickly do we find our mind is filled with perceptions of the many motes in our brother's eye, just as soon as the beam of *self gratification* is admitted into our own eye. How our hearts are filled with love for all the holy brethren when we gain once and forever this final victory over the specious reasonings of the depraved human will. THERE IS NOW, THEREFORE, NO CONDEMNATION TO THEM WHICH ARE IN CHRIST JESUS. We are neither disposed to condemn others nor to accept ourselves as under condemnation. How many admit their impotence when attacked by the weapon of evil accusation. "Your adversary as a roaring lion walketh about seeking whom he may devour." Who are able to resist the awful roar of the attack of the enemy? There is no fear in love. How could our hearts be paralyzed with fear when they are full of Divine love. Peace, joy, entire fearlessness is the happy experience of all who have gained the victory over the flesh and its human-minded reasonings that seek to give excuse for self and selfish pleasures.

Blessed, indeed, are they who can pass successfully the severe tests of the present hour. Blessed are they who are found so completely emptied of self and its fallen cravings that when reviled they revile not again. Only hearts at peace with God and unreservedly free from bitterness, rivalries, personal desires or ambitions or any other element of the depraved will, will be able to take sweetly the contradictions of sinners against themselves. Such and such only can pass through the fiery trial that is to try every man's work of what sort it is. What a premium the Lord places upon faithfulness in overcoming! Who would not seek to complete the good work begun in us until the victor's reward crown the day of battle with the victor's joy?

But why does the Apostle James say, "Above all things my brethren swear not." The comment tells us that this has reference to oaths such as required by secret orders. This we would understand to mean an allegiance of our wills to the will of another. We who have sworn allegience to the one Lord and Head must of necessity have made impossible our allegiance to any other master. Remembering that there really are but the two Masters we must realize that any allegience to any other master than our Master must be to our great adversary. We who have yielded our will to the will of Jehovah must, above all things, seek to be faithful to our vow of allegiance to Him and to Him only. Only through the cravings of our natural heart, our flesh, our human nature, could we be ensnared into an alliance that would be traitor to our Master. Could we for one moment consider such disloyalty? Can we who are so near to the full fruition of our glorious hopes when our joys in the Lord are so exceedingly rich and our experiences are more blessed than any we ever hoped to know on earth, shall we be led by any deception to figuratively sell our Master for thirty pieces of silver? That there will be just such a class we shall not wonder. When Jesus told his disciples: "One of you shall betray Me," immediately the word went the rounds of all: "Lord is it I?" O shall we not have the wholesome fear least the tendencies of our imperfect flesh should lead us to that blindness, that intoxication of greed, that the deceptive, desperately wicked natural heart, that given place for even one moment, would sweep all of our glorious hopes into oblivion. Many have make shipwreck of faith in very sight of the glorious harbor. Many are temporizing with the trivial joys of this unsatisfactory earthly life at the cost of the soul-satisfying joys of the fellowship of Christ. What a barter! O brother, sister, is this you or I? We say no; it is not I. But all about us are those who said this with all the candor of earnestness of soul whose ensnarement in the things of time and sense have taken them from the erstwhile joys of Christ. No longer can these say: "This one thing I do." By a system of subtle philosophy these have deceived themselves into a course which they once abhored and against the taking of which they earnestly warned others. How came they themselves to act so foolishly? Why do they now think it strange that we go not with them to the same excess of riot? These have been deceived into allegiance with the great deceiver. But, how can this come to be? Not only can this easily come to be, but it will surely come to all of us if we cherish the slightest secret longing for the thing left behind. Not the sinful things, but the good earthly things. "Remember Lot's wife." Our consecration was to sacrifice. To this we gave our solemn word. To this end were we baptized. Angels and men were witnesses. Is it to be wondered that "God should send the strong delusion" that all should believe a lie who have not their greatest delight in the holy things that are properly ours? If we value the toys of earth in contrast with the glorious things of the Lord with every opportunity about us for the development of the New Creature shall we be found fit for exaltation to the throne? Is it not more fit that we should be ensnared by the delusion that we really love more than we love the Lord and His truth? Such surely must be separated in time from the faithful. Such separated from the faithful must surely be left in the "outer darkness" of "human-minded reasoning," where the precious things of the "holy" are no longer holy to us.

Dear friends, I speak out of a heart tender with sympathy and warm with a most earnest desire to say the timely word. I have visited you in your homes. I have shared your joys and to a certain degree I have sorrowed with you in your sorrows. Some of you I have seen pass some of the most crucial tests when the heart-strings were strained to the breaking; when the holiest impulses of the new mind in Christ were almost overwhelmed with anguish as the unholy accusation of those once brethren, once fellow-members of Christ, were turned against you with venomous accusation. When the love in Christ that meant comfort and sweet fellowship in the house of the Lord was turned to hate and bitterness displaced the sweet of fellowship of peace. You recall the counsel in that hour of trial: That you, above all things, maintain the holy purity of the sweet spirit of Divine love; that no words of bitterness in any measure or degree find lodgment in your own heart no matter how deep the disappointment that those whom you once closely fellowshipped as brethren reveal a spirit that indicates that they have left the "holy" and have gone into the "outer darkness" of BLAME and ACCUSATION. "These be they which separate themselves." As I sought in that hour of your need as your brother to truly represent our dear Elder Brother, so now as one of His representatives, I beseech you brother, sister, above all things, keep your heart pure and sweet when loved ones in Christ forsake the holy place of love and peace and become ACCUSERS of the brethren. Let not their words of BLAME and CONDEMNATION waken in your heart the same kind of feelings. In Christ Jesus is no condemnation, no scoldings, no disposition to BLAME and ACCUSE. True, there is much that meets our disapproval and sometimes it is ours to give our brother reproof. But never to his injury. The loving reproof of a heart filled with Christ is a lingering perfume that remains with ever increasing sweetness. Surely none are in the "Holy" whose reproof claimed to be for our good are "words which eat as doth a cancer." Words which sting; words which crush; words designed to abase and degrade our brother, spring not from a holy heart, but more surely proceed from the outer darkness of a heart either in its natural unregenerate condition who has never really been in a holy condition, or from a heart poisoned by a new-found bitterness. Should such have been in a condition of holy relationship with God, if such words really represent their heart-sentiments, *what heart depravity they represent!* Surely such are not in the light, but in the awful condition of "outer darkness."

But in proportion as our hearts are filled with Divine love will we be able to cover with the mantle of overspreading love the words and acts of those who do not really mean all that they say. Many are as yet "babes" in Christ. Just as a little child often innocently repeats evil and even vile words that it has heard others say, without really comprehending their evil meaning, so there are many yet babes in Christ who have not the slightest comprehension of their acts toward us. How many needless heart-aches amongst the brethren would be healed were this fact really comprehended. Brother, it never occurred to you that that remark

that you grieved over for painful months, that disturbed your peace of joy and which carried such a weight of meaning, had really *no* meaning to the brother who uttered it. It was only a thoughtless word to him. If a little child were to utter that which it only partially comprehended you would not have noticed it at all. Should we not treat the words and acts of our baby brothers in Christ in the same manner? If your baby brother gives you a slap in the face you do not feel hurt at all. Shall we feel any greater hurt when our baby brother in Christ gives us a blow that has no more meaning to him? How needless to con over and over the words and acts that really were intended to mean nothing at all and to *put a meaning into them* that gives us pain. For this we have none but ourselves to blame.

Baptism Scene in Lake Among the Hills, at Pertle Springs Convention.

But the members of Christ are to be tested to the very last degree. None but those found proof against all bitterness, all enmity, all malice, all hatred, all strife, all BLAME and CONDEMNATION will be found worthy of a place in the "most holy," the presence of the Father. Do we not clearly see just why we are permitted to come into contact with these distressing conditions? Having experienced the most searching test the heart can be subjected to there will no longer be any question as to what is the *choice* of our hearts. By these experiences we KNOW what is our heart's choice and we also KNOW what would be our heart's choice under a thousand trials. We come to the place where we can say: "O God, my heart is fixed." "What thing shall separate us from the love of Christ?" If our love is weak after being fully developed we are surely at fault. The Lord does not put our love to the test before we are spiritually developed. But after we have reached full growth in Christ we have every opportunity to *prove* our strength and fixedness for righteousness. To be weak after reaching full growth means wilful, intentional weakness. It means that our love for the Lord has become divided and that the Lord does not have our whole heart. It means that we are dividing our affections and that we are weak towards the Lord, because we are strong in the direction of self and of self-interest. Full development means full employment of our heart-powers in some direction. If not for Christ, then for self. It is for this reason that weakness is a culpable weakness.

Beloved fellow-members of a glorious calling. In the love of the most sacred fellowship that was ever known on earth, let us do all in our power to encourage one another in this most trying hour of our experience. If ever we needed to comfort one another, if ever the tenderness of the love of Christ was needed, if ever the binding up of the wounds, the pouring in of the oil, the patient consideration of each other's needs was called for, it is NOW, when the last and final tests are being applied. We each need ourselves the merciful consideration of our brethren and our brethren need at our hands great tenderness and mercifulness from us. It is not the hour for judgment upon each other, but the hour for the most earnest endeavor to see to it that each be given all possible help to successfully pass the judgment under the great Judge whose judgment is unerring, but which depends upon the actual attainment of each under trial.

True Christlike love will surely lead us to do all in our power to encourage each other. While we cannot stand trial for each other, we can, by our example, and by our counsel, help a disheartened and overcharged brother or sister to new courage and a new endeavor to make sure his hold upon the precious truth through which alone we will be able to overcome. Let us each do all that in us lies to bring into this holy fellowship of Christ all that helpful comfort that comes from the realization that other hearts loyal to Christ understand and know and let us do for each other that which lies in our power to do, through the comfort wherewith we ourselves were comforted of God. The true sacrificing spirit, the spirit that prompted our Lord to lay down His life for the world is the same spirit that prompts us to lay down our lives for the brethren.

The most essential element of the true love of Christ is courage. It is weakness, cowardice, fear that leads to SCOLDING, ACCUSATION. The perfect love which casts out all fear gives a courage that knows no BLAME, NO CONDEMNATION. Can we find a nobler example than our blessed Master? How oblivious to His own suffering Let us forget our personal discomforts and be absorbed wholly in the opportunities and privileges that lie about us on every hand. If we are awake to the realization of the awful danger to our eternal interests were we caught in the maelstrom of evil accusation that has carried to the brink of destruction many once our dear brethren in Christ, let us be equally awake to the fact that so long as we are active in the service of the truth and active in the defence of our brethren, and so long as our words and acts and thoughts are such as the holy mind of the Lord may prompt, we are safe under the Divine protecting care, and we will never be in danger of falling. May we more and more realize that to be in Christ means active service. May we comprehend that only as we live in every power of our being this holy impulse are we members of that sacred Christ, in whom is "NO CONDEMNATION."

"Ah, tell me not of gold or treasure,
Of pomp and beauty here on earth!
There's not a thing that gives me pleasure,
Of all this world displays for worth.
Each heart may seek and love its own,
My goal is Christ, and Christ alone.

The world and her pursuits will perish,
Her beauty's fading like a flower;
The brightest schemes the earth can cherish
Are but the pastimes of an hour.
Each heart may seek and love its own,
My goal is Christ, and Christ alone.

And though a pilgrim I must wander,
Still absent from the One I love,
He soon will have me with Him yonder,
In His own glory realms above.
Triumphantly I therefore own,
My goal is Christ, and Christ alone."

—Hyms of Dawn, page 4.

PERTLE SPRINGS.

Discourse by Brother S. D. Senor.

Subject: "OUR HOPE IN THE RESURRECTION."

Text: "But what things were gain to me, those I counted loss for Christ.

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which if of God by faith:

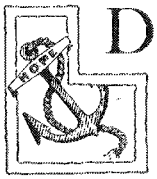
That I may know Him and the power of His resurrection, and the followship of His sufferings, being made comfortable unto His death;

If by any means I might attain unto the resurrection of the dead.

Not as though I had already attained, either were already perfect; but I follow after, if I may apprehend that for which I am apprehended of Christ Jesus.

Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil 3:7-14.)



DEAR friends, as this is *"Hope* Day," I have selected the above subject. I am sure we all have an interest in it, and it should have our serious consideration.

We might define hope to be a compound of *expectancy and desire.* To us it is expecting and desiring that which has been promised us by our heavenly Father, in those exceeding great and precious promises. If we fulfill our part of the contract, for, "After doing the will of God we might receive the promises."

Before these great and precious promises will be fulfilled upon us, we see there is a great work to be done in us in this present life, that of undergoing our resurrection, that we may be awakened in His likeness, to the "Divine Nature," that we may have the glorious change, from the human life to "the crown of life," from "weakness to power," from "dishonor to glory."

This special hope is not for the world in general, but only for those who are justified by faith, and received the call to present their bodies living sacrifices in consecration and being accepted by our heavenly Father. These, if faithful unto death, by living their consecration, will gain the prize of their high calling, obtaining those things they have hoped for.

None of us can have the hope of being made like Jesus and seeing Him as He is and be joint-heirs with Him unless we have "Christ in us, the hope of Glory" (Col. 1:27). "If any man hath not the mind of Christ, he is none of His." We must have Christ's mind formed in us, and go on to a fixed character, which is created in righteousness and holiness of the Truth. (Eph. 4:24.) In doing so, we find that the Scriptures teach that we are to colabor in this work, we have our part and our heavenly Father has His part, "He that hath this Hope in him *purifieth himself* even as He is pure." (John 3:3.) And by cleansing ourselves from all filthiness of the flesh and spirit, *perfecting* holiness in the reverence of the Lord, we are seeking glory, honor and immortality in patient well doing. (Rom. 2:7.)

CHARACTER DEVELOPED UNDER TRIBULATION.

To our understanding, the character is developed mainly under trials and difficulties. We may have a knowledge, a mental appreciation of the character and the fruits of the Spirit that are required of us—but knowledge is not character, "Knowledge puffeth up, but love buildeth up." Character is developed by the various experiences through which we are permitted to pass, using the knowledge as our guide, in the various trials, experiences and difficulties. In Romans 5:3-5, it is stated, "We glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, *because the love of God is shed abroad in our hearts,* by the holy Spirit which is given unto us." Also, 2 Cor. 4:17, 18, tells us, "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory (in a character development), while we look not at the things which are seen, but at the things which are not seen" (the eternal things). Again, Brother Paul tells us, "Now no chastening seemeth to be joyous but grievous, nevertheless, afterwards, *it returns the peaceful fruit of righteousness, to those who have been trained by it."* Heb. 12:11. Therefore, each new creature can say, we "Glory in tribulation," and "in everything give thanks, as this is God's will, through Christ Jesus conserving us"; (Thes. 5:18); for, "The suffering of the present life is not worthy to be compared with the glory that shall be revealed in us. (Rom. 8:18.) When "we shall be like Him and see Him as He is." *We will never be tempted beyond our strength.*

We have, no doubt, been surprised in finding that after undergoing a trial we later experience another trial on the same thing, harder than ever, and have desired to know why? When we were in trial the first time, we gained some character development, and are now able to bear a stronger trial, and so on until we can stand a full trial. Thus there is a growth from a babe in Christ to a full, a fixed character in Him.

Brother John tells us, in John 15:2, that when we bear fruit, He purgeth us that we may bring forth more fruit. We, by our faithfulness to our consecration, are to bring the fire on our own selves, and in this fire we are to put off more of the old man, and put on more of the new man, the fruits of the Spirit, "The hidden man of the heart." (Peter 3:4.)

KNOWLEDGE AND CHARACTER.

The Scriptures assure us, we who have agreed to do God's will and He having accepted us, we should have knowledge, should know the Father's will. "Ye shall know the truth, and the truth shall make you free," and he that will follow Me, shall not be left in darkness, but shall have the light of life. After we are in the truth we shall have something to do. Knowledge is given, that we may use it in our daily life, so that we may get the spirit of the truth in our hearts. As an example, the Scriptures tell us to put off anger, so when a trial comes that would make us angry we are now to obey the truth, and put off anger, and in its stead put on love, and thus get the spirit of the truth in our hearts. We are to do as Brother Paul said he did, "so fight as not beating the air." When we see anger coming up in us, we are to knock anger down, when we see envy or strife or backbiting or selfishness or pride or ambitions, etc., arising in us, we are to put them down. We must know what to put off, and what to put on, and in doing so we can so fight as not beating the air. Knowledge and trial are granted so that we may get the spirit of that knowledge in our hearts, forming character in us.

There are three things that rank above love in this trial and developing time, *loyalty, obedience* and *cheerful endurance,* that we may be developed in love and fixed in it, and become "rooted and grounded in love." The end of the commandment is love out of a pure heart.

SELF DECEPTION A SNARE.

Of all the deceptions that may come to us by permission, this one may be quite costly to us, and cause us to loose our crowns. Brother James warns us against it, saying, Be ye doers of the word and not hearers only, *deceiving your own selves.* (James 1:22-25.)

Brother Peter says, although we know the truth and are established in the present truth, if we do not add to our faith fortitude, etc., we are blind (near-sighted) and cannot see afar off; can see the present things but fail to see the eternal things, which will only be given to those who overcome and have the spirit of truth in their hearts. (2 Pet. chap. 1.)

The Master also warns us, saying, "Whosoever heareth these sayings of Mine and *doeth them,* I will liken him unto a wise man, which built his house upon a rock, and everyone that heareth these sayings of Mine and doeth *them not,* shall be likened unto a foolish man, which built his house upon the sand." Matt. 7:24-27. We also see that it was failing

to use the pound and talent that brought disapproval from the Lord. Also in the millennium the Goats were not approved because they did not do what they should.

Therefore, it is necessary for us to be a doer of the word and be blessed in the deed, by developing the fruits of the Spirit.

SHALL NOT INHERIT THE KINGDOM.

In Gal. 5:19-21, "Now the works of the flesh are manifest, which are these, fornication, uncleanliness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wrath, factions, divisions, heresies, envyings, drunkenness, revellings, and such like, of *which I forewarn you* (tell you plainly) *that they who practice such things shall not inherit the Kingdom of God.*"

SHALL INHERIT THE KINGDOM.

In 2 Pet., chap. 1, we are told to give all diligence to add to our faith, fortitude, knowledge, cheerful endurance, patience, Godliness, brotherly kindness and the love of God, for *if you do these things you shall never fall and so an abundant entrance shall be administered unto you into the everlasting Kingdom of our Lord and Saviour Jesus Christ.*

Therefore, in this school of Christ, we must subtract the old man and his deeds and add these things, and learn to *rightly divide* the word of truth between what our heavenly Father will approve and what He will not approve; between sin and righteousness; between truth and error, etc., and while we are faithfully doing so, our heavenly Father will be multiplying grace and peace unto us.

These are the principal things, therefore, the essentials, and Brother Peter *wanted to constantly keep these before us.* 2 Pet. 1:12-15. That we might receive the things we have hoped for.

OUR RECORDS.

The various experiences through which we as begotten ones are passing is forming and fixing our characters, these experiences are making records in our brains, and when we have the Father's will as our will, His plan as our plan, when we have become rooted and grounded in His love, and have become approved ones, then these records will be stamped in the heavenly bodies and then we shall be like our dear Lord and Head and see Him as He is. 1 John 3:1-3. For we know that if the tent of our earthly dwelling be taken down, we have a building from God, a house not made by hands (human powers), age lasting in the heavens. 2 Cor. 5:1, 2.

We should give close study to the "exceeding great and precious promises," for it is through these that we will be enabled to escape the corruption that is in the earth through lust; it is through these promises that God worketh in us both *to will* and *do* of His good pleasure.

FROM GLORY TO GLORY.

"The more than conquerors," "the very elect" have a glorious future before them.

We see that "we are seeking" this "glory" in patient well-doing, that, first, we may have the glory of character; second, to this character will be added the glory of person, when given the body like unto the Lord's glorious body; third, in due time the glory of the mediatorial Kingdom will be added, and marvel upon marvel; fourth, that when our dear Lord turns the Kingdom over to our dear heavenly Father, and takes His place again in the Universal Throne (the Father's Throne), He will take us along, and there will be added the glory of the universe, "for we shall be forever more with the Lord in the air" (Spiritual control). 1 Thes. 4-17, 18. With such a hope before us, no wonder Brother Paul wrote, "Eye hath not seen, ear hath not heart, neither has it entered into the heart of man, the things that God has in reservation for those that love Him, but he has revealed them unto us by His Spirit."

OUR RESURRECTION HOPE.

We have given up our human nature, what is our hope? 1. *As to nature.* We are to have the Divine nature, far above angels, principalities and powers that could be named in this age or the age to come. 2 Pet. 1-4.

If we are faithful unto death we will be given the crown of life (Rev. 2:10), the highest form of life that our dear heavenly Father can bestow.

The Master gave us a definition of immortality when he said, "As the Father hath life in Himself, so has He given to the Son to have Life in Himself," and "We shall be like him and see him as he is." 1 John 3-2.

All natures, below the Divine nature, are mortal, have to be sustained. The proof of this is that our dear Lord was transferred from the spirit nature to the human nature; also that Satan is to be destroyed.

Immorality is to have life in oneself. In the resurrection we will be given bodies like unto our Lord's glorious body, in which life constantly wells up and does not need to eat, sleep, drink or breathe—life in oneself.

OUR HOPE AS TO OFFICE.

If we maintain our positions unto death as prospective members of the "little flock," our Master tells us, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom" (Lu. 12:32). And again he says, "To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21.) There is quite a difference between sitting down in a chair than standing before one; there is quite a difference between sitting down in the throne with the Master than standing before it with palm branches. During the thousand years we will be in His throne, and after the thousand years, we are to go with the Master when He takes his place again, in the Father's throne of the universe, that we may be evermore with the Lord in the air (spiritual control). 1 Thes. 4:17, 18.

"Know ye not know that the saints shall judge the world and angels." 1 Cor. 6:2, 3.

OUR HOPE AS TO FUTURE INHERITANCE.

Our future inheritance is a great one, something that we can hardly grasp with our present understanding.

Brother Paul tells us that the spirit itself beareth witness with our spirit, that we are the *children of God,* and if children, then *heirs of God and joint heirs with Christ, if so be that we suffer with Him that we may be also glorified together.* Rom. 8:16-18. And again, "ALL THINGS ARE YOURS," whether Paul or Apollos or Cephas, or the world, or life or death, or things present or things to come, ALL ARE YOURS and YE ARE CHRIST'S and CHRIST'S IS GOD'S. And again, we are told, "He that overcometh shall inherit these things and I will be His God and He shall be my Son." Rev. 21:7.

WHEN WILL OUR HOPE BE FULFILLED?

Brother Paul says, "Behold, *I shew unto you a mystery,* we shall not all sleep (lie in the death state), but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet, for the trumpet shall sound and the dead shall be raised, incorruptible, and we shall be changed, for this corruptible must put on incorruption, and this mortal put on immortality; here Brother Paul divides the body members into two classes, those in corruption or the death state from Pentecost down to the year 1878, at which time our Lord took unto Himself His great power, and those of the body that were dead or in the corruptible state were awakened in His likeness. As Brother Paul says about himself and others, "I have fought a good fight, I have finished my course, I have kept the faith. A crown of righteousness is *laid up for me,* which the Righteous Judge *will give me at that day and not to me only, but to all those that love his appearing.*"

From 1878 to October, 1914, is the period of time that this mortal puts on immortality; it is the period of time that is spoken of in Rev. 14:13, "Blessed are the dead that die in the Lord, from henceforth (1878), yea, saith the spirit, for their works do follow with them."

Brother Paul makes this clear in 1 Thes. 4:16-18 (Diaglott), saying, "For this we affirm to you by the Lord's word, that we the living (from 1878 to October, 1914) who are left over to the coming of the Lord, will by no means precede those (of the body) who fell asleep (in death from Pentecost to 1878), because the Lord Himself will come down from heaven with a shout, with an archangel's voice, and with God's trumpet, and *the dead in Christ will be raised first* (1878), then *we, the living who are* LEFT OVER (from 1878 to 1914), shall at the same time with them be caught away in clouds (of trouble), for a meeting of the Lord in the air (spiritual control), and so we shall be always with the Lord, therefore comfort each other with these words."

Knowing what we do about the change of nature granted, it should not stumble us to know that a brother or sister who has been faithful unto death, to know that they are alive, having the divine nature on the other side, to see their dead human bodies and to know that their consecrated records have been stamped upon the organism of the divine body, their house from heaven, and animated in a moment. In the twinkling of an eye, we close our eyes, we shut out light; we open our eyes, we let in light. We must go to death, and

at the moment of death is the moment of awakening in His likeness, to the divine nature.

We who live from 1878 to October, 1914, and are faithful unto death, are privileged in this matter above all other members of the body, for they laid in the death state; even our dear Lord was dead three days and nights, but we are changed at the moment of our death. And "he that hath this hope in him purifieth himself even as he is pure." 1 John 3:3.

OUR HOPE FOR THE WORLD.

"When this corruptible shall have put on incorruption (from Pentecost to 1878), and this mortal shall ahve put on immortality (from 1878 to October, 1914), then shall be brought to pass the saying that is written, "O death, where is thy sting?" Our dear Lord will stop the Adamic dying, in those of the race that come through the great day of trouble, and place them on the great highway of holiness, and in due time will bring to pass, "O grave, where is thy victory?" When the living ones are prepared to receive those in the grave, they will be recreated and given back to them and placed also upon the highway of holiness. They will be awakened from the tomb, something on the order of the births now, here one, there one, without disturbing this order of things until not one is left in the grave.

What a glorious hope is ours and what a glorious outcome from sin and death for the world. It is just like our glorious, loving heavenly Father, to bestow these grand blessings of immortality to us and everlasting life to the world.

I pray that we may be faithful and inherit all these things. Amen.

DISCOURSE BY BROTHER E. P. TALIAFERRO.

PERTLE SPRINGS CONVENTION.

SUBJECT: "POWER OF SUGGESTION."

DEAR friends and brethren, this may seem a peculiar subject for us, as Truth friends, to consider, since the power of suggestion is usually used and spoken of in connection with hypnotism, spiritism and occultism, in its various forms. But it is, nevertheless, a fact that every one of us is using the power of suggestion, every day of our lives, to a more or less degree, knowingly or unknowingly.

Every doctor uses it in treating his patients; every lawyer in his practice of law; every business man in the transaction of business; and every parent and every school-teacher, in training and instructing their children and pupils; so, therefore, it is necessary that we understand the operation and result of the power of suggestion, so that we may always use it in the right way; in a way that will be helpful and not detrimental. Not only does the Adversary and fallen angels use the power of suggestion through their emissaries, in the practice of the various forms of occultism, which is always using it in the wrong way, tending to superstition, degradation and immorality; but it is also true, on the other hand, that our heavenly Father uses the power of suggestion in dealing with his Church, in a way that is beneficial to them, if they submit themselves to His suggestions, which are not audible suggestions, but are given to us through His Word, the Bible.

It is a fact that every step of the Church's journey, from the time they leave their condition of sin and alienation from God, until they are brought into the Kingdom, is accomplished for them by the power of suggestion.

Notice that our Lord suggests this very thought when he says, "No man cometh unto me except my Father which sent Me, draw him." Here we are told that before we can even come unto Christ, to accept Him as our Savior, we must be drawn of the Father. Thus the heavenly Father draws us to Christ, by His holy Spirit, which always operates through His Word of truth; that is, by the suggestions of the Lord, contained in the Bible, taking effect upon our minds, we are drawn to Christ to accept Him as our Savior. But in order for us to be thus influenced and controlled by the Lord's suggestions, which are all suggestions of truth and righteousness, we must have certain qualities of mind to which truth and righteousness will appeal. We must at least have honesty or sincerity of heart. This is produced by what is known in the science of phrenology as the faculty of the mind, called conscientiousness, and if we have coupled with this the faculty of veneration, which gives us a desire to reverence and worship a supreme being, as our Creator, and if we also have some development in the faculty of spirituality, which gives us a desire for spiritual things, we are then in a fair way to come under the control of the Lord's suggestions, through His Word.

But even then there are two more things necessary to be accomplished in us. For just as it is necessary for the hypnotist to gain the confidence of his subject, and cause him to lose his self-confidence, before he can control him by the power of suggestion, to hypnotize him, just so we must be caused to lose our own self-confidence and be brought to recognize our own insufficiency and also have our confidence developed in God and His Word, the Bible, before we can be controlled with His suggestions, contained therein.

(Brother Taliaferro here gave several illustrations of how a hypnotist operates, to accomplish the breaking down of his subject's self-confidence and to develop his confidence in him, as a hypnotist.)

Then he continued: "The Apostle Paul shows how necessary it is for us to have our confidence developed in the Lord and His Word. In Heb. 11:6, where he says, "For without faith (confidence) it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him." As to how to accomplish this development of confidence in the fact that there is a God and that the Bible is His divine revelation,—he referred his hearers to chapters two and three of Vol. 1—Scripture Studies.

If we haven't too much self-esteem, we will readily have our self-confidence broken down, by recognizing our weakness and frailties and will recognize, as the Scriptures declare, that we are a race of sinners, unworthy in ourselves, to even come into the presence of God. But having had our confidence established in God and in the Bible, as His Word, we will find revealed therein, that, although we are a race of sinners and unworthy of the Lord's least favor, nevertheless he has made a provision through Christ and his ransom sacrifice, whereby we may come unto God and receive His blessings and favors. So thus it is, by having our confidence established in God and His Word and having our own self-confidence broken down, then coming in contact with the suggestions of the Father, contained in His Word, that we are drawn to Christ to accept Him as our Savior.

So the apostle says, "Faith cometh by hearing and hearing by the word of God," and "How shall we believe on Him of whom we have not heard? and how shall we hear unless a preacher be sent?" Thus He shows that we must be brought into contact with the Lord's word (with his suggestions of truth) in order that we might be drawn to Christ. But we must not stop here, we must do more than be drawn to Christ, to accept Him as our Savior; if we will continue to submit our minds to Him, He will give us still further suggestions, that will accomplish in us a change of nature from human to spiritual and bring us to a position of joint-heirship with Christ in His Kingdom. Hear the Lord's suggestion through the Apostle Paul, to this class who have been drawn thus far, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. Here he suggests that we take an advance step, beyond that of repentance and faith in Christ. He suggests that we offer ourselves, in sacrifice, even as our Lord offered himself, in sacrifice at Jordan. If we permit this suggestion to take effect upon our minds, and in compliance therewith, resign our wills fully to the Lord, we place ourselves in very much the same relationship to the Lord, as the subject does to the hypnotist, when he consents to give His will up and allows himself to be hypnotized. We thus agree that we will henceforth have no will of our own; but that we will allow the Lord's every suggestion contained in His Word to influence and control our minds and lives. In the very next verse, Rom. 12:2, we have an additional suggestion, through the apostle, which we must immediately give

heed to; he says, "And be not conformed to this world but be ye transformed by the renewing of your minds."

The course of this world is to seek after earthly riches, fame, honor, wealth, social standing etc., but the apostle suggests that we are no longer to thus seek after the aims and ambitions of this world, but having consecrated our lives to the Lord, we are henceforth to have our minds transformed, by receiving the Lord's will instead of our own, and centering our aims and ambitions on heavenly things, instead of earthly. In other words, as he suggests elsewhere, we are to "set our affections upon things above."

Thus by following the Lord's suggestions, we undergo a complete change of mind and purpose in life. This complete change of mind and purpose—from serving self, to serving the Lord, is what is styled in the Scriptures "the begetting of the spirit as new creatures." Thus the Apostle James, in James 1:18, says, "For He (God) of His own will begot us with the word of truth." That is, it was the truths suggested to our minds, through the Word, of certain rewards we might obtain,—of glory, honor and immortality; a change of nature from human to spiritual and to joint heirship with Christ in His kingdom; if we were willing to meet the conditions, that took hold upon our minds and prompted us to meet the conditions by making the sacrifice of the earthly things and resigning our wills fully to the Lord. Thus we can see that it was the suggestions of the Lord, that accomplished our change of mind or begetting, as the Apostle James terms it. The Apostle Peter also mentions this spirit of begetting, in 1st Peter 1:3, 4, saying, "Blessed be the God and Father of our Lord Jesus Christ, which according to his own abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

How is it that the resurrection of Jesus begets us to a new hope of life, to an incorruptible inheritance? I understand it to be this way: we see that there were certain rewards held out to our Lord which he might obtain upon conditions of obedience unto death, as we read, "for the joy that was set before him, he endured the cross, despising the shame, and is set down on the right hand of the majesty on high." Thus Christ pointed out the way to us, by which, if we follow in His footsteps, we may obtain the same glory. "He hath consecrated for us a new and living way, through the veil." Heb. 10:20. Thus, since we see that our Lord met all the conditions, being obedient unto death, and that the heavenly Father rewarded Him, as promised, it makes us sure that if we meet the same conditions, we will receive the same reward, as promised; so we are thus begotten to the same hope of a new life that he received.

Again the Apostle Peter, in 2nd Peter 1:4 says, "Unto us are given exceeding great and precious promises: that by these me might be partakers of the divine nature." Thus again we see that it is by the Lord's suggestions or promises taking effect upon our minds, that we are begotten to the Divine Nature. Another point that we might notice here is that we are begotten to the divine, immortal, incorruptible nature and not merely to the spirit nature.

This is a point that has caused some of the friends some difficulty; they occasionally express themselves as being unable to see how that if we are all begotten to the Divine Nature, some can be born to a lower than the Divine nature, as the Great Company. But this becomes clear if we just stop and consider that it is only the mind that is begotten. Then if we see that the mind cannot exist without the body, we will be able to see that it is the body or organism that determines the nature. So while we are, as the Apostle says, "All called in the one hope of our calling," all begotten to the Divine nature, yet as the Apostle says, "We have this treasure (of the new mind) in leaky earthen vessels." It will be the bodies, we receive in the resurrection, that will determine the final result as to the nature; if we develop this new mind rapidly enough and to the proper degree, it will please God in the resurrection to clothe it with a divine, immortal body; thus being clothed in a divine indestructibe body. The mind will likewise be indestructible.

Those who fail to develop the new mind rapidly enough, to the proper degree, will be given merely spirit bodies, without the Divinity; thus being clothed with a destructible body. Should the body be destroyed the mind would also perish.

But some one will perhaps say, surely you don't mean to say that we have really and actually been begotten and are thus actually new creatures, do you? Are we not just reckonedly new creatures? In 2nd Cor. 5:17 the Apostle Paul says, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Notice, he didn't say that if any man be in Christ, he is *reckonedly* a new creature and old things have *reckonedly* passed away, and all things have *reckonedly* become new. I am afraid that is sometimes the difficulty with some. The old things (earthly aims, ambitions and desires) have only reckonedly passed away and they have only *reckonedly* received the new will, with its new aims, ambitions, etc.

But this is not the proper condition; the old things should really pass away, and all things really become new to us, if we have made a full surrender. In that case we are really and actually begotten and thus actually new creatures. Notice that if we were only reckonedly begotten, we are then only reckonedly developing a new creature and in that case it will be only a reckonedly new being when it comes to the birth in the resurrection. So you see we must be actually begotten and actually develop a new creature, so that when it comes to the birth, in the resurrection, it will actually be a spirit being.

But when we say we are actually begotten, and are actually new creatures, don't anyone misunderstand us to mean that we are perfected new creatures. There is a vast difference between being actual new creatures and perfected new creatures. We will not be perfected new creatures until we receive the new bodies, but all there is of the new creature now is actual, but it is only the new will, the new mind, with its new ambitions and desires at present.

But someone may argue that there cannot be a creature without a body and that, therefore, since we haven't the new body, we cannot be actually new creatures, but merely reckonedly new creatures; but this argument will not hold, for though we haven't yet received the new bodies, yet this new mind has a temporary body (our justified human bodies) through which it operates to develop itself until it is ready for the new body; so you see it is an actual creature and has an actual body (although only a temporary one) and the only thing reckoned about it, is the perfection of its body.

Not only must we allow the Lord's suggestion to control us, to the extent of thus begetting us as new creatures, but we must let them still continue to control us, for the development of the new creature. The apostle shows this in the very next verse, after he has mentioned the divine promises, which accomplish our begetting; he says, "Besides this (that is in addition to consecrating and being spirit begotten) giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Thus you see the additions are to be made after we become new creatures and not before. But you will notice that while he mentions eight things, he only says we are to add seven of them. He doesn't say that we are to add the first one (faith), for he is talking to new creatures here, and so takes for granted that they already have faith, for if they didn't have the faith, they would never have made the consecration and would never have been begotten. So instead of saying to add faith, he says to add to your faith. The apostle's thought here is, evidently, that although we already have faith, it must be strengthened. So he says, "Add to your faith fortitude; and to fortitude knowledge"—or to express the same thought differently: fortify the faith which you already have, by the addition of knowledge.

Thus we might say that a general with his army, when he has captured a city from the enemy, has the city; but he must then fortify the city, or the enemy will take it back again. So it is when we make our consecration and are spirit begotten. We have the faith, but we must then fortify it with knowledge, or the enemy (the adversary) will take it from us, by assailing us, with all manner of theories and false doctrines, doubts, fears, etc., intended to tear down our faith. And it is only by the addition of knowledge that our faith can be fortified, for faith is based upon knowledge. As the apostle says in Heb. 11:1, "Now faith is the assurance of things hoped for, the evidence of things not yet seen." So unless we have a knowledge that gives us an evidence of those unseen things, producing the assurance, or conviction of judgment and thus giving heart reliance, it isn't real faith at all, but merely credulity.

So in order to fortify our faith, we must increase our knowledge. Notice, also, that while as natural men, we may receive sufficient knowledge, to produce the necessary amount

of faith to enable us to make the consecration, and be spirit begotten, we can not as natural men fortify that faith, for it must be fortified with a knowledge of those deep spiritual truths, which the apostle says, "the natural man cannot receive," 1 Cor. 2:14, 9. But, he says, "God hath revealed them unto us, by his spirit, for the spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:10. Thus it is very evident that we must first be spirit begotten and have a knowledge of these deep spiritual truths, revealed to us by the spirit, before our faith can become fortified. Then we must continue to submit our minds to the Lord's suggestions, until the development of the new creature is completed, by making the rest of the additions the apostle here mentions, for he says that if these developments of character abound in us, we shall neither be barren (idle) nor unfruitful in the knowledge of our Lord. Then he adds, "but he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins." 2 Peter 1:9. The apostle's thought here is, that if we are not making these additions to our characters, that it is an evidence that we have become so near-sighted, that we have lost sight of the prize of our high calling, which we only saw by faith to begin with, thus it indicates a slipping away of our faith. He says also that it is an evidence that we have forgotten that we were purged from our old sins. In other words, we have failed to consider that by consecrating and being spirit begotten that we received in full our share in the merits of Christ's sacrifice, and gave up all right to future restitution blessings, and that therefore we must develop the new creature that has been begotten, and bring it to completion of development, or we will have no future existence at all. If we have not failed to consider this, we will be making the additions to our character that we might be accounted worthy of a spiritual resurrection.

Then he says, "Wherefore the rather, brethren, give all diligence to make your calling and election sure: for if ye do these things, ye shall never fall (that is ultimately or hopelessly), for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." He does not say that we have to complete these additions in a day, or a month, or a year; but if we keep doing these things we shall have the abundant entrance into His Kingdom. So let us not become discouraged but determine to keep doing these things.

Notice, then, that all of these developments of character are accomplished by the suggestions of the Lord taking effect upon our minds, and controlling our lives. Thus, the apostle says, "It is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. So you see, then, it is God that is accomplishing all this for us. He first works in us by the power of suggestion, to bring us to the point of consecration, where we will do his good pleasure. Then he continues to work in us by his suggestions, to actually do his good pleasure, by developing us as new creatures, as we submit our minds to his every suggestion.

But not only is the Lord working in his children with suggestions of truth and righteousness, for their development of character, to the extent that they will submit their minds to him, but Satan and the fallen angels are also very active, with their counter suggestions of evil and untruth, endeavoring to tear down our characters, to the extent that we will submit our minds to their suggestions of evil. Notice that that is the way Satan endeavored to entrap our Lord and destroy His character. When our Lord had been in the wilderness, in communion and prayer, with the heavenly Father, and without food for forty days and hungered, Satan approached with a mental suggestion, that if he would make use of the divine power He had that He could turn the stones into bread and satisfy his hunger. But our Lord did not permit this suggestion to control His mind, but immediately quoted a counter suggestion from the Lord's Word, to offset it and drive it from his mind, saying, "It is written, thou shalt not live by bread alone, but by every word that proceedeth out of the mouth of God." Thus each time that Satan accosted our Lord with his evil suggestions, our Lord did not allow the suggestions to take lodgment in His mind; but each time offset them and drove them out by quoting a good suggestion from the Lord's word. Thus you see, while we, like our Lord, cannot at all times keep these evil suggestions from coming into our minds, we can, like our Lord, keep them from taking lodgment there, by counter suggestions from the Lord's word. But in order that we thus always be prepared to offset Satan's evil suggestions, with good suggestions, from the Lord's word, it is necessary that we continually be studying the word and receiving the Lord's suggestions of truth into our minds.

Thus to illustrate: if Satan puts a suggestion into our minds, of pride or ambition, we can immediately offset it, and drive it from our minds by saying, *"it is written,"* "Pride goeth before a fall and a haughty spirit before destruction." If Satan's suggestions be along the line of evil surmising or impure or unholy thoughts, we can offset it with the good suggestions from the Lord's word, saying *"it is written,"* "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

Furthermore, since we each one use the power of suggestion more or less each day of our lives, we should determine to never use suggestions that will be anything else than a benefit, help and encouragement to one another.

Now, may God help us to ever submit our minds to him and his suggestions, and to ever be on our guard against Satan and his evil suggestions.

KINGDOM DAY.

SYNOPSIS OF DISCOURSE BY BROTHER C. A. ERICSON.

SUBJECT: "APPOINTED TO A KINGDOM."

Text—Luke 22:29, 30: *"And I appoint unto you a kingdom, as my Father hath appointed unto me. That ye may eat and drink at my table in my Kingdom, and set on thrones, judging the twelve tribes of Israel."*

WE notice that Christ did not claim equal power with God. He spoke of being appointed to a kingdom by the Father, and in a like manner He appointed us to be fellow heirs in this kingdom. The position of Christ to God was one of perfect obedience. Heb. 5:8, 9. And in this position He learned to know the Father's will, that He might become the author of eternal salvation unto all them that obey Him. Our position to God through Christ must first be one of obedience that we may learn. 1 Peter, 2:21, 22, 23.

To have the mind, or spirit of Christ, must always mean to us, that we are seeking to know, and to do the Father's will. Rom. 8:16, 17. And in that way we know that we are children of God, and fellow heirs with Christ. Gal. 3:29.

Our education, then, as heirs of the kingdom must be in our daily life, watching every minute, every opportunity to be of service, to work out our own salvation. 1 Pet. 1:17.

The only right we have, as heirs to the kingdom, is through Christ, and the highest aim he had was to do the Father's will. "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." Mark 3:35. To love thy brethren, "to do good on to all men." We do not learn this in one day, but it takes days and years of consecrated life, of careful study of the word of God, keeping a careful watch on every action. 2 Tim. 2:11, 12.

Our one and only great aim in life should be, then, to be rightly educated in the school of Christ, that we might be partakers with Him as heirs of the kingdom. To study the word of God and living our life in accord with it, we find, then, no better example than Christ, and we are told to follow in his steps. Can we do it? Yes, if we have that love which overcometh all things. Christ has done his part; he has opened the way, he has walked ahead, if we watch we cannot miss the path, and the closer we follow the better we can see his very steps. Romans 2:21. And may we always remember the promises given by the Father through Christ, are exceeding great and precious. 1 P. 2:9, and 2 Peters 1:3, 4.

We will find that in this school of Christ are bound to

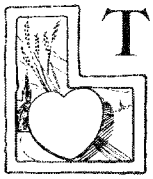
come trials of different kinds, and maybe some of them hard to bear, yet may we also always remember that "in our weakness he is our strength," and that "he will never leave us nor forsake us." So with the dark hour as well as the sunshine we know that we are his, and that all things work together for good for those that love the Lord. May we also remember, that if we are partakers of sufferings, we shall also be partakers of the consolation.

We are heirs to a perfect kingdom, where imperfection has no entrance; some times the question comes up in our life —what is this kingdom life? and we often in our mind make pictures of this place of blessings, but it would be advisable to remember the words of the Apostle Paul. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." So we can very safely leave that part of it in the care of the Father, knowing that "He doeth all things well."

But let us be rich in faith, and let our hope be steadfast, so that when our course is finished we shall hear the words of the Lord—"Well done, thou good and faithful servant."

DISCOURSE BY JOHN G. KUEHN.

PERTLE SPRINGS, MISSOURI, 1912.



THE brother who preceded me almost frightened us when he said that only the babes make the noise. Yes, even the babes in the Lord can make a noise to the Lord's glory; but as we grow and develop, that noise too should grow more and more to the Lord's glory. Out of the mouths of babes and sucklings the Lord has ordained praise. We realize that we are so full of this Kingdom joy that it is rather a difficult matter for us to keep quiet. Why should we! We have the best story to tell that man ever heard, or ever will hear. What a glorious message; it is the message of the Kingdom of God amongst men! More than that, it is not merely to be a Kingdom world-wide, but as wide as the universe, because the dear Master tells us that, "To him that overcometh will I grant to sit with me on my future throne, even as I overcome, and am set down with my Father in His throne." We know well what princes and kaisers and kings and czars think of their thrones, but to think that now, during this Gospel Age, the great God of all this universe has deigned to invite a select few to be participants in His great throne! Oh, what a glorious thought, what a glorious message—no wonder we talk, talk, talk about it, and cannot keep quiet—it is too good to keep—we must sound it aloud, we must make a joyful noise.

Look at our own country, the highest possible gift the American people have to bestow upon a fellowman is to make him President. We see how much this honor is appreciated and sought after. This being the presidential year, we have it thoroughly demonstrated how men strive after these honors, how anxiously they work for the nomination, then nervously await the results of the election. Whichever one is successful may fill the highest place in the country for four years. Candidates and would-be candidates for this office count everything else as secondary that they might win the great honor. God tells us that He, too, has an election, not of one to fill the office of president for four years, but an election to kingship, a predetermined class who are to be the glorious kings of the Messianic Age and joint-heirs with the Lord and Master. Whom He has predestined, He has also previously called. But before He calls them He has first justified them, counted them righteous, holy or just. Before they are thus justified they were honored with a knowledge of the glorious Gospel message of God's good will toward men. His divine plan of salvation. The whole Gospel Age, then, is this period of God's election of saints for the coming age, those who together with the Lord and Master shall be the blessers of all the families of the earth. And, as in the election for president in this country, there is a nomination, its acceptance, followed by the running of the race, so in God's election we find first of all the Gospel message a nomination, as it were, showing how we can be taken from the miry clay of degradation and sin and placed upon the high plane of human perfection, and how then we may be accepted by a full consecration and enter the race. Oh, we like this message, it sounds good to us, and the more we learn of the story the more we appreciate it and see more of its beauties and grandeur, the marvelous things God has in mind to perform, and this not only for the thousand years of the Messianic reign, but it pleases God that in the Church He will show forth His glories throughout the ages to come.

Is there a chance for us, may we have a share in this election, and how? The heavenly Father was pleased to give minute directions about this election in the Bible, showing just how one may enter this race; and, not only so, but additionally he gave us the example in Jesus who ran the race. He became the forerunner, the example, and He it was who said, "To Him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in His throne." So then, by looking at the Master, accepting him as our redeemer and advocate, and walking in His footsteps, we are presented to the Father, and by His grace called to walk in the same way in which the Master walked—the path to glory.

The dear Master tells us that, "If any man would follow after me (be my disciple), let him deny himself, take up his cross and follow me." Let us note that self-sacrifice is the very thing required of all desiring to walk in the footsteps of the Master, sacrificing self, denying self. If any man would come after me let him deny himself. What does this mean? It means that if we sacrifice self we give up our own wills, in the sacrifice of the will lies the sum of all sacrifice. The will controls our whole being, our bodies, minds, intellects, pocket-books, our possessions, our everything. To make a whole surrender of our wills is absolutely necessary, if we would come off conquerors and more than conquerors. Let us notice, too, that the dear Master specially emphasizes this thought, "If any man would come after Me." It must be a willing walking in the Master's footsteps, a willing denial of ourselves. So, at the very beginning, if we make the full surrender of our wills, it makes our trials and difficulties all along the way that much easier—half the battle, we might well say, has been won. It is, indeed, a difficult matter for us to walk in this narrow way, yea, an impossible thing to walk in this narrow way, unless we have made this full surrender, and no one will ever be a permanent member in the body of that Christ unless he has given up, killed his own will, and has adopted instead God's will. Sometimes we think of the matter of our wills and God's will, our wills going one way and God's going another, transverse, and so forming the cross. This should not be the case. Why not? Because when we make our consecration we are making God's will our will, and happy are we if we can count our wills out of the matter entirely and just consider God's will. We have no will of our own, it is reckoned as if it were dead. And as we realize God's will to be good, that God's will is perfect, we also realize more and more that His will must always, under all circumstances, be the best for us now, for our eternal welfare, and therefore we cannot say that God's will goes one way and our will goes another way, because if we are footstep followers of the Master we are so enthused with the beauties of the Kingdom that we say, "I delight to do Thy will, O my God." We are glad to do this will.

After the sacrifice of our wills comes the "Take up thy cross and follow Me." As we think on this proposition cross-bearing, some conclude that it must be the battle with the flesh, the world and the adversary. No, no. It is not that. But what then is cross-bearing? As we look to our pattern, Jesus, we see He had no sin to contend with, sin did not make it difficult for Him to do the Father's will, for He knew no sin. His cross-bearing was to do the Father's will under unfavorable circumstances; to do the Father's will under adverse circumstances is cross-bearing—it is the cross-bearing of every true footstep follower of the Master—walking in the footsteps of the Master. This explains, dear friends, why so many perplexing and distressing things come into our lives. How often is it not the case that a brother will say, We have a little class at such and such a place, and how we love to meet together and talk over the precious things of the Kingdom, and we do have such good times, if only brother So

and So or sister So and So would only do just a little different-Why, they do so get on our nerves! Why does not the Father overrule them or give us more of His spirit so that things would go more smoothly? He did not do this for the Master, it is not at all likely that he will do it for us, it would not always be best. Remember how fearless and calm the Master stood before Pilate when all was against Him. His quiet, "Thou couldst have no power over me except of my Father," shows His confidence and trust. So we, too, as these trying things come to us, in our classes, in our homes, in our business, and everywhere, should remember that we have given up our wills, that we are under the Father's special care. If we have prayerfully committed our ways to the Lord and find that way hedged in by difficulties caused by our friends, or neighbors, or enemies, and things go wrong generally, that is the time to specially call to mind that we are cross-bearers. We are to remember that God's eyes never close, that He knows all about it, and that nothing can come into our lives without His knowledge and permission. Therefore, every trial and difficulty, in all the cross-bearing that comes to us, let us remember that God permits these. Inasmuch as we have at the very start in the narrow way fully determined to have no will of our own, to accept God's will instead, we are seeking daily to know and to do the Father's will. Graciously the heavenly Father is giving us the present opportunity of demonstrating our loyalty by permitting us to do His will gladly under adverse circumstances.

If Jesus was made perfect through suffering, if He learned obedience by the things He suffered, then gladly will we take up our cross and follow Him. If we suffer with Him we shall reign with Him. In the Book of Revelation we read, "And I beheld and I heard the voice of many angels round about the throne . . . and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever." Worthy is the Lamb! Why does this great angelic host proclaim the Lamb thus worthy? Because they had been witnesses to the Master's perfect obedience, His loyalty and loving devotion. Through all the three and a half years of difficulties and trials and perplexities He had been loyal to the Father, loyal even to the cruel cross where He cried out, "My God, My God, why hast Thou forsaken Me?"

"To Him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down in my Father's throne." It follows, then, that every one who will be a permanent member of that Body of Christ will have the same testimony. He is worthy—"Worthy is the Bride, the Lamb's wife." It is necessary for every one of the one hundred and forty-four thousand to so walk in the same steps, that they, too, may thus demonstrate their absolute loyalty, so that all the angels of God can say of every member of the Bride class, It is right; it is just that thou didst pass us by, we who have never sinned and didst go down into the miry clay of degradation and sin and didst raise up Brother So and So and Sister So and So; that thou didst raise them up, up, way above us, even unto Thy throne; because they are worthy. How do the angels know that they are worthy? Not as human beings, but as developed New Creatures, who have made their calling and election sure by suffering and walking in the narrow way. That is why the angels will say, Yes, Father, it is all right, it is just and proper that they should be thus exalted; they are worthy. We have been witnesses of their trials, sufferings, falls, stumblings, etc., and through it all their hearts were true. "Worthy is the Lamb's wife." The four beasts before the throne fully agree. They say, "Amen, so be it."

We must pass through sufferings, trials, difficulties, perplexities, sins, sorrows, etc., from the time we get into the narrow way so that we may hear the glad "Well done" and the testimony of worthiness. How good it is to think of these things, in this way it helps us to recognize the sufferings as blessings and to see in them golden opportunities for demonstrating our love, loyalty and obedience to God. In word and in deed to say, "Lo, I come to do Thy will, oh, my God, I delight to do Thy will." So long as we are in the flesh we are not able to do the Lord's will perfectly, we do not even know His will fully, but full loving obedience must be the attitude of our hearts—our hearts' desire must be to do the will of God, gladly, joyfully, bubbling over with gladness because of the privilege and the opportunity of thus walking in the narrow way, the path of glory.

To carefully, studiously, prayerfully seek to know and to do God's will concerning us for this hour, and then the next hour, and so on for every hour, imploring grace and divine help to carry us through all difficulties and trials of the way is walking by faith, is walking in His steps. Knowing that the heavenly Father will not permit a single pain, sorrow, or trial, to come to us more than is necessary for our full development, and the "making sure of our calling and election." Every trial, every pain and disappointment, then, is an opportunity or a stepping stone onward and upward. All things must work together for our good.

We said that cross-bearing is to do God's will under adverse circumstances, unfavorable conditions, and is not the battle against the sinful tendencies of the flesh. The Master had a perfect body with which to render perfect service, but we have not such a body. We have as New Creatures a standing before God and have been accepted to run in the narrow way, but the New Mind is all we have of the New Creature, we have not yet the new body, our resurrection body, we are permitted to use the old bodies as best we can to serve the New Mind in making our calling and election sure. Our old imperfect bodies because of faith justification are reckoned holy; then the Apostle says, "I beseech ye, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." But as we begin to use these old bodies, although reckoned dead, they don't want to be entirely dead, they desire to assert some rights. They begin to reason and plead and make plausible arguments in their own favor why they should not be reckoned as quite dead. "Don't be so extreme," or "You must not forget my rights in the matter and take a more liberal course, or else people will think you queer —you will not be in position to do them as much good as you otherwise could," and as we seek to use them in God's service, we find we have our hands more than full. They will cause us all manner of trouble. We find that Saint Paul was quite right when he said, "The things I would I do not do and the things I would not, I do."

Many things of my own experience and what I observe in others make me to liken these old bodies to bucking bronchos. The bucking broncho is a queer animal, he is hard to ride. If you want him to go forward he is bound to go the other way; if you want him to go to the right, he wants to go to the left; you want him to stop, he wants to go; to back up, he wants to go forward. We are not able to break the broncho, to control our bodies, to make them do the will of the New Mind and only as the Spirit of Him who raised Jesus Christ from the dead dwells in us are they quickened into service. The old natural body will say, "Well, now, this is just a lovely day and you like baseball pretty well, and there is a nine out in the field. It will do you good to go out there and get into the game; you need it, there is nothing wrong about a little game like that; you really need the air and the exercise." The natural mind would like to go, but the New Mind will say, "No, I can get all the air and exercise needed by going to the class meeting. Of course, the room may be small and a little stuffy, and way upstairs, but the Master said, 'Forget not the assembling of yourselves together.'" It is hard work to get the old body to do the will of the New Mind. You will not be able to get that broncho up those stairs without the spirit of the Lord in your heart. But as we get that spirit into our hearts, we will find that it energizes us, makes us able to do the things we cannot do. Some of us, perhaps not so long ago, disliked to carry a Bible or deliver a tract or to get off the car at a place where everybody knew a Bible class was being held. But we never will be able to fully control the old broncho, he sidesteps and thwarts you at every turn, he will throw us many times. But our heavenly Father does not say, Here, you ought to know more about this broncho, you should be able to handle him much better, you will never win the race. But what does He say? "If any man sin, we have an advocate with the Father, even Jesus Christ the righteous." He invites us to "come boldly to the throne of grace and there obtain grace to help in every time of need."

We are glad that our heavenly Father shows how we may differentiate between our real selves, the New Creature, and the old self, the broncho. As new creatures, begotten of God, we sin not, for "that which is begotten of God

sinneth not." But the sins of the flesh are charged to the new creature and so it is true that if any man say he has no sin, he deceiveth himself and the truth is not in him. God's will in us cannot sin; we are responsible, however, for these old bronchos of ours, we must bring them into subjection and control them to the best of our ability, and even when we do our very best and they cut up capers, we are responsible. It is necessary for us to come to our heavenly Father in the name of our Advocate daily, hourly, confessing our faults and there asking forgiveness for these transgressions so that there may not rise up an earth-born cloud to hide us from His favor. We must seek to have the clean slate day by day. It will not do to say, I am all-right, I am covered by the robe of Christ's righteousness, but why not? Because we get spots on that robe. It is not the new creature that gets the spots on the robe, but the old man does it. These spots must not remain, they must be looked after, they make it necessary that we come to the Heavenly Father and confess our faults and then we have the glorious promise "He is just and righteous to forgive us our trespasses."

How glad we are to have access to the throne of grace, and how much we need it! Let us keep these things in our hearts, hold on to the precious promises with both hands; and when we are not strong enough to hold them without help. Jesus, our Advocate, is our strength. He will uphold us to the end, and so we will come off conquerors and more than conquerors. When we get our new bodies we will be able to give God perfect service, but in the meantime let us rejoice and be glad that our imperfect work, if it is the best we can do, is acceptable to God as perfect in Christ Jesus.

Some may not have the broncho disposition so much; they may have more of the cat disposition. You know somethings about cats, of course you do; if they are well trained and much petted they are just lovely, and so with some of us. If everything goes along smoothly and no one steps on our toes or strokes the fur the wrong way, all is well; everything is lovely. But stroke the fur the wrong way, or do something we do not like, or make us do something we do not want to do, then the old cat disposition is up in a minute, scratching and howling for dear life. We need to watch ourselves and to seek diligently to be filled with His spirit, daily seeking by His grace to develop the fruits of the spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. We must not become discouraged, for never, so long as in this body, will we be able to entirely control this cat disposition; they will spit fire and scratch when least we want them to. Let us remember that the heavenly Father looketh upon the heart; he is seeking those who worship Him in spirit and in truth and He knows that we will not be able to do perfect work. Our heavenly Father wants, however, our services and best efforts, no matter how far we may come short. His grace is sufficient for us and we will surely come off conquerors and more than conquerors if we remain faithful to the end.

God's dealing with those who will be accepted as His Son's Bride is intended to develop strong characters. He does not want wishy-washy men and women for this high honor. He is seeking such as worship Him in spirit and in truth. If you must be coaxed and petted and pulled into making a full consecration, if the love of God does not constrain you and cause you to say, "O Lord, thou didst so much for me, what can I do for thee?" Then we fear it is not for you unless you awake and arise and make haste. If we appreciate God's mercy and goodness and love and His wonderful works to be done in the age to come, we cannot but say, "Lord, what will you have me to do?" If you thus come to full consecration, then do not fear, be not afraid, but strong in the Lord; set to your seal that God is true, and then by God's grace say with the great Apostle, "This one thing I do"; and so an abundant entrance shall be granted into the everlasting glories of God throughout the ages to come.

In closing we wish to say just a word about bats, blind bats. Some dear Christian people have to suffer quite a little because of this disposition and take a brave stand to combat it. Others who recognize the dangers of the broncho and stand in fear of the cat disposition, do not realize that in many ways they are much like the blind bat. They don't come out into the open, too timid to take a firm stand, fluttering hither and thither, in their blind flight they get many a bump and to no purpose.

If we find this bat disposition in our makeup, let us get after it. First of all, sit down and count the cost. Come to a definite understanding about your justification and consecration. Have a thus saith the Lord for your relationship with God's family, then take the old man into training, trot him off to as many praise, prayer and testimony meetings as possible, and then make him say something, if ever so little, but force him to stand up and say it. Make the old man take in the Berean lesson and force him to take part.

We may not know all about the types and shadows and covenants and chronology and the pyramid and measurements and other things, but do remember that if any man lack wisdom let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him, even to making wise unto salvation. By and by we find that our efforts to express our thoughts will be more and more in line with the lesson and what we really want to say, a positive evidence that His spirit is working in us. By and by these blind bats will come more into the open and will not be in fear of getting out before others, but will be able to say, "Praise the Lord, for He has done great things for me!"

Our dear heavenly Father is finishing the glorious work of election. The Church will soon have made herself ready; the end of the testing is near. The way is growing brighter and brighter. Soon, very soon, we think in less than three years, we, if faithful, will be privileged to be co-workers with Jesus in the uplifting of the World during the Messianic age when God shall wipe away all tears from all eyes and crying and sighing shall be no more, death shall be no more, and there shall be no more any sorrow and no more pain, no evil in the earth.

You and I then, if we are members of this little flock, are being chosen kings to sit on the throne with Jesus and then what a glorious work there is for us in that age! As we pass along the streets of our large cities and see some of the misery, the ignorance and the degradation, how many times have we not wished to be millionaires so as to better such conditions. We realize, however, that all the money in the world would not help them; and then to know that the hour is not far distant when we will be able to wipe away all tears, for "earth hath no sorrow which Heaven cannot heal." When this dark, dreary night is passed and the glorious Messianic rule is fully ushered in, then how gladly will we enter into its work, the healing of the broken-hearted, soothing balm for every soul. Death itself will not be able to hinder that work. Is it not glorious and marvelous to think how good God is and what a marvelous work He has for us with a full guarantee that in due time we will be able to accomplish it! Then there shall be no more pain.

Dear brethren, let us make sure of these words, let us take them home with us, see to it that we have them engraven on our hearts, see to it that we can talk about them when we sit in our homes, or walk by the way, and talk about them when we rise in the morning. These are our joys, our joys in the Lord. He is able to complete the work which He has begun in us in Christ Jesus. The only question about the whole matter is, Do you want it and will you do what you can? Rejoice, therefore, and be exceeding glad. Greater is He that is for us than all who can possibly be against us.

Only waiting till the dawning is a little brighter grown,
Only waiting till the shadows of the world's dark night are flown,
Till the shadows all shall vanish in the blessed, blessed day;
For the morn at last is breaking through the twilight soft and gray.

DISCOURSE BY BROTHER I. F. HOSKINS.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psa. 50:5.

THE term Saint, or title of Saint, as used in the Scriptures, always has reference to holy ones, consecrated ones, those devoted to God and His service. But though this is the general use of this term, it is very manifest that the class referred to in our text does not include all saintly ones of the past, does not take in all to whom the title Saint has been given, for we note that certain limitations are specified with regard to the class here mentioned; they are saints who have made a covenant with God by sacrifice.

At once our minds are carried forward from the days when these words were uttered by the prophet to the advent of our Lord and to the work that has been going on for the past nineteen centuries. There is no question in the minds of Bible students who are rightly dividing the Word of Truth that the saints of this Gospel Age, those called to be holy ones since the days of Jesus down to the present time, have been called to make a covenant with God by sacrifice; called to present themselves living sacrifices, and thus to have a share officially in the great atoning work which began with the presentation of Jesus, the head, and includes, subsequently, all the members of the church which is the Body of Christ. There were, indeed, saintly ones, holy ones, those who trusted in God and were obedient and faithful before our Lord appeared upon the earth, but none of these were called to present themselves living sacrifices to God—none of these could be included in the class mentioned in our text as those called to make a covenant with God by sacrifice. Not because they were less worthy personally, not because they were more imperfect than those of this Gospel Age, but rather because the Divine program had not sufficiently progressed as to permit of the calling of sacrifices. Does some one ask, Why not? The answer is very evident, namely, that before the coming of the great Redeemer, before atonement for sin was made no one could offer a sacrifice acceptable to God, because even after their best efforts they were still imperfect, and as God could not accept of an imperfect or blemished sacrifice, there were none called to be such at that time. With those who live in this Gospel Age since Jesus came the matter is different. We are living in a new Dispensation; a new step was taken in the Plan of God at our Lord's first advent. He, himself, announced that He had come to be the world's Redeemer, to make atonement for sin. The Scriptures clearly teach that our Lord performed all of that mission most successfully and acceptably to God; that He ascended up on high and appeared in the presence of God for us—the Gospel Church. And that instead of proceeding to liberate the billions of humanity from the tomb, He has tarried in the Heavenly court in harmony with Jehovah's purpose, and during this Gospel Age has been taking to himself those called to be members of His body; to be members of Him in a sacrificial sense in the days of their flesh, to suffer with Him that they might, after having been faithful unto death, share with Him in the crown of life, the great reward of immortality, and to be His associates in the reign of righteousness to be inaugurated in all the earth when all the members of His body have finished their course. The words of St. Paul are fresh in our memory in this connection. He spoke of how he in his sufferings as a member of the body of Christ, was filling up that which was behind of the afflictions of Christ for His body's sake, which is the church. That is to say, the great head of this sacrificial Christ was Jesus. He suffered and completed the portion of suffering and sacrifice allotted to Him, but the Christ was not complete with merely the head; there was to be a church, the body of Christ chosen out from amongst the world from all classes and nationalities to form the bride of Christ, His body, and to these the golden promise is given, "Be thou faithful unto death, and I will give thee a crown of life." I trust then we have before our minds the class mentioned by the Psalmist as those who have made a covenant with God by sacrifice.

The Scriptures treat this theme of the gathering of this class of saintly ones from two standpoints: First, the Divine program provided that there should be a class of saintly, holy, sacrificing ones gathered in the sense of selecting or finding the different individuals to compose this class. In coming to humanity in search for such a royal company, we are certain that God does not find any already made saints because by nature all of our race are fallen, imperfect, unsaintly, by reason of sin, but His purpose provides that Divine grace shall so work amongst men as to select, as to prepare, as to develop certain individuals till they come to a state of saintliness and holiness through sacrifice and suffering, and finally are approved of Him. The Scriptures clearly indicate that for nearly nineteen centuries this work of selecting the saints has been going on. God has had certain agencies in the form of the Gospel message and in the way of Divine providences operating so as to find those who have ears to hear, and have them go through certain experiences of refining, chiseling and polishing as to make them meet for the inheritance of the saints in light. This is one viewpoint, but there is a secondary respect in which the Scriptures treat the gathering of the saints, viz., that in the Divine Plan a time has been fixed in which all this class who have previously been called and chosen and faithful, and made their calling and election sure, are to be gathered together, be united and compose the Christ in glory.

Down through this Gospel Age as the different members of the Church have been gathered in the sense of having been called and received the educational process, they have not been assembled in glory. Mark how St. Paul hoped respecting himself. Having finished his course in the flesh he said, "The time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day." You see, dear friends, the great Apostle was not hoping to be one gathered to the Lord in the Heavenly court when he finished his course on earth. No, he was looking forward to a final consummation of this sacrificing work in the end of the age, when the Lord Himself shall descend from heaven and the dead in Christ shall rise first, implying very clearly that there is to be a final union, gathering, assembling of all of the saints who have been developed and approved of God during their lifetime now. Those other words of the Apostle are forceful in this connection. He says to the saints there at Thessalonica, "Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him." You see how He associates this final gathering of the saints with the second presence of the Lord, and is it not to this same class and to this same gathering together that the Psalmist refers when he says, "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Just for a moment, let us go back to one of the Old Testament types, the building of the Temple of Solomon, which was declared to be the House of God. There was something very significant in the manner in which that temple was built. We find that the first work was to go to the quarry and select the stones and get them into proper form and shape. This meant a great deal of work with the chisel and hammer; they must be polished and gotten into such condition that they would fit the particular place in the temple for which they were designed. Then all the stones being ready, it was a second feature of the work to bring them together and to fit them into the building and thus form the structure, or House of God. There is no doubt in the mind of any Bible student that that temple of Solomon's was intended to be a type, or picture, of what is being accomplished in this Gospel Age upon a very much higher and grander scale. The New Testament writers declare that the church is the temple of the Living God, that we as individuals are living stones built up under Christ, the head. That is, we are prospectively the stones in that temple. The church is now being taken from the quarry—the world. The chisel and the hammer of trial and discipline are playing their part in transforming the individuals of the Church of Christ, getting them into proper shape and polish so as to fit the place in the temple which will be theirs in the first resurrection. This Gospel Age has been the time for the preparation of the stones. With the end of the age will come the second step, namely, the gathering of the stones together in the first resurrection and their union with Christ as His bride, his joint-heir in the Kingdom.

Through the long and dark centuries of this Gospel Age the saints have been the suffering body in the flesh, and have been looking forward to the return of their great Head at the close of the age. Under another figure they are mentioned as those who are prospectively members of the bride of Christ. Mark you, my friends, the church in the flesh is not really the bride of Christ, but invited to be the members of the bride on condition of suffering with Him and being faithful unto death. Are not the words of St. Paul again harmonious with this thought.—"I have espoused you to one husband, that I may present you as a chaste virgin to Christ." Do not these words imply that the church is now to be a chaste virgin, or to be espoused or engaged, as it were, to her Lord, and is it not the proper thought that she will become the bride when united to the Lord in the first resurrection? No wonder this class in the flesh are spoken of as pilgrims, as aliens and strangers. Here they have no continuing city. The thought is that an alien is one who does not have any rights or citizenship in the place or country where he is living. His real interest and inheritance are in another land—another country; his real home is elsewhere and he is

a pilgrim in the sense that he is a traveler journeying from day to day and looking forward to a final goal, a final resting place which he hopes to obtain at the end of his pilgrimage. How true are all of these Bible pictures to the real facts in life as we see them with respect to this class of holy ones. It is, of course, only in a symbolical sense that they are travelers. It is in their minds—in their hearts, in character, that they are journeying, advancing, pressing onward toward a final mark or condition in which they hope to be commended and passed upon as worthy to share in the first resurrection with their great Head. The words of the poet, familiar to us all, most beautifully describe these saints and their attitude:

"Silent, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state;
We press along the narrow road
That leads to life, to bliss, to God."

Here we cannot but refer to the beautiful illustration given by Brother John Bunyan in his world-renowned work, "Pilgrim's Progress," familiar to all of us from childhood. The experience of every true Christian is clearly delineated in this picture. One known as CHRISTIAN hears the voice calling him to forsake his natural surroundings in life and to leave behind the attractions and relationships of an earthly character, and to start out on a journey towards a certain glorious place known as the "Celestial City." The voice appealed to him, his heart responded, he began the journey. No sooner, however, than he started than he found himself laboring under experiences of discouragement. He found himself in the "Slough of Despond," but the voice that called him was still powerful in his heart. He had faith, and so pressed on and emerged from this experience of discouragement and proceeded on his journey only to find one discouragement and obstruction after another in his way.

"But he kept pressing onward,
For he was wending home,
Still shouting as he journeyed,
Deliverance will come."

One point in the experience of this faithful Christian has always been of special interest to me. Upon one occasion he found himself entering a certain very narrow way. It was dark and dingy, he shrank from proceeding further because the spirit of fear told him that he was entering dangerous ground, that he would never be able to finish his passage through this narrow place, especially as he saw before him two lions apparently completely obstructing the way. They were treacherous looking, his heart almost failed him; but he remembered the cheerful voice, the assurance of victory if he would but have faith. He bore before him in vision the heavenly city with its glorious attractions and beauty and rest, and so he went forward. On coming up to those lions he found that they were chained, that there was a narrow passage in the middle between them, that they could come only so near to him and no further. There was room sufficient for him to pass through between unharmed. This was a great lesson to Christian. He journeyed on and on, finally crossing the Mystical River, symbolical of death, and entered the Celestial City of joy and peace forever.

Dear friends, is there not a helpful lesson in this for all of us today? How true is this picture of Brother Bunyan's to our experiences in life if we are really living up to what we profess! We find that ours is, indeed, a narrow way, marked out by the Master and which he declared leads to glory, honor, immortality, a heavenly city whose builder and maker is God. In this narrow way there are many discouragements, one after another, from start to finish. Sometimes we feel that we have come to a crisis in our experience, there is a complication of circumstances that is peculiar, difficult; there are trials, obstructions before us and we are tempted to give up and return back to the old way of living, to conclude that the Celestial City is not for us, though it may be for others,—in other words, there are lions in the way. And what is the remedy? Oh, I answer, as indicated in the faithful example of this wonderful Christian, we are to still believe in the power of God, believe in Him who has called us, believe that He is faithful that promised, believe that He is able to do for us abundantly better than we could ask or think, and therefore believing that, however great the obstruction or difficulty may be, if our faith is what it should be, we can press on unharmed, knowing that there will be a way of deliverance and that Divine grace will sustain us. And that, finally continuing the exercise of this faith, we will cross the Mystical River of Death and enter into the joys of the glorious city beyond. Dear friends, as we find this picture to be thoroughly Scriptural, should it not strengthen our hearts and our hands today in our journey, and can we not resolve with renewed courage that we will trust in God, that we will forever fix our affections on things above more fully in the future?

For our encouragement let us be reminded again of the words of the prophet expressing to the Gospel church the invitation to become the bride of Christ. For, indeed, before the foundation of the world God had constituted this feature of the selection of the bride as a very important part of His Divine purpose, so we should not be surprised if the prophets of old spoke more or less respecting it. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and Thy Father's house; so shall the King greatly desire thy beauty; for he is thy Lord, and worship thou Him. The king's daughter is all glorious within: her clothing is of wrought gold."—Psa. 45:10, 11, 13.

Here the picture very evidently is some great, heavenly king declaring his purpose to choose a bride for His Son. The selection is to be made from those individuals who have once been members of our fallen race. All the hosts of angels are passed by. What wonderful condescension is manifested on the part of God in this matter. The church is the daughter, who is exhorted to hearken, that is, listen and to carefully consider this heavenly invitation to the effect that she is invited or exhorted to forget her own people and her father's house. Is not this admonition in full line with all the teachings of the New Testament? That the saints now called to be members of the body of Christ are exhorted to forget their own people, earthly relationships, earthly friendships, earthly ties, and to forget their father's house, that is, the human plane, the human nature with all of its attractions and treasures and prospects? We are called to forget these, not in the sense of losing from our memories the fact that we have been members of the human family and the fact that there are such things as earthly ties and friendships; but to forget these in the sense that we renounce our interest in them. We let go of our affections for them, we give them up so far as our hearts, our ambitions are concerned, because we have an invitation to lay hold of something better, something higher. The heavenly plane, the spirit nature and the spirit realm are set before us as the prize of our high calling, and we sacrifice the one in order to obtain the other, the higher. Hence the blessed Apostle exhorts us, "Set your affections on things above, not on things on the earth. For ye are dead (as human beings) and your life is hid with Christ in God."

It is most evident that this heavenly invitation was not intended to be given broadcast to all the world. In fact, it does not apply to sinners in any sense, for we find that our Heavenly Father would not be acting consistent with His own character to communicate such a message to any one who is in a vile or sinful condition. God hears not sinners, nor does He have communication with them. Other Scriptures assure us that before any one is eligible to a standing with God he must in his heart and mind have turned from sin, he must have repudiated sin in every form before he is prepared to accept any special message of favor such as the one we are now discussing. As we have seen, all of this class are called to prove their faithfulness and loyalty by obedience even unto a sacrificial death. They make a covenant with God by sacrifice, and God does not invite sinners to sacrifice.

But since the Scriptures declare that all are sinners, then where does God find the sacrificers amongst men? The answer is, that while it is true they all have been blighted by sin, a Divine arrangement is provided for the escape from this bondage of sin and death, and this way of escape is made known now to some who are tired of sin and who are seeking after God if haply they might find Him. And so we read elsewhere that "The sacrifices of God are a broken spirit:—a broken and a contrite heart, O God, thou wilt not despise." Ah, now we have it. It is the broken spirited, the broken hearted who have the sacrifice that God can accept of at the present time. To such He imputes, or adds, the merit of Christ and makes their sacrifice a whole or complete one, so that they, like Jesus, can present their bodies a living sacrifice, holy and acceptable to God, which is their reasonable service, as St. Paul exhorts in Rom. 12:1. But some might still ask, What is meant by a broken spirit? We reply that a broken

spirit evidently refers to one who is thoroughly disheartened and discouraged with himself, with his own unworthiness, with his own ability—one who realizes nothing of merit or value in himself and that he is absolutely dependent upon Divine mercy and grace and assistance. In other words, they are the humble spirited, those who take the lowly and moderate view of their own value and who realize that even after they have done all, they are still unprofitable servants in themselves. So it is the broken hearted, the contrite or repentant hearted, the one thoroughly sorrowful because of sin and who leans hard upon God for His mercy. Such sacrifices, we are told, are pleasing in His sight.

Is it not true, indeed, that the great emperors and kings and captains and leaders of this world are those who do things, those who accomplish great achievements, are they not the proud spirited and the strong spirited? And why does not God choose these to accomplish His purpose, and why does He say that He is specially desirous of the broken hearted? Let the Apostle answer this in his own language. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence."

The thought is that this class that God is selecting for a special purpose are called to be members of a new creation. They must be made over, so to speak; they must be made new, and this making new is referred to as a transformation work. In other words, they must be re-formed, and God has His own ideal, His own pattern after which He purposes to have each of these new creatures made. The great and mighty princes of this world are not of a kind that pleases God. Their lives and characters are not His ideals, and He does not choose these because they are not disposed to submit to any change. They are already satisfied, they are self-sufficient. They feel that their spirits are of the proper kind and hence the reason is very apparent why the grace of God does not take hold of those who are mighty in the affairs of this world, the proud and the strong spirited.

Divine providence the more naturally, therefore, lays hold of the broken hearted, the broken spirited, those who are hungering and thirsting after righteousness; those who realize their need of a Saviour and a great one, and who turn to God with all their hearts. These who thus lay or place themselves in the hands of God are susceptible to the influences of the Truth and His holy spirit. These yield themselves to God and can be welded, or fashioned after a certain character-likeness which God has fixed as His ideal for each of them. These are the ones the Master refers to when He says, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." The poor in spirit are those who recognize their own spiritual poverty and who make a full consecration to God in response to His invitation. Then they see the great work before them of submitting to the transforming influences of His word. "Be not conformed to this world; but be ye transformed by the renewing of your mind." We see, dear friends, how it is a gradual work this matter of preparing for a union with Christ in His Kingdom. It is not an instantaneous work—it is not a work to be accomplished in one day, nor one month, not necessarily in one year—it is rather a work of a lifetime. Listen again to the inspired exhortation, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." The thought is, as we look into His word it acts for us as a mirror in which we see ourselves as He sees us. We behold our defects, and then by applying His instructions and submitting ourselves to the disciplines and providences of God through life a gradual transforming goes in in the character and finally it is approved of God as one of the stones shapened and polished to fit in His mystical temple.

The great question with us today, dear friends, is, Are we amongst the ones who have heard this heavenly voice, this heavenly invitation, urging us to listen, to hear, to consider, to forget our own people and our father's house?

And have we in response to this voice yielded ourselves to God by making a complete dedication of all that we have and are to Him and His service? If we can answer this affirmatively, surely we have cause for great rejoicing that Divine grace has so favored us that we have a hearing ear to appreciate the message. But let us remember that this is not all. It is not sufficient that we shall have heard and responded to this gladly; it is not sufficient that we shall have made a full consecration of ourselves to God.

"Ne'er think the victory won,
Nor once at ease sit down;
Thine arduous work will not be done
Till thou hast gained the crown."

The turning from sin and consecrating ourselves to God is, indeed, a very important step, but we must go on and on. We must carry out this consecration by practical obedience and service in all the affairs of life day after day until our sacrifice is consumed, exhausted, on the altar. Have we not, indeed, seen how it is one thing to make a consecration and another thing to carry out that consecration, to practice in life what we signified by giving ourselves to God? We may be sure that Divine providence will have us go through experiences to demonstrate how much we meant it when we said we wanted to be His. We will get to find out sooner or later that the Lord is determined to know whether we meant our consecration merely for a few months, or for a year, or whether we meant it even unto death. None but the latter can please God. Our observation compels us to see that there are those who start out in the Christian way and run well for a time, but who sooner or later become discouraged or attracted by other objects of interest than the Lord, and who consequently are let go of by the Lord. Such can not be fit for the Kingdom honors. Faithfulness even unto death is the test for the Kingdom. Hear again the words of the Master, "He that endureth to the end shall be saved." Just now it comes to my mind that in the Old Testament we have a valuable lesson along this very line of their importance of obedience to God. In the case of Moses, the one who was so highly favored of God and who rendered such valuable service to God. He led the children of Israel through the wilderness for years and brought them very near to the promised land. They entered the land of promise, but Moses did not, though he came very near to it, and we are advised that the reason of his failure to enter the land was because of his disobedience in smiting the rock contrary to the Divine instructions. This disobedient act lost for him a great blessing of leading the Israelites finally into the land of Canaan.

He, himself, came so near to entering that he was taken up on the Mount so as to view the land of rest, but did not enter himself. The lesson would seem to be that Moses here would represent a class amongst the people of God who may have served long and faithfully in their journey toward the land of promise, the celestial city, and yet after all never finally entered the great reward because of their unbelief and disobedience in not acting in harmony with God's instructions, because they have not been sufficiently careful in obeying the word of the Lord. "To obey is better than sacrifice and to hearken than the fat of rams."

I believe, dear friends, that there has been a general failure all along on the part of the professed people of God, to realize the importance of continual and implicit obedience to God—of obeying Him at once when His will, or the truth respecting a thing, is clearly discerned. Does it not occur to our minds that the sole object of revealing to us the truth respecting Divine things is to accomplish a great work of grace and transformation in our hearts? And do we not see that it is only as the truth is acted upon and obeyed, that it really does us any good? To merely know certain things, therefore, without practicing them; to be intellectually informed without having the heart wrought upon by the spirit of the truth will be to no avail. There is no question as to this fact that it is one thing to know the truth and another thing to do or to put the truth into practice in life, and knowledge is of value and importance to us only as it gets into us and becomes a part of us and changes us after the ideal which that knowledge brings to us. It is in full accord with this thought that the Master said, "If ye know these things, happy are ye if ye do them." Again we are reminded of St. Peter's ministry. He says, after enumerating a number of things of social importance to be done, "If ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ," implying that if we do not do these things, there will not be an abundant entrance.

When we stop to consider, dear friends, the heights of our calling, how grand the station to which we are invited,

can we wonder at it that God should require much of us now in the way of preparatory experiences and education? I say it is not to be wondered at that the Scriptures are full of warnings and exhortations to the church to carefulness and vigilance, to faithfulness in well doing, lest they fail of the grace of God and come short of gaining the great reward. It is evident that God does not want any one to start out in this race who is not properly appreciative of the situation. He has told us in His word over and over of the discouraging side of the matter. Was not it the Master, himself, who said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." And did not the same Master declare that who would not be willing to forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for the Kingdom of heaven's sake, would not be worthy of being His joint-heirs? And was it not the Master who declared that we should sit down and count the cost, thoroughly scrutinize the situation, fortify ourselves, be on guard respecting all the terms and conditions so as to be able to faithfully carry them out? Yes, it was the same Lord and Master that declared that the way would be a narrow one, that many would strive to enter therein, but would not be able. But on the other hand, dear friends, let us not think that God would discourage us in laying hold of this great favor by so many references to the dark and unfavorable side. If He has assured us of difficulties and tribulations and discouragements in the way, He has equally assured us of His grace and Divine assistance sufficient to help in every time of need. He has fully assured us that if we do our part victory is sure to be ours in the end, that He will not fail us, that it is a matter left entirely with us and dependent upon our loyalty and faithfulness to Him. Listen to the Master, himself, assuring us with respect to the Father's care. Speaking to His own immediate disciples, He said, "The father himself loveth you." The Lord seemed to appreciate the discouragements and questionings in the minds of His disciples. They looked upon the Master with some measure of doubt and dissatisfaction. They apparently said to themselves, "Well, our Master, Jesus, seems indeed to be a wonderful person; He has great power and He surely loves us, but yet it seems that He is not able to do for us just all that we would like or that He would want to do. We find ourselves at times in conditions of need more or less and we are not delivered or given all the assistance that we might be given." "Ah," but says Jesus, "if you have doubt respecting me and my ability to do for you, remember that the Father, himself, loveth you. You believe in the Father, you know something of Him, you believe that He has all power to do for you; then be assured that if the Father loves you, that Divine power and strength and wisdom must be enlisted on your behalf to give everything in life that would really be for your good." This assurance of the Master should be no less consoling to the saints in these days. If we krow the Father loves us, as we surely do, why is there need or cause for anxiety, or worry, in connection with any of life's affairs. If His power is enlisted in our behalf will He not, in harmony with His promise, ultimately overrule all things for our good and bring us deliverance at last? In fact, all of these assurances respecting Divine love and care for the saintly while addressed to the disciples and members of the early church, are no less applicable to the church, to the saints, all through the Gospel Age, including those living today.

If we carefully examine the Scriptures we are struck by the thought that God has indeed taken special care on behalf of the saintly, the feet members of the body of Christ. At the close of this dispensation, the Scriptures inform us that there will be special tests, special trials, special afflictions for the people of God. Time will not now permit us to review the many Scriptures that point to the close of this Gospel Age as an hour of special danger and peril to the Lord's people. We are told that evil doers will wax worse and worse. Infidelity, agnosticism, general disbelief in the word of God will be prevalent. And what of the saints at that time? O, we are informed that God has carefully taken these into consideration and provided against the evils of this day. By the prophet we learn respecting some of these things, for we read concerning the close of this age and the experiences of the saintly at that time, "God shall help her in the dawning of her morning." Mark you, dear ones, it is the dawning of the morning for the church that is here referred to, the time of her final deliverance and exaltation in the Kingdom, the time of the gathering of the saints together unto Him. God will help us, the church, at that time, because she will have special need of help. To those who will take heed to the more sure word of prophecy, the evidence is overwhelming that we have reached that period in the church's history that the time is at hand for the deliverance of the saints, that the harvest or end of the age is come, that the presence of the great Chief Reaper is a fact not to be disputed. Then, indeed, we find fulfilled in our midst the things that have been written; namely, that perilous days are at hand, that special tests and trials are indeed now upon the church, that the harvest having come, it means the sifting, separation of the wheat from the tares and the gathering together of the wheat class into the garner of safety preparatory to the time of trouble which will thoroughly dissolve present institutions preparatory to the establishment of the Kingdom of God. Of this time, then, the prophet declares that God shall help her, the church, in the dawning of her morning. He will gather out of His Kingdom all things that offend and them that do iniquity.

But how is He helping his saints now, how is God helping the church in the dawning of her morning? Well, we answer, that He is not helping the church by any outward demonstration. He has not come to any of us and whispered in our ear, nor through some dream or seance, nor through any vision, and yet it is ours today to realize this wonderful help. O, this help has come to us through the knowledge of the truth. "His truth shall be thy shield and buckler"—our protection. It is through the revelation of Divine things that help has come to us in these days that has meant the establishment of our faith in God and kept us from losing our footing, so to speak. The unfolding of Truth respecting the Divine Plan of the Ages, the seeing in detail of so many features of God's purpose, and in fact the general harmonizing of the Bible from Genesis to Revelation, all this has meant to us assistance and help which is keeping us from falling in this evil day. And then, additionally, to realize the presence of the Master, himself, to be made acquainted with the times and seasons, to know where we are on the stream of time, all this is the evidence of God's helping the church in the dawning of her morning.

The words of Jesus come home to us now with special value, "When ye see these things come to pass, lift up your heads and rejoice for your deliverance draweth nigh." Ah, yes, dear friends, this is really the hour of the Church's deliverance. As we look with fond expectancy to the hour near at hand when we may go beyond the veil to meet the Lord, we have the consolation of knowing that others who have preceded us in the race are even now in His presence, that their deliverance is an accomplished fact. The Revelator states respecting this very time, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." You remember, dear friends, how the Apostle in speaking of the final deliverance of the saints, implies that some will share in the resurrection before others. He states that we which are alive and remain at the presence of the Lord shall not precede them which are asleep, implying that those who are asleep when the Master comes will be awakened first and be joined to the Lord in the Kingdom, and that others living in the flesh and upon finishing their course will be caught up together with the Lord in the air. The same beloved Apostle also assures us that we shall not all sleep, but all be changed in a moment, in the twinkling of an eye. You see it is not our expectation that we will be delivered in this evil day by being spared from that time, though this is the thought that some of our dear friends of the Adventist persuasion believe. They think that when the Master appears they will be instantaneously translated without seeing death, and thus be with the Lord in the air. To our understanding the Scriptures do not support this view. The Scriptures nowhere declare that the saints in the end of the Age would pass into glory without seeing death. The Apostle does, indeed, say that we shall not all sleep, but he does not say that we shall not all die. As a matter of fact, other Scriptures leave no room for doubt on this question, that all who will compose the body of Christ must have made a covenant with Him by sacrifice and be faithful even unto death. Remember again the terms expressly stated by the Master, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" These were the conditions in the beginning of the Age and we have no authority to introduce different terms and conditions now. If it was necessary in the beginning of the Age

to follow in the footsteps of Christ, to suffer with Him, to drink of His cup of sacrifice even unto death in order to obtain joint-heirship with Him in the Kingdom, it is no less necessary now for the last members of the body of Christ. Hence we are coming to see the necessity for all of the saints now living to finish their course by going into death and thus fulfil all the terms of their covenant of sacrifice.

Neither is it a matter of disgrace or dishonor to be amongst these who are spoken of as the feet members of the body of Christ; these are not less thought of by God, because they are the last members. Rather from the Scriptures we gather that special honor is to be conferred upon those who remain over unto the presence of the Lord. Of these the prophet again declares, "How beautiful upon the mountains are the feet of him that bringeth good things, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Surely the reference here is to the class living in the close of this Age. They are spoken of as the feet of Him, because they are the last members of the Christ. Let us bring before our minds again the figure of the head and body. Jesus was the head; He came first, and this figure suggests to our minds the thought that if the head was first, the uppermost members of the body came next, and so one after another all the way down through this Gospel Age, gradually the body has been formed until now in the close we have come down to the feet members, or last members, of the body. And how beautiful upon the mountains (kingdoms of this world) are these feet members proclaiming the message of the Kingdom.

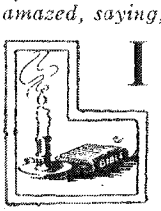
Their mission is, indeed, an honorable one, because they are heralding the fact that the Great King is present, that His reign is begun in the sense that He is now present mustering the hosts for the battle of the Great Day. Then, dear friends, let us appreciate the honor today of being heralds of the Great King, to be the forerunner, as it were, of the Christ in glory, to realize that soon our course will be finished and if faithful we will have joined the heavenly throng beyond the veil, and then will have been fulfilled the exhortation of the prophet, "Gather my saints together unto me, those that have made a covenant with me by sacrifice."

FRUITAGE DAY.

DISCOURSE BY PILGRIM WALTER BUNDY.

SUBJECT: "WHAT LACK I YET."

Text: Matthew 19:16-25. *"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it they were exceedingly amazed, saying, Who then can be saved?"*



I AM sure, dear friends, that we realize the importance of this question, particularly the clause we want to consider, "What lack I yet?" Yet, before endeavoring in the Lord's providence to draw the spiritual lessons and applications to us, and not only us at this convention, but now in the closing days of this harvest, we want to know something about the remarkable features of the context from a doctrinal standpoint. How significant it was in those days and how wonderfully paralleled in our time.

We realize the principal thought really suggested is that of earnest, self-examination. That is the thought we want to instill into our minds at this time. Not merely the thought of examining our hearts, but making it profitable, fruitful.

Before we came to an appreciation of the Truth and accepted of these things from the standpoint of God's plan and purpose, this and other things were hard to understand. Some features in this context are inexplicable except from the standpoint of the plan. For instance, "Good Master, what shall I do that I may have eternal life?" Looking at it superficially we wonder why the Lord would criticise the questioner. The man was evidently honest and desired to know how to live. Instead of replying immediately, the first thing our Lord did was to reprove the young man. Was there anything wrong in the way he addressed the Master? Why criticise him for telling the Master that He was good? All who appreciate his office realize that he was not only a good master but The Good Master. Why did the Lord reply as He did, "Why callest thou me good, there is none good but one, that is God." This rich young man represents a class at the present time. Generally we have been inclined to apply this from the viewpoint of earthly wealth, but we can apply it along the lines of spiritual wealth also. Why did the Lord seem to disclaim the goodness attributed to Him? Surely the Lord did not want to give the impression that He was not good. Our Lord, with the ability and authority he had from the Father, which the Father conferred upon him, was able to read into the words of the young man more than it was possible for any of his other hearers. He knew the young man. While the young man, no doubt, wanted life and blessings in the life to come, he knew he did not have a sufficient appreciation of the things exclusively offered in the Gospel Age. Our Lord evidently knew he would be in the Millennial Age, but not in the Gospel Age—he would not have sufficient faith to grasp the promises to those who are willing, ready and glad to forsake all to be the Lord's disciples. So our Lord showed this to the young man. We will paraphrase the thought to be: Now you believe I am the Good Teacher, but you don't believe that I am the Son of God, you do not recognize me as the great Messiah, the one that is to liberate Israel and all humanity. Now the point is, if I am not what I claim, not the Son of God, I could not be good, I would be an imposter. One of two things,—either the Lord was what He claimed to be, or else our Lord was an impostor. So you see, the Lord was calling attention to the inconsistency of the young man's life and words. It was not right to state that our Lord was a good teacher unless we recognize His teaching and His lessons. So the same spirit exists today. Probably every minister in the pulpit would say they believed the Master was a great teacher, but covertly will say they do not recognize Him as the Redeemer of mankind. So they speak of the Master as God Master, and He is replying today, saying, Why callest thou me good? There is none good but God. If I am good, it is a proof that I came from God. Since you believe in one God, then, surely, in so believing, if you acknowledge me to be good, it would be proof that I am from Him to accomplish a mission. How clear it all is from that viewpoint!

A case in point came to my attention in Nevada: I heard a celebrated preacher there giving what he thought to be the essentials of Christian religion. He selected for his theme, "Ye must be born again." He said, "I suppose you would like to know my opinion of Jesus Christ, and how I place Him in the Christian religion: I think He was an expert." In other words, he did not believe in his atoning blood for salvation. That is simply an illustration of those who are similarly denying the efficacy of the blood of Christ, not seeing the power and philosophy of the atonement. So they say, Good Master. We believe that a large amount of ignorance enshrouds the world. But this shows more our responsibility that we should recognize our Lord as Good Master, but we should also recognize the power of His blood. This noble young man asked the question in a peculiar way. He did not say, Lord, what is necessary to be done in me, but what good thing shall I do that I may have eternal life? That is also the spirit of the world. I suppose John D. Rockefeller endowed several colleges, and Carnegie

established his many libraries with that thought, that if they would do these great things, it would insure them eternal reward or blessings. In the Christian world in general, the great tendency of Christian people is to want to do some good thing, and something that will redound to their praise, and they think thereby to receive the blessings of eternal life.

In the Scriptures you remember our Lord was specially beloved at the home of Martha, Mary and Lazarus. These sisters were particularly loved by Him for their service. You remember how differently the sisters received him. One said, Now I am going to sit at His feet and learn of Him, and let Him do all the good for me in my heart. Martha reasoned like this: The Lord is coming to our house and how glad I am, and I will show Him what I can do for Him. So with us, we have been anxious to do for the Lord we did not give Him time to do for us. That spirit dominates the missionaries all over the world. I remember one case where a member of the foreign missionary society announced another man, saying, He is a jolly good fellow, you will like to hear him; he tells you of the great things that are being done, etc. The thought here was of enthusing the people, but lacking the real power of the Gospel back of it. One minister said to me, "I wish you could have heard the sermon I delivered last Sunday. I endeavored to portray the great work the church has been doing." I asked, Are there many professional or business men attending your church? He replied, No. I said, I don't think I blame them very much. If they listen repeatedly to such sermons as you delivered last Sunday, they would say, that sounds beautiful, but we all know that the church is not converting the world, but losing its power and influence. If the Lord waited to return until He can congratulate the so-called Church, he will wait a long time; it will not be in your day or mine. All this you see is a desire to do some good thing. As Mary sat at the feet of Jesus, Martha had the spirit of this satisfaction—she as much as said, Mary has no reason to sit there, she ought to help me, and so she suggested to the Lord that He bid Mary to help her.

The Lord said, Martha, you are cumbered about serving, but Mary hath chosen the good part, and it shall not be taken from her. As Christians and brothers and sisters in the Truth, we should follow His example. Instead of saying harsh things about not accomplishing what is impossible we should appreciate their desire to serve and then call their attention to the better part. While they have selected something good, the better thing is to sit at the feet of Jesus. Martha might have said, Why is not Mary assisting me? The Lord called attention to the fact that Mary did do the better part. I am glad that we are learning the Mary part, what it means to sit at His feet and study to show ourselves approved unto Him. The Marthas say, We have the whole world on our hands and it must be converted. He said, Martha, you are cumbered about with much serving. Again, my ways are not your ways, neither your thoughts my thoughts, saith the Lord. So He is gently revealing to those who are willing to study that His way is to first prepare the great missionaries, Head and Body, who are to convert the world. After all, dear friends, instead of being merely desirous to do some good thing, we want the best.

"God has the best things for the few,
Whose love shall stand the test;
His second choice for those
Who do not crave his best."

Our Lord in reply does not suggest first of all what is necessary for eternal life, but said, Keep the commandments. He knew that the young man could not do it. He was not capable, because "By the deeds of the law shall no flesh be justified." There are two thoughts in our Lord's reply: First, the only hope for this young man at that time was to try to keep the commandments. And second, our Lord was suggesting that by endeavoring to keep the law at that time, it would better fit him to keep it under the glorious reign of the Mediator, Head and Body. When he inquired, Which commandment? He replied, all. He said, All these I have kept. He probably meant what Saint Paul meant in Philippians, the 3rd chapted, where he said, "As touching the law I am blameless." How reconcile that with what Saint Paul said, by the deeds of the law shall no flesh be justified? He did not say faultless, but blameless. He tried to do his best. He was blameless in that he put forth all the effort possible. As much as to say, from my youth up I have endeavored to live up to the provisions of those commandments. But he said, when I look at you disciples and observe your life, etc., I see you have something I have not, what lack I? Oh, the Lord replied, If that is your case, if thou wouldst be perfect, then forsake all and follow me. First the Lord met him on his own ground, keep the law, for in due time it will be possible to keep the law, but if you want to be perfect, in the sense of purity of heart and of character necessary to development, then you must forsake all and follow me, and you will have great treasure in Heaven. But the young man turned away sorrowful, for he had great possessions. Instead of applying that to those who have earthly riches, wealth, we prefer to apply it to the Christian world as the ones in authority, blessed by religious education, present-day advantages, and enlightenment, etc. They are anxious to have eternal life in the future and are glad to do some good thing that they may have eternal life, but when they recognize that they do not possess the power of the Gospel possessed by the Lord and the early Church, they question, What shall we do that we might have these powers? The answer comes, Forsake all and follow me. They turn away because they have great possessions, D. Ds, Ph. Ds, and all these titles—they turn away sorrowful. It is just as applicable to any even though they have not the titles. If we fail to recognize that the most important thing is the Lord's approval, if we fail to sacrifice, be assured we will not have the blessing which God is offering to us.

While this applies in a general sense, we want to apply it more specifically to our own hearts. We realize that we have not attained to the character likeness that is necessary. Now, even in the thoughts of forsaking all for the Lord, we do not understand that all have done that. I suppose every one who has consecrated himself, believes that at that time he surrendered everything. But it is probably equally true that there is none who made that consecration as they did at that time and give up everything. The Apostle suggests that we did not, because there are still things clinging to us. When we make our consecration we may make it, believing it to be complete, but the Lord knows that there are still those things in our hearts, contrary to His will, and so He calls attention to them day by day, to cast them aside. As an illustration: In Europe there are some castles having secret chambers and doors, etc., which when opened reveal passages and rooms unknown to the occupants of the house. Suppose one of the caretakers knew nothing about these secret chambers, and if he had word sent that some great person was coming to occupy the house, he would clean it very nicely. When that person comes, he goes quietly to the wall and touches a secret spring and reveals a closet full of all kinds of rubbish. The caretaker would say, what a pity I did not know of it! But, dear friends, probably he did not know that there were such closets and so we do not know there are such closets in our houses. You are not responsible for it, but now, when you know it, you are responsible. The advantage, however, is that after we clean out these closets in our house there will be more room for the Lord. The Lord is constantly revealing such closets in our hearts. Little by little the Lord is touching these springs, revealing secret faults we did not realize were there. As we see them, we should not be discouraged, but should go to work at the heart to properly cleanse the things out of the heart that we may be clean, and so the heart is expanded and makes more room for the Lord. Even though these thoughts are not seen by others, if we take hold of his Word and promises and clean up, then a great blessing comes to our lives. "So, from that viewpoint, we can constantly ask ourselves the question, What lack I yet? As we ask it, the Lord will by his providences reveal these things.

We might also in a sense ask the question, and when the Lord reveals the thought, we are inclined to become disgusted and say, Why was it ever called to my attention, I do not want to know anything about it. Oh, dear friends, but we must know these things.

Let us apply these things in our hearts in these ways:

First, respecting our faith in God's word as to his plan and purpose. We must have full and complete faith in the doctrinal features of the work. An illustration: One brother once asked, What importance do you attach to such and such a date. I said, Brother, I will tell you what I consider the most important date in God's plan, and that is today. That is the day that concerns us—today. We believe that the application of these principles today makes us stronger for the morrow, and so on for the future. Well, brother, some one said, Suppose October, 1915, does come and things should

be going on just the same? I say, Brother, I would endeavor to go on just the same. I have no other thought of any of these features, they are just as real and vital as the first day I heard them, and more so. I have no thought of worrying about them. I didn't consecrate until 1914, but to the Lord, to serve Him and to do His will and to endeavor day by day to have a faith stimulated by the providences of the Lord and the application of these principles. The most important thing is not that we should be teachers, but He expects us to believe in our hearts and live accordingly and that is the most telling sermon. If you believe that by the Lord's grace you must make your calling and election sure in a few months, you do not need to tell about it, but you can by living it prove the chronology by your faith, and apply that faith to every motive, thought and action of life.

Are you inclined to worry about temporal affairs? I used to think that if 1910 came and any of the Lord's people were in the faith, they would be so nearly perfect that they would not have a thought of earthly things, but I found that not only they were worried, but I, too, to some extent. It was because we had not sufficiently committed all things to the Lord, making the spiritual things the all-important things.

To what extent do we apply the promises? Some physicians will dole out medicine to us and not take it themselves. We want to take the medicines ourselves. Are we inclined to forget the precious promises? May the Lord help us to apply these things by faith.

Hope. To what extent is yours and my hope being strengthened, and are we adjusting our lives to that hope? Some will say, Well, here is this brother, and he is endowed with this world's goods, it does not seem that he is spending enough of it. If it were mine I would sell it or do something. Just apply that principle to yourself, not in regard to dollars and cents, but perhaps to the knowledge of the Truth that you have and appreciation of the Truth, which the world and the majority of Christians know nothing of. Then, realizing that you are blessed with that, ask yourselves if you are using it in the Lord's service, days, or moments, or hours. If not, you are just as culpable as the one who you think should spend more of the Lord's money. The question is, How much of my thought, vitality and strength am I putting into the Lord's service? When I come to think of that, I have no time to think of what others are doing. To what extent are we adjusting our lives to the Lord's service.

To what extent have we loved. Let us consider it in two aspects, active and passive. It is more apt in the Lord's people to be an active than passive love. Some may have passive love without much activity, however. At conventions we think we love all. But suppose you have some experience that is a little unkind, then is when love is put into activity. Then it is not so easy. Before we realize it we will become wounded, etc. The Lord would chastise that brother or sister, but we do not stop to think that it is not necessary to realize what brother or sister So and So did to me; the question is, what lesson am I making of it, and what application am I making of it, and to what extent is love being fostered in my heart. We can excuse them, however, if we know they are doing it unintentionally. There is a principle involved, and if done contrary to God's will we should love them, but in the right way. We should show them that we are accentuated by the principles of Truth and righteousness. Apply it to our own hearts ourselves and see the lesson.

Joy. To what extent have we joy in the Lord's service? At conventions, when the call is sent out for volunteers for some service, any numbers of hands go up.

It is grand, because we are associated together. But do you love it just as much as if you go out alone, as much as at home when others may see you?

I had an experience in El Paso. I had the privilege of giving out thirty-seven hundred tracts from door to door. I used to stamp all of these with a rubber stamp, but I would get tired of stamping them. I found a way, however, that helped me a great deal. When tired stamping I would just say, Lord just bless this one, and this one, and this one, and I could really stamp them faster. In giving them out I enjoyed a great privilege. So one lady came to the service and said at the close of the meeting, Brother Bundy, I want to tell you why I am here. There was a little paper at my door; when I came out I paid no attention to it, but when I came out again later and saw it again and looked down on the paper and saw the picture of our Lord's face, I took it in and read every word of it. So I came back again to the meeting in the evening and I now want all of the books.

The encouragement to me was this: I am sure ninety-five per cent of the friends who had attended that service for the first time would have said that the Lord used Pilgrim Brother So and So to bring her into the truth; but He did not, He used that brother who put the tract there. It may be your tract, or it may be mine, but it brings joy into the service.

Peace. Have we the peace of God that passeth all understanding? We can have it when things go smoothly, but when, on the other hand, can we say all things work together for good to them that love the Lord? I try to add this clause for my own benefit: All things work together for good to those who believe, but better if we are more careful.

Long suffering. This is patient endurance in the Lord's service. Every one of these graces of the heart are necessary, and it is necessary to realize wherein we lack that the sufficiency shall be supplied.

MEANS AND METHODS WHEREBY WE MAY REMEDY.

We all realize that we do lack. One important way to remedy this matter is by studying and constant meditation. I want to testify to the blessings in my heart from the reading of a definite amount, of studying a certain number of pages of Scripture Studies each day. I recall that a sister said, I recognize a particular point that I got, which I never saw before. Others said the same, and the Lord knew that this was just the thing we needed. The Lord arranged the matter for these particular days. I think the Lord specified the matter in this way.

Another way is in preparation for Berean lessons.

Another way is by zeal and earnestness, doing things whole-heartedly, not from a sense of duty.

Another way is by prayer. As I have been privileged to be in the so-called evangelistic work for some time, sometimes the first thing in the morning this will be my thought; well, I have twenty-five window cards to put out and some newspaper notices, newspaper ads, etc., to attend to. That should not have been my first thought; it should have been, I must develop character today. I must use my privileges and opportunities to bring me closer to the Lord, and then the duties to follow. I am afraid the first thought in our minds is some duty or secular business.

Another thing is watchfulness. Watching carefully every providence or leading of the Lord.

Another thing is analyzing every motive. I will give two illustrations. Eleven years ago when I first came into the Truth I served the class as an elder. There were two brothers older than I there, and they were opposed to me. Both of these have left the Truth since. On one occasion one said some very unkind things in the presence of the class, practically insulting me, and my feelings were hurt, and I suggested that we kneel down and have a word of prayer. At the close of the service they came to me and said they were glad that I could take it so patiently.

I boarded at the home of a sister and she said afterwards, I wondered, Brother Bundy, how much you did it for effect. Well, she did not know my motives.

The second illustration is this: My father was a minister before he accepted the Truth. It used to be the custom of the Church to invite the pastor and family to a meal, so on one occasion I was invited to go along and it was at the home of one of the Church members. I used to think this sister was so patient. So just as we were invited into the dining room and everything prepared so nicely, in the center of the table was a custard pie, and a cat sat on the table eating the pie.

The first thing I did was to look at the sister, and I said I will watch her. She went to the cat and said, "Why kitty! why kitty!" and picked up the cat and walked out of the room. It was marvelous to me that one could do a thing like that. If I had had anything to do with it, it would have been a dead cat.

About three months later this sister began to get interested in the Truth, and confessed about the pie and the cat. She said, I was so angry I could have killed the cat on the spot, but the first thought was, What will my minister say? So she went as carefully as posible and picked up the cat and took it out, but when she got outside of the dining room door she threw the cat over the back railing. It was the motive back of it, not much virtue in it.

If you and I are manifesting love on the surface that some friends may have a good opinion of us, God does not

see it at all. It is the inside that needs to be cleaned up. Our hearts and motives must be pure before Him. Real desire to live as the Lord would have us.

In scrutinizing our words and thoughts and actions, are we really endeavoring to have them pure before the Lord, or does some selfish thought come into our hearts. Do we think, Well, the brethren do not see us, and the Lord makes a great deal of allowances? (Yes, He does, but don't do it yourself, let Him do it.) On the contrary, when these thoughts and suggestions come may the Lord help us to realize that we must have our hearts pure and lovely before Him.

So let us ask, What lack I yet? Then let us apply the principles of truth and righteousness so thoroughly that we may by His grace hear the "Well done, good and faithful servant, enter thou into the joys of thy Lord."

SPIRIT-BEGETTING DAY.

SUNRISE MEETING.

BROTHER RUSSELL was due to arrive in the early hours of the morning, sometime between 5 and 6 o'clock, so a number of the friends with their automobiles drove down to Warrensburg to meet the train on which he was expected to arrive. In the meantime the rest gathered in the Auditorium for a sunrise meeting, notwithstanding the fact that the sun did not shine very much. It had rained hard all the night and the morning hours were dark and cloudy outside. However, the inside of the Auditorium was bright with electric lights and the friends were cheerful and happy and were comfortably seated. This illustrated to our minds our condition in this world. Everything outside is dark and gloomy and clouds of trouble everywhere. But in our hearts we are happy, full of joy and peace because of the light of the Holy Spirit which is shed abroad there. At half past five o'clock in the morning there must have been some three to four hundred of the friends gathered in the Auditorium. There were a number of songs and prayers and then the chairman made a few remarks, and about that time the automobiles drove up and Brother Russell got out. As he came on the platform all the congregation rose, gave the Chautauqua salute and sang one verse of "Blest be the Tie that Binds." Brother Russell then spoke as follows:

Dear brothers and sisters, I am very glad to be here with you. Glad to see so many are well enough to be up this morning.

We remember the Scriptures tell the Church that the Lord will help her right early in the morning—we are pretty near that morning. How glad we are to see the evidences multiplied that we are nearing the new day and dispensation. We see that it means so much more to us than to others. The heavenly Father is already beginning to pour out the blessings of the Kingdom. All these invitations are but foregleams of that glory, and how glad to feel that we may share in these blessings now; but the world is to have a great blessing also. We are not of those who would say, "God bless me, my wife, my son John and his wife, us four and no more." We thank God that we have come to an appreciation of His great plan, that is to bless all the families of the earth. Our hearts are so fully in tune with Him that we rejoice in that plan. And, secondarily, that we may have a share in being connected with that great plan. What a good time we have coming when we get into the general Assembly! How glad we will be! It is early in the morning for us, too.

I learn that you are having a very enjoyable time. The same convention spirit is here that is in the larger conventions. Whether there are many or few, if we have the spirit of the Lord then we are sure to have an enjoyable time. Some have asked, What is it that makes you one spirit, whether upon the Pacific coast, the Atlantic coast, Great Britain, or anywhere? I have answered what I think you all recognize to be the Lord's teaching on the subject, namely: We were all baptized by one spirit into the one Body of Christ. That is the secret of it, my dear friends. Whoever has received that baptism is at one with the Lord, and if at one with the Lord, he is sure to be at one with all who are His. If there be trials, dear friends, partially because of our heads, environments, etc., nevertheless, we believe that these also gradually smooth out and our ideas will become the same as those of the brethren at large, because our hearts and intentions are the same.

Respecting the Bible House, some have said they could not understand how so many could live so beautifully—trying to give credit to your humble servant. Not so, we said. We are of one spirit and children of the Lord.

Glad we have a little of it now and will have more as the days go by, and by and by when the time comes for us to pass beyond into the glorious Kingdom, we trust we will have made some progress in the spirit of the Lord and His character likeness so He will be able to say, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things."

We are glad of this hope then, that we will have Him usher us into the presence of the heavenly Father, and that He will present us blameless and unreprovable. What a wonderful transformation God intends to work in us, that He will transform us from poor, imperfect, fallen creatures, children of wrath as others. By these things He works in us to will and to do His good pleasure to such a wonderful extent that He makes us New Creatures in Jesus Christ. To think that He should have made all the glorious things of the whole Universe then this His final creation the most wonderful of all, accomplished by His spirit working voluntarily in our hearts, from a desire to please Him; as we see this great work now in progress and that God is the great workman, and the Apostle says, "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"—as we see this, what an influence it should have upon our lives! And it makes us desire to become more and more copies of His dear Son. Oh, we may be assured that He who begun this good work will not fail to carry out His part. And as He has assigned to us no part that we cannot carry out, therefore, let us be of good courage and good zeal, for He who is for us is more than all that can be against us.

This is my desire this morning, dear friends, that I may remain in the way, running his race, copying the Master, and that this be the attitude of my heart, that it may control more and more my words and actions and every thought, that I may be more and more a copy of the Lord Jesus and then be prepared to share with Him and with you all the glorious things of the Kingdom.

This service then closed with a verse of number 204.

"O hail, happy day, that speaks our trials ended!
Our Lord has come to take us home; O hail, happy day!
No more by doubts or fears distressed,
We now shall gain our promised rest,
And be forever blest! O hail, happy day!"

PASTOR RUSSELL ANSWERS MINISTERIAL ALLIANCE.

IT has been suggested, dear friends, that I should say first something respecting the International Bible Students' Association; why there is such an association, what right there is to have such association, and whether there is such an association. I do not exactly understand the purport of the questioner. I can say, however, dear friends, that the International Bible Students' Association is so called because no other name would better suit the circumstances and conditions as we know them. The International Bible Students are those Christian people all over the world who are studying God's Word and desiring to know the real meaning of that Word. We are not attempting to sail under the name of any denominational banner; instead, we believe that Christian people in general have reason to conclude that there is something seriously wrong with nearly all those Christian systems, that they were organized in the dark ages more or less, and more or less they are all in conflict in their teachings, and more or less they contradict each other, and more or less they acknowledge that they themselves are seeking more light. Therefore, instead of crystallizing any saying we will make a new denomination, we say, on the contrary, No, there are already too many—about six hundred—and each of them more or less representing a different Gospel. We must all acknowledge that there is but one Gospel of the Lord Jesus; so the Scriptures tell us: "One Lord, one faith, one baptism, one Father and God of all,

and one Lord and Saviour Jesus Christ," and one "Church of the first born, whose names are written in heaven." How, then, so many churches and so many denominations? I said a moment ago that our different denominations represent so many different creeds, or different views of the Gospel of Christ. Some might be inclined to challenge that and say, No, all people believe in one doctrine. But, my dear friends, that is an error. There was a sufficiency of difference in the views of the past to cause our forefathers to make new denominations, one after another, to express their different views. Each differed something from the other, else why are there more than one, and the difference between the denominations, as we all agree, is a different view of the Gospel message of the Lord Jesus. I am glad indeed that there are many things common amongst us all—One God and Father, and one Lord and Saviour Jesus Christ. I am glad indeed that the majority of Christian people recognize the great fundamental proof that Christ died, and that we must have faith in His blood. I am glad there is so much in common amongst Christian people, but there is considerable still that is not in accord. As a matter of fact, Christian people say there is no hope of our getting together in common harmony and understanding of God's Word. I will not go into that part now, to discuss that, because it is the subject the friends have chosen for me for Saturday night in this same room. It had not been arranged for me to speak here, but because of a little commotion in the paper an arrangement was made for me to speak Saturday night respecting the "One true Church of Christ."

Now I am calling your attention to the fact that there is an association called the International Bible Students' Association; it has been in existence for some thirty years, composed of Christian people out of all denominations and of all nationalities, and in all parts of the world, and whether you stepped into a Bible class in San Francisco, Portland, Brooklyn, New York, Toronto, Canada, Nova Scotia, Pittsburg, Cincinnati, or wherever you find them, they would be of one mind and spirit, because they are drawing their inspiration from the Word of God, and not from any human creeds of the past. We are seeking to know what God has said, and not merely preaching the creeds of the past. If we have an inspired word of God and if we believe Jesus and the Apostles spoke by inspiration, why take what some one spoke in the fifteenth, twelfth or fifth century? Why not go back to the fountain head and get it pure from the great founder, through whom God said the streams of Truth should come to all hungering for the water and bread of life? This, my friends, is what the International Bible Students are seeking to do, to get the pure teachings of the Word of God. Neither do they find any unnecessary objections to people who differ. On the contrary, they have the broadest sympathy for all denominations, the Episcopalians the Roman Catholics, the Presbyterians, Baptists, etc.; they have sympathy as brethren, because they believe that all these people who are up to their own standard are seeking to know and understand the Word of God. If they follow not with us, very well, let them follow the Lord the best they can. If later they see this is the better way to grow and assist one another, very well, at that time we will be glad to welcome them. If that time should never come we will still bid them God-speed and rejoice as we see them progressing in doing God's will as they see it. So then, my dear friends, we have no antagonism to other Christian people. Indeed, this is one of the points and reasons why the Church is divided by the various creeds. Our Presbyterian friends are fenced off by their creed, and the Methodists are not in it; the Methodists by their creed, and the Presbyterians are not in it. So with all the various denominations. And, in reality, all are ready to confess that all are man-made, not having come from Jesus, the Apostles, or the prophets. We say then, why permit them to separate the children of God? Why should not all God's people be Bible students? Why should any prefer to have the name Baptist, or Methodist, or Calvinist, or Wesleyan, or Lutheran—why prefer these to the name which God gave His people—Christians, pure and simple? So we prefer to be known simply as Christians. So, whether we were Presbyterians, Baptists, or Catholics, we are glad that we can come together and see the fallacy of having been divided. We say, let us be one with God's people, no matter what denomination they are in and give them the right hand of fellowship and receive the same from them as they are willing, and then journey on toward the heavenly Kingdom.

This International Bible Students' Association, then, my dear friends, has in it people from all denominations, and when any come to the study of God's word and have received the spirit of the Truth, it gives them the spirit of a sound mind, especially when they consider the Word of God, and from this standpoint all the words of men seem as nothing One word from God is worth a thousand from men. We are not wishing to get away from this condition, for it is a most blessed one and helps one to grow in the graces and knowledge and fruits of the Holy Spirit. This is what God intended when He gave His message, and this is the fruitage He expects. We are glad we realize it more and more, and are not satisfied, but going on and on. And, if our heavenly Father has more to show us in coming days or years, we shall be glad to receive every good word of God, and if any dear brothers, Presbyterians, Methodists, Roman Catholics, or others can call our attention to anything in God's Word that we have overlooked or misunderstood, they will be our friends. We will not feel that they must be throttled because they know something different from what we know. We will be glad to receive instructions from any one capable of giving us instruction.

The International Bible Students' Association is chartered and I am very much surprised to know that your ministerial association, among whom I would presume are men somewhat learned in the affairs of life, has never before heard of the International Bible Students' Association. It is known all over the world, and there are millions and millions of pages of literature distributed all over the world, published in at least twelve different languages. There are three or four in the languages of India, in Chinese, Japanese, Holland, Dano Norwegian, Greek, Roumanian, Russian and of course, in English. It is very strange that your ministerial association has not had more knowledge concerning us, and that they should think we are intruding upon them or to give the impression that we are laboring under their auspices. Nothing further from the facts of the case. Surely we never made any appeal to them, and nothing gives you the indication that we did. We would not think of it. We would not sail under the poor flag of the Baptists, the Roman Catholics, etc.; not any other flag than the Lord Jesus Christ. Is that right? We think it is right. So, my dear friends, we meet here under the auspices of our God and Father, and Lord Jesus Christ, and with the full concession of the Divine Word of God, with the full authority of the constitution of the United States, and with the full chartered right of the International Bible Students' Association, which was chartered in Great Britain. So, my friends, I hope you have a little better knowledge of what the International Bible Students' Association is. We have no thought of claiming to be of any other sect, or a part of any of them. We desire to bring the Word of God into touch with every Christian mind in the world; we try to get the people to study the Bible, instead of the creeds of the dark ages. How much did we ever gain from studying the creeds of the dark ages? Think of Brother Calvin and what it did for him! What a blot upon a good man's name, that he was a persecutor of Christians, and burned Brother Servitus at the stake. I never knew until lately the particulars of the burning. Poor Servitus was not burned after the manner of Latimer and others by our Roman Catholic friends. Instead of the fire being started near him so that the flames would come up about him and quickly suffocate him, we now learn that the fire was built about ten feet all around him, and he was literally roasted alive for five hours. Think of that! Is it not a most horrible blot! We hardly think of the devil doing such a thing. The devil is no friend of mine, but still I would not want to accuse him, or Brother Calvin, of doing such a thing. Brother Calvin's creed was at the bottom of it. If he had not had that devilish creed he never would have acted that way.

His creed was not election, because that is taught in the Bible and was in the Bible 1,500 years before Calvin was born. The doctrine of election is a precious doctrine, but it was the doctrine of reprobation, that every man not elected to heaven was foreordained and predestinated before the time of his birth to go to an eternity of suffering, and that the devils would roast him through all eternity. Brother Calvin, being led by this theory, was ready to burn a Christian and as much as said I will roast him only four or five hours, but all eternity will not be enough to satisfy God.

Poor Calvin! How glad we ought to be, dear friends, that something has occurred that has helped us to get rid

of that horrible doctrine, else we might be burning each other today.

So then, dear friends, this convention has met here to worship God, to consider the terms and conditions of the great proposition made to humanity. We are here today because we are seeking to make our calling and election sure. We did not come here to convert Pertle Springs or Warrensburg, and, I venture to say that the people of Warrensburg have not been improperly urged or bored. However, I am sure all the dear friends will be glad to give freely what they have received freely, and which has brought such a blessing to our hearts. We are glad to give it, and give it freely. And all our meetings, you know, are without collection and without any fee for admission.

One minister in New York City said, What is Pastor Russell going to do! By and by our congregations will think it is a crime to take up a collection? We have hard enough time now, what will we do if we cannot take up a collection? My dear friends, we believe it does the people of God good to give money to benevolent purposes and to support some mission, and all that, but we do not think it in harmony with the Divine will that they should be bored and twisted in every way to get money out of them. We do not say a word about money, taking up collections, but they may take up collections two or three times a day if they choose. However, we believe we are doing the will of God more perfectly when we eliminate this matter. I don't suppose you hear a word about money here. Some of you have attended all kinds of conventions, but you never saw meetings carried on in just the same way; we are trying to carry it on after the manner of Jesus and the Apostles. We are not copying our Methodist, or Baptist friends, but we are not quarreling with them. If theirs is a better way, let them have it and be satisfied. Why should they be denied the privilege of worshiping God after their own conscience, and doing the things in the way most pleasing to them?

Our thought respecting collections is this: The heavenly Father tells us that all the gold and silver and the cattle on a thousand hills are His, and if He wished for anything He would not require to ask us. Our heavenly Father is rich and He makes us rich with world's goods, or influence, or time, in whatever proportion He thinks best, and we are to render these to the Lord according to our best judgment, glorify Him in body and spirit, which are His.

WHAT IS THE RESULT?

We have no trouble, because we merely spend what we have, not over-spend, and then have fairs, and grab bags in order to make up some deficit for what we have unwisely gone into debt for. We have the precedent set in the Scriptures. If we are satisfied, why should others complain? On the contrary, all these who are in this attitude of mind have great privilege in giving according to their substance and ability. It is a pleasure to give, but if it is pulled out of you, and you are bored, and a bag is put under your nose every few minutes, you would not feel good about it.

I remember a Reformed Presbyterian minister said, How is it done, Pastor Russell—where does it come from?

I said, Brother, if people's hearts are thoroughly united to the Lord, they will want to do something for the Father, the Saviour, the brethren, the children, and indeed you would have to restrain them from giving so much.

This minister looked at me as though he would say, Do you take me for a child that I should believe such stuff as that? I saw he was thinking that, so I said, Brother, it is true. Some say, Can I not get some money into that work? I have not much, but I would like to be associated in that work, and then they push the money under. Again he was surprised, because it had never been thus in the Reformed Presbyterian church.

Now, my dear brothers and sisters, think over this matter—What is the Lord's way? What is the example of Jesus and the Apostles? And then act according to your judgment, not mine; act according to your own judgment as to the way you can best glorify God in body and spirit. Then you will have a blessing from the Lord, whether or not you do just exactly as we do. All who are seeking to do the will of the Lord and are trusting in His precious blood as we are, are our dear brethren.

PASTOR RUSSELL'S REPLY TO PROFESSOR MOOREHEAD.

I brought with me a copy of the resolution which your Ministerial Association published and I thought it might be perhaps a part of your desire this evening that I should answer these propositions. They say:

"The convention is not under the auspices of the Evangelical denomination, nor yet authorized by any accredited Christian organization."

Of course you cannot tell what people mean by "accredited Christian organization." I cannot, at least, but perhaps some of the rest of you are wiser as respects this word. But if the International Bible Students' Association sounds like a Christian name, I can tell you that it is a Christian association. It is accredited in the sense that we accredit ourselves, whether anybody else cares to or not.

I do not suppose, my dear friends, that the Methodists are specially accredited by the Baptists, or the Baptists by the Roman Catholics, so where will you draw the line? I think the Baptists will accredit themselves, and the Catholics themselves, and so the International Bible Students' Association are quite competent to accredit thmeselves.

The next objection in these resolutions is that I am the author of Millennial Dawn.

Now, my dear friends, I cannot say that I am sorry I wrote Millennial Dawn, because it would not be true. I am very glad if the heavenly Father was pleased to have me write those six volumes, because I know of a surety that they have accomplished a great deal of good. I will not say that the Ministerial Association ever got any good out of it, nor Professor Moorehead, D. D., but there are others who have. I can tell you, and could show you letters from hundreds of infidels and Christians, who had lost their faith and did not know what to believe, but who were helped back to a faith in the Bible through these books. I will tell you about one of them. This gentleman came from Ithaca, New York, and while in the Watch Tower office, attending to some business, he saw the racks of literature, etc., and he noticed the people engaged and asked, What is this going on? The reply was, This is religious work, tracts, etc., being mailed all over the world. This gentleman afterwards explained it: He inquired of the lady at the counter and found her very intelligent respecting the Bible, and was surprised and said to himself, I wonder if others are equally well instructed respecting God's Word. So he went out and came back at a time when this lady was not there so as to speak to others. He said he was surprised for he asked questions and found a ready answer from all working there. He said, This is very strange! So he told me that was the reason for staying over two days, to attend the Sunday services, as I was to speak and he wanted to hear me. At the conclusion of the service he came up to shake hands, and said, I stopped over to hear you because of being interested in the people in the mailing office. I am sorry, Pastor Russell, it is of no avail to me. I have no Christian faith left.

How is that, you look like a Christian man?

Oh, indeed, I was an elder in the Christian church and was a Bible teacher in the Sunday School, and it was in connection with that work that I got into infidelity.

How was that?

This way: In the study of my lessons I wanted to get all the information that could be obtained and got some reference books, etc., and these were along the line of higher criticism and my faith was entirely undermined, and I now know that the Bible was nothing and that I was fooled in believing the Word of God. Now then I see that it is only human sentiment and not based upon faith. I stayed over because of curiosity, because there is nothing to build upon. When I lost my faith I did not stay with my class to teach them the higher criticism; I said, God forbid, I am sorry to have lost my faith and hope I will not help them into this terrible condition I am in. So I said nothing to anybody, but simply withdrew, resigned as teacher and elder in the church and simply stepped out. Neither will I stay there, and act a hypocrite and represent myself as teaching what I do not believe. As I was with those people in the mailing room I said, I used to have such a faith, too, and would like to have it back, but there is no chance.

Well, I said, there is a chance. I will tell you that I was once in a very similar position.

What, were you ever as I am and threw away your Bible?

Yes, in a very similar position. I thought it was unreasonable and that the Bible contradicted reason, and I threw it away for nearly two years; yet I was constantly feeling after God, desiring to know the truth.

Then you came back to the Bible?

Yes, in God's providence.

And you have such a faith as this now?

Yes, I believe it is the most wonderful book in the world. It is a thousand times better than all the creeds.

Well, Pastor Russell, that is the first gleam of hope and I feel that if it is possible that something brought Pastor Russell's faith back perhaps I can get that.

I said, Brother, I have a volume I will give you, if you will read it.

Surely I will read it.

I gave him the first volume, and he had it about eight days when a letter came from his, and he was so overflowing that he could hardly write, could hardly express himself, because of a feeling of gratitude in having his faith back, not only all that he had before, but now it was stronger and much better than anything he ever had before.

Now that has been duplicated in many instances from all denominations, and from Catholics also who have thrown away their Bibles. So, my dear friends, if our friend in the Ministerial Alliance of Warrensburg know nothing about Millennial Dawn some of us do know and I have no apology to make in connection with the books or their teachings. They represent exactly what I believe the Bible to teach. Furthermore, there are no ministers in Warrensburg or the whole state of Missouri who can contradict them. They may try to slander them just as our Brother Moorehead tried. Anybody can say something bad about the Bible, and many people have done it. I would like to know how many have contradicted the Bible and its teachings. How many in centuries? Yet Jesus and His teachings have stood and so will Millennial Dawn with those who have read it. It is those who have not read it or who are trying to refute it, reading with prejudice, and trying to slander. So we must have the spirit of truth before we can get the truth out of it.

PROFESSOR MOOREHEAD'S SUMMARY OF THE SO-CALLED FALSE DOCTRINES OF MILLENNIAL DAWN.

We will now consider these propositions which Mr. Moorehead thinks are false doctrines as taught in Millennial Dawn:

First, So-called false doctrines of Millennial Dawn.

"Christ before His advent was not divine."

Well now, let me say first of all that the object of the Professor stating these was not to make known such truths, because if he wished to make them known he would have said, Get the books and find out. On the contrary, his object was simply to prejudice the people so they would not get the books. That is an old trick. So the statement is put in such a form as to make it unreasonable.

But now, what do the Scriptures say? It is not what Professor Moorehead says, for we are not ready to take him instead of God, or the Lord Jesus, or the Apostles. What say the Scriptures? If I was to take up this one subject alone, of the pre-existence of our Lord Jesus Christ, it would take more than an hour. Then the other questions would be here still unanswered. So I must divide up between these and give a little on each subject; but remember that all these are treated in the six volumes of Millennial Dawn, or Studies in the Scriptures, and are so treated that Professor Moorehead cannot answer them, because they are thoroughly Scriptural, and he does not want the people to read, because they are Scriptural, and they would be converted if they did read.

What does Saint Paul say? You know Professor Moorehead's theory and the one we had—something that we never understood, and something that they never understood—the doctrine of the trinity. We had two ways of stating it: One says, it is three Gods in one person, God the Father, God the Son, and God the Holy Ghost. They must say, one person, because the Bible says there is one living and true God, therefore they must get the one in somewhere. The others had to make that fit, so they turned it over and the more they think of it that three times one is three, they say, that does not sound right. There is one God in three persons. Now tell us what you do mean, and if they are honest they will say, we don't know; they don't know what they mean. I used to be with them and I knew that I did not know, and that they did not know.

Professor Moorehead would not think of discussing the proposition with me; he would just as soon take his life as to discuss it; he knows that he would have no foundation on which to set up his theory.

The Scriptures say that there is one God (not three Gods); that was the great point God made in telling the Israelites all through the Old Testament, "Hear O Israel, the Lord thy God is one Jehovah"—that is the way it reads. Did He say, the Lord thy God is three? No. Well how about the New Testament, does it contradict that? No, indeed. The Apostle Paul says to us (not to trinitarians nor to Brother Moorehead) but to all Christians who take the Bible, "To us there is one living and true God, the Father"—that is to us. Then what more? "And there is one Lord and Saviour Jesus Christ." That is but two. One and one equals two—one God the Father, and one Lord Jesus Christ. Then he proceeds to say, "One God, the Father, of whom are all things and one Lord Jesus Christ by whom are all things, and we by Him." That is the Bible. Is there any statement of the trinity in the Bible? Not a word; it does not occur in the Bible from Genesis to Revelation. Not a word about it.

Brother Russell, you must be mistaken, we have several trinity churches—you may have one in Warrensburg.

But there is nothing like it in the Bible. Did Jesus say He was His own Father? Did He say that He was His own Son? How could He be His own Father and His own Son, both at the same time, and in the same person? It is absurd. It is strange that we did not use any of our brain power in the past. We did not study our Bibles at all. There was some excuse for some people in the past who had to work fourteen to eighteen hours a day for their bread, but there is no excuse now. In the past they had no Bibles, except those written upon parchment which cost a fortune; now you can get a good, complete Bible for twenty-three cents. There was an excuse in the days of Abraham Lincoln, for then a person could not read by Mr. Rockefeller's oil, nor by gas light or electricity, but only by tallow candles and pine knots. There was some excuse them, but none now. So, when we come to see what the Bible says, it tells us not a word about three Gods being one God nor one God being three. It does tell us there is one God and one Lord Jesus. It also tells us that there is one Holy Spirit, the spirit of the Father and of the Son and of all who are in harmony with the Lord. It is called by different names: "The spirit of God," "the spirit of Christ," "the spirit of holiness," "the spirit of truth," "the spirit of a sound mind," "the spirit of liberty," "the spirit of the Father," "the holy spirit of promise," "the spirit of meekness," "the spirit of understanding," "the spirit of wisdom," "the spirit of glory," "the spirit of counsel," "the spirit of faith," "the spirit of adoption," "the spirit of prophecy."

These various titles repeated many times, and used interchangably, give us the full, proper assurance that they all relate to the same holy spirit—indeed, frequently the word "holy" is added in, combined, as, for instance, "the holy spirit of God," "the holy spirit of promise," etc. We must seek an understanding of the subject which will reject none of these appellations, but harmonize them all. It is impossible to harmonize these various statements with the ordinary idea of God; but it is entirely consistent with every one of them to understand these various expressions as descriptive of the spirit, the disposition and power of one God, our Father; and also the spirit, disposition and power of our Lord Jesus Christ, because He is at one with the Father; and also to a certain extent it is the spirit or disposition of all who are truly the Lord's, angels or men, in proportion as they have come into oneness, or harmony, with Him. All these names are proper names and we are exhorted to be filled with the spirit—not filled with a certain person, which is a mistaken idea.

Now, what does the Bible state about our Lord Jesus Christ? What was He before He came into the world? Unless Warrensburg and Pertle Springs are different from the majority of cities in this country and Europe, in all probability at least one-third of the ministers do not believe that Jesus had any pre-existence at all. I said one-third, but I really believe that two-thirds do not believe that Jesus had any pre-existence. They believe that He began when He was born, the babe at Bethlehem, and the majority tell us that they believe He was born a sinner, the same as others. I do not say that is true here in Warrensburg, but two-thirds of our ministers are higher critics, and do not believe in Jesus, and do not believe that He ever was divine. Yet in this day, when two-thirds do not believe that Jesus was divine, I am pointed out as a heretic and these two-thirds who do not believe in God's Word are the gentlemen of the hour.

Let me quote from the first chapter of John's Gospel. I will give the exact translation; it should read this way: "In the beginning was the *Logos*." Let me explain that this

is the picture God gives here through John. In the beginning was the *Logos,* the name of Jesus, before He became flesh. We do not know how far back—He was the beginning of God's creation.

Do you mean to say that God created Him?

Yes, I am only quoting the Bible; it says He was the beginning of the creation of God, the first-born, He is the *Alpha* and *Omega,* the first and the last. God made just one being and never made any more, because all subsequent creations were operated through Divine power, working through Jesus in His pre-human condition as the *Logos.* "The *Logos* was with *the* God and the *Logos* was *a* god." Mark the difference between, *a* god and *the* God. A god means a mighty one—any person. *The* God means the mighty one—Jehovah. The mighty one would be higher than a mighty one.

All through the Old Testament the meaning of the Hebrew word Elohim is the "Almighty One." *Logos* means mighty, not almighty. The angels are mighty ones, because they have a great power. On one occasion the seventy elders of Moses are spoken of as *Elohims*—mighty ones, to be the special ones in the nation of Israel, but anything these mighty ones could not judge, they were to bring to Moses.

Now coming back to John's statement, "The *Logos* was with the God, and the *Logos* was a god, and the *Logos* was in the beginning with the God. All things were made by Him and without Him was not anything made that was made."

There you have the story from the Bible standpoint; it tells us that the Lord Jesus did not begin His existence as the babe of Bethlehem, and evidently He knew that all the world and all things that were made were made by Him, and that He Himself was the beginning of Jehovah's creation, and that Jehovah acted through Him that in all things He might have the pre-eminence over all other things in the whole Universe. That is the Bible statement, my dear friends. We stand by the Bible and it is right. No other proposition is reasonable.

Ask Jesus whether He was the Father or not. Jesus said, "I and My Father are one."

Brother Russell, I thought you said they were not? No, my brother, you and I are one. Read that prayer of our Lord's in the 17th chapter of John: "I pray for these that they may all be one even as you and I are one." We are to be one in the same sense. Are we one in person? No. Neither is the Father and the Son. You see the point, my dear friends. It is very clear when you take the Bible for it.

Ask Jesus again: "I came to not to do My own will, but the will of the Father which sent Me." Again, "Of Mine own self I can do nothing." There was no disloyalty on the part of Jesus—He never said He was the Father. When He came to His dying hour He cried, "My God, My God, why hast Thou forsaken me." Was He telling a falsehood, was He the Father Himself, and merely pretending that He was dying? That is the theory of the trinitarian when it is boiled down—that He was the Father and could not die, because the world could not do without a God for three days, therefore, when Jesus died on the cross it was merely a pretense—He slipped out of the body and said, Let the people think I am dying. They say that He could not die, but merely that He let that old body die—that is the theory. But what does the Bible say? Does it say that the body was to die for our sins? No, the Bible says that His soul was to die, for it is our soul that was to die for sin, and in order to be our Redeemer His soul must die. So we read, "He poured out His soul, He made His soul an offering for sin." We will see the fruitage of it by and by. But His soul did travail, and it did die. And it was His soul that was raised up from the dead. Mark you what Saint Peter said. Go to the Bible, dear friends, don't go to the creeds. Saint Peter says in the second chapter of Acts, when telling the people about the resurrection of Jesus, "This is that which was spoken of by Prophet David saying, thou wilt not leave my soul in hell—*"hades."* Saint Peter then went on to say that David was a prophet, and that so far as David was concerned his soul did stay there, and his sepulchre is with us until this day, but he being a prophet spoke of Christ's soul, that it was not left in *hades,* that God raised Him from the dead. So you see it was the soul of Jesus that died, and which God raised from the dead. Take the Bible, and we will not get mixed up.

So, then, we do agree that Jesus was not Divine before He came into the world, for if He had been he could not have died because of the peculiar character of the Divine nature, which cannot die, for it is immortal. If Jesus had been Divine He could not have died. Thank God, for He must die for our sins; that was the price.

How was He raised from the dead? The Bible tells us that God raised Him from the dead by His own power—but not to be a human being again. He was raised to be a spirit being, higher than He was before. God made man a little lower than the angels, which means that angels are higher than men, and if Jesus was raised from the dead a man He was raised a little lower than the angels, and that would not be a suitable reward. That is what our friends believe, however; that is what our Methodists friends believe, that He has that very body in Heaven. Our Methodist friends have it most particularly stated there; they say, "Christ did surely rise again from the dead, and took again His body, with all things appertaining to the perfections of man's nature, wherewith He ascended into Heaven, and there sitteth until He returns to judge all men at the last day." (Article 3 of the Methodist Articles of Religion.) That is very funny; it sounds as though the body was a sort of luggage, or trunk, and that all things appertaining thereto were the straps, etc. Taking His body with Him! Here was one thing, and He was another thing. I think if our Methodist friends try that over again they can improve on it.

The thought of the Bible is that God allowed His Son to become a man for the very purpose of redeeming man. Why so? Because the Divine law says, "an eye for an eye and a tooth for a tooth, and a life for a life," therefore, the blood of bullocks and goats could not take away sin, because bulls and goats had not sinned, but a man had sinned, therefore a man must die. Likewise an angel could not die for men, for an angel had not sinned, but it must be a life for a life—a human life for the human life that had been sentenced to death because of sin. That is the meaning of the word ransom; it means a corresponding price. It must be the same price to release Adam as the penalty was against him. But in order to give the human life for mankind it was necessary for Him to have a human life; therefore, the Divine arrangement was that He might be changed from the spirit nature to the human.

He did not get into a human body and masquerade around. No, "He who was rich for our sakes became poor." He did not deceive the people by getting into a body. The Bible says, "He was made flesh and dwelt among men."

Now, then, Jesus the man was there for the very purpose of rescuing the world, and the Bible says, "A body hast thou prepared for me," for the very purpose of suffering death. And when He had died, He had made the use of that body which God intended, and had no further use for that human nature, as God had promised that He would highly exalt Him. Would not that be reasonable? Do you suppose if Jesus was higher than the angels in the heavenly Father's estimation and love, and it pleased the heavenly Father for Him to leave the heavenly glory on a spiritual plane and become poor, in order to carry out the Father's will, that the Father would condemn Him to stay in that condition through all eternity? Indeed not. The Bible tells us that nothing of that kind occurred. It tells us that Jesus took the human nature and when God raised Him from the dead God raised Him a spiritual being. He was put to death in the flesh, and quickened, or made alive, in the spirit. Was He a more glorious spiritual being? He tells us how He left the glory of the heavenly nature, humbled Himself and became obedient unto death, even the death of the cross; wherefore (because, on this account) God hath highly exalted Him and given Him a name that is above every name. This is what Saint Paul said, God gave Him this glorious nature in His resurrection. He was not made merely equal to the angels, but *far above* angels, principalities and powers and every name that is named. Now the Bible says that He has the Divine nature. Glory, honor, immortality and the Divine nature are His portion now.

Second, so-called false doctrine of Millennial Dawn.

"When He was in the world He was not divine."

No, my dear friends, when in the world he was a human being. The Bible is reasonable, whether Brother Moorehead is or not.

Third, so-called false doctrine of Millennial Dawn.

"His atonement was exclusively human—a mere man's."

Yes, it was, because an angel could not die for a man, nor a bullock be worthy for man, but only a man. None could be a Saviour unless He was a man, a perfect man, as we read in 1 Timothy, 2:5-6, "There is one mediator between God and man, the man Christ Jesus who gave Himself a

ransom for all." That is the way Saint Paul states it, "the man Christ Jesus." But now when Professor Moorehead puts it "mere man," he is intending to try to cause a misrepresentation. What does it mean to your mind? The thought is, "just like other men." That is not true, and if Professor Moorehead read the books, he knows that it is not true that we claim Jesus was a *mere* man, imperfect. We show from the Bible, "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens" (Hebrews 7:26). He was not an imperfect Saviour, but the man anointed of God, the man Christ Jesus, the perfect one.

Fourth, so-called false doctrine of Millennial Dawn.

"Since His resurrection He is divine only,—no longer human at all."

Certainly He is divine only. How could He be both human and divine? People write and talk as though they did not have any thinking apparatus at all. He must be either one thing or another. You cannot be a cat and a dog both. You could not be a river and an ocean at the same time, neither a man and a being of the divine nature at the same time.

So the Bible tells us that He was the *Logos*, with the Father. He was made flesh (not only into flesh) and He dwelt amongst us and we beheld His glory, as the glory of the only begotten of the Father. That the *Logos* then as a human being gave himself sacrificially, and the *Logos* was raised to the divine nature, glory, honor, immortality, in His resurrection, and so He will ever be at the right hand of the Father. He could not be the Father, but He is at the right hand of the Father. You see the difference. He will always be at the right hand and will judge men—the place of government, next to the Father.

Fifth, so-called false doctrine of Millennial Dawn.

"His body was not raised from the dead."

No, we answer, there is a great mistake in nearly all of our creeds. You will read in the so-called Apostle's creed, which was not written by the Apostle, which all scholars know, but the laity do not. It declares, "I believe in the resurrection of the body." There is nothing about the resurrection of the body in the Bible; it says the body shall return to dust as it was, and that God will give it—the soul—a body, to each kind its own kind of a body—those in the human family a human body, but those of the Church will get a spiritual body; they will have a change of nature, for they must all be begotten of the spirit and will be spirit beings, and have spirit bodies, like unto Christ's glorious body. We quote Peter's statement, that God raised His soul from sheol, not His body, but raised His soul on a higher plane, on the divine plane, instead of on the human plane. The same personality which was the *Logos*, and became flesh, and was a human soul, is now resurrected and glorified, and is a divine soul. The word soul is also used in the Bible in connection with the heavenly Father.

Sixth, seventh and eight, so-called false doctrines of Millenial Dawn.

"His second advent took place in 1874."

"Saints were raised up in 1878."

"Christ and the saints are now on earth, and have been for thirty-four and thirty-eight years respectively."

There are some things of this kind, my dear friends, that would take more time to explain than is at our disposal, and in the time allotted to me I will not be able to give a satisfactory reply as I would like to give.

To our understanding, however, the second coming of Christ will have two stages, and in the Scriptures these stages are called the *"parousia"* and the *"epiphania."* Now the difference between these two words is not always apparent in the common English version, because both are rendered by the word "coming," but all scholars should know that in the Greek there is this distinction between these two words. The word *epiphania* signifies the shining forth, the manifestation, and when used it refers to the way Christ shall be manifested at his second advent. "He shall be revealed in flaming fire." That will be a revealing in flaming fire, not literal, but symbolic, but fire which will manifest His advent in a time of trouble, such a time of trouble as never was before. This flaming fire of trouble in the day of the Lord will be the outward sign by which the world will know that Messiah has accepted His throne, that He has taken His power, and that His Kingdom is about to be set up, and then, "Justice will be laid to the line, and righteousness to the plummet." All errors will be swept away and every imperfect thing that can be shaken will be shaken, and only the unshakable things will remain, as Saint Paul says in the 12th chapter of Hebrews.

That epiphania, dear friends, has not yet taken place. But, do we not see the labor trouble, do we not see the army trouble, etc.? Do we not see all the strikes, etc., in Germany, in Great Britain, here and elsewhere? Everything is published abroad and nearly everybody who knows anything about society today knows that the world is sitting close to the crater of a great volcano. We all know it whether we are Methodists, Presbyterians, or nobody.

Now, that time of trouble we believe will be in connection with the *epiphania*, at the time of the judgment of the world, or nations, or systems. There is more or less injustice and iniquity in all our arrangements of society, political, financial or ecclesiastical, and more or less that is right, and more or less that is wrong. When that time of trouble comes, the people will recognize it, and then the Scriptures say they will be calling upon the rocks and mountains to fall upon them. That is not the real thought—not to crush them, as if a mountain fell upon them, they would not know much about it, but the thought is, cover us, protect us, because of this great day of wrath. These rocks of society are the Free Mason rocks, the Odd Fellow rocks, this insurance society and that insurance society, and the people want to get into these rocks to protect them in this time of trouble, and they want to be identified with the strong governments, such as the United States, for they want to be protected. If they go to Europe, they want to say they have their passports from United States or from Great Britain, etc. So they will say, these great mountains will be my protection. That is the way these things are used in the Bible. Here rocks represent stone fortress. When the trouble breaks out they will begin to go into these things so they may be sheltered and protected, but the Scriptures say they will not be able, for it will be a time of trouble that nothing will be able to deliver from.

At the conclusion of that trouble they will be conquered, not by men fighting it out, but the Lord says that it will be for the elect's sake. For the elect's sake it shall be cut short. That means that Christ's Kingdom, taking its power, will put an end to this trouble. That is what you and I have been praying for, "Thy Kingdom come, thy will be done on earth, even as it is done in Heaven." It will take the whole thousand years of Christ's reign to have the will of God done on earth as it is done in Heaven. It will be a gradual work. There will be some blotted out in the second death before the world will be in that glorious condition where every creature in Heaven will be singing praise, glory, honor, dominion and might to Him that sitteth upon the throne.

But now about this word *parousia*. It signifies "presence" that is not manifest, not seen. Well, will Christ be present in such a manner unseen, unknown? Yes, my dear brother, the Bible tells us very plainly that He will be present but not visible to any one, and not exercising any power that the world can see, but He will be present and doing a work in his Church, amongst his people.

In that sense He has been present for the last thirty-seven years. This statement as to the period of time is correct enough, but it is put in a form calculated to deceive people, because of the bluntness in the way it is stated. Do you remember what Jesus said He would do when He would come again? I will remind you. One of the things is that He will receive us, His faithful people, whether in the Presbyterian church, the Methodist, Episcopal, or Roman Catholic, or outside all these churches—whoever they are—He will gather all the elect, the saints, to Himself.

Then, another thing will be that He will take His great power and rule the world with a rod of iron. That will be at his second coming. Before that takes place He does something else. To illustrate this our Lord gave several parables. In one of these parables, of the wheat and the tares, He taught that He was sowing the good seed and that later when men—the Apostles slept, Satan came in and sowed the seeds of error—tares. The result of sowing the tare doctrines was a mixture of children of God and of the devil—those who believed the message of God and were begotten of the Holy Spirit and others who were deceived. He said, let both grow together until the end of the world. That word "world" does not mean the earth but in the Greek it means "age," the end of the age, for this earth is never to pass away. "God formed it not in vain, but He formed it to be inhabited." The whole earth, my dear friends, is eventually to be made like

Paradise from pole to pole, from shore to shore, and the whole world will be God's footstool, and, "He will make the place of His feet glorious." He has not done this yet, but Messiah's Kingdom will do it. For a thousand years Christ and His Church will reign for the blessing of mankind and the purifying of the earth, until it comes to a Paradisiac condition. In this parable it is taught that this age will end, and a new age will begin; the two will lap the one upon the other. What will help them in the end of this age? He said He would be the great chief reaper in the end of this age, as in the Jewish age. What did He do then? He sent out His disciples to gather in all the wheat of the Jewish nation. He sent them forth to reap that upon which they bestowed no labor. They reaped all the ripe grain of the Jewish nation in that harvest. So Jesus said there would be a harvest time in the end of the Gospel age, and that He would again be present here and do a work of reaping; and He said that then the tares would be bound into bundles for the burning but that He would gather the wheat into His garner. It would all be done in the harvest time, and He will be present in that time.

Take another parable. He gave this parable because many thought He was about to set up His Kingdom. He said, "A certain young nobleman went into a far country to receive a Kingdom and return." He here illustrates that while He was to be the King of the world, He will not take the Kingdom at his first advent, but go first into a far country, Heaven, there to be invested with authority, and then, in due time come again. He said when this young nobleman returns, he will call His servants (not the world), to whom He gave talents, in one parable the pound, and in another parable the talent, saying, trade with these things, make as much out of them as you can. At his return He does not deal with the people in general, but calls His own servants, the Church, and reckons with them, before He does anything with the world at all. This is done in the harvest time, during the *parousia*, before the open manifestation of the establishment of His Kingdom. This has been going on for thirty-seven years, since 1874.

You mark that there has been something of a reckoning with the nominal church. They know something is the matter, but they do not know what is the matter. They know a change has come over the church; they are aware of it, my dear friends, His reckoning is taking place with each one of us. What kind of an answer will we give when He asks for a reckoning of our account? If some of us should say, Lord, we hid your talent in the earth and we have been so busy with our house and morals, etc., we really forgot that we were servants, but were serving ourselves, our people, our denominations, and forgot that we had a talent to serve you, He will say to such, "Depart thou wicked and slothful servant." He did not say, Go to hell and be roasted. No, but that such would receive certain chastisements and punishments. Then He called the other servants. Some answered, "Lord, thou deliverest unto me two talents; behold I have brought two other takents beside them." "His Lord said unto him, well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." So it was also with those who had received the five talents. He said, You have been faithful over a few things, I will make you ruler over many things. You showed your earnestness and zeal and love and loyalty, therefore, my dear servant, enter into the joys of your Lord. You have been faithful over a few things, I will make you ruler over many things—over the whole world. In the Kingdom his faithful servants are to share with the Master, to sit on his throne with Him. In another connection we read that He will give such rule over two cities and five cities, according to their faithfulness, zeal, love and activity in His service.

Oh, dear friends, this is the reckoning that we believe is going on now. Whatever we see in the Word of God we are deeply interested in. We are not saying anything fishy, not dealing with any spooks, but walking by faith. Whether the Lord is present or not, whether we are living in the *parousia* or not, I tell you, dear friends, it is a very interesting matter to view it as we view it, because it will help us to realize that He is dealing with us, looking at how we are using the talents given to us.

Ninth, so-called false doctrine of Millennial Dawn.

"The professing Christian church was rejected of God in 1878."

My dear friends, there is a statement in the Scriptures that at a certain time this will be true. Whether true now or not, the time is coming when the voice of the Bridegroom and of the Bride shall be heard no more in her, in Babylon. That time will come, whether now or at a future time, and we believe that those who are in harmony with God will not be in Babylon any longer. As their eyes open, we believe they will see that they are misrepresenting God while they are there, and if thy do realize this they will know that the only terms on which they can remain will be that they should not tell God's word. If I were trying to get into any of these churches that these brethren have charge of, they would try to put me out. Well, I am not trying to get into them, because I would feel that I was stultifying myself, for their creeds are not such that any man or woman could confess—we cannot believe them today. Perhaps our grandfathers could believe them, but today we cannot. If you stay there as a Methodist, you are saying, I believe in and stand for, those God-dishonoring doctrines of that creed. So with any others of the churches, according to their creeds. Do you wonder why I do not try to speak under their auspices! I would rather they would come here and study together what God's word teaches and not what the creeds teach. Let us get free from the bondage of any traditions, bondage of human errors.

"Tenth, so-called false doctrine of Millennial Dawn."

"The final consummation and end will take place in 1914."

We are expecting in October, 1914, that a great change will be due. Now, how quickly will it come? Whether on the stroke of the clock or not we do not know. We believe that it will land upon humanity by that time. Perhaps some of it will come before that, but we believe it will be stayed off until that time. Now, dear friends, what if it does not? We are just as well off as the rest. That is what the Bible states. If it does not state that to you, we have no quarrel. And if it does not come we will not try to bring it about. But, on the contrary, we will try to practice peace and holiness withal. We are children of peace and peacemakers, not strife breeders. But we believe the Bible teaches October, 1914, as the time. If that is incorrect for a year, or five, or one hundred years, no matter, it is coming some time, whether we have it right or not.

"Eleventh, so-called false doctrine of Millennial Dawn."

"Silence as to the person and work of the Holy Spirit."

Not at all; if the brother will read he will find three or four chapters in the fifth volume of the Millennial Dawns or Studies in the Scriptures devoted to the Holy Spirit and all the texts of Scriptures bearing on it.

Twelfth, so-called false doctrine of Millennial Dawn.

"Teaches that Christ did not mean what he said regarding the destiny of the wicked."

This brother says I do not believe and teach what Christ said. What does the Bible say? Well, the Bible says, "All the wicked will God destroy." Do I believe it? Yes. Does Brother Moorhead believe it? No. He believes that all the wicked will God preserve in fire, with devils having tails, pitch forks, etc. The way the preachers go on to tell about it is laughable. One of them went on to tell about it as though he had been in hell and knew all about it. He went on to say that after a person had been in hell for some time the old skin becomes asbestofied, so to speak. After awhile the skin cracks open, he says, and the flames go right in; it is awful. Well, I should think it would be. When asked how any man could stand it for centuries after centuries, they say, God will inject or infuse life, so that He will keep them alive, so as to perpetuate an awful eternity of horror, and all except the saintly few will be roasted in that way. Think of it! Did we not have our heads pretty well muddled when we preached the same things? I believe God will forgive me for attributing such awful doctrines to Him.

I remind you of what that great doctor of theology, Jonathan Edwards, said. In answer to a question as to whether we would not feel bad if we got into Heaven and knew that our loved ones were in eternal torment, he said, No, you will look over the battlements of Heaven and perhaps see your parents or children writhing in the lake of fire and suffering untold agonies and then turn around and clap your hands and praise God for His justice.

Poor Jonathan did not have a very good idea of justice. I would not like to have him try a case in court for me. My dear friends, it is ridiculous. What did Jesus say? Jesus said, "He that hath the Son hath life, and he that hath not the Son shall not see life." This means that He will not let them have life; they will not suffer in misery. So the Apostle

says, This is the promise that He has promised us, that we might have life and this life is in his Son, and when He shall appear we shall appear also with him in glory, in the first resurrection. But those who will not come into harmony with God, shall not have eternal life; and I thank God for the wisdom and justice of His plan.

I presume Brother Moorehead had special thought with respect to the 25th chapter of Matthew, because there we read, in the 41st verse, "Depart from me, ye (speaking of the goats) cursed, into everlasting fire, prepared for the devil and his angels." What is meant by the everlasting fire? This everlasting fire is just as symbolical as the goats. Fire is a symbol of destruction, not preservation. Do you put anything into the fire to preserve it? Why not? Because it would burn up. So this is the picture God gives, "All the wicked will God destroy." In another place fire came down from Heaven and destroyed them all. It did not preserve any of them. So in this chapter Jesus pictures the two classes, and you cannot burn symbolical goats with literal fire. The goats is symbolical and so is the fire. The goats represent a wayward class, and the fire represents their destruction.

Saint Paul said, "They shall be punished with everlasting destruction." Did he say anything about their being punished with fire? No.

Peter says, "They shall perish like the natural brute beast." Do they roast them or torture them? No. Does he state that God will? No—all the wicked will God destroy.

So again in the 25th chapter of Matthew one receives life everlasting, and the other everlasting punishment—not torment. What is the punishment for sin? What does the Bible say? Let me quote from the Bible—never mind the creeds—remember the Bible: "The soul that sinneth it shall die"—not that it shall live forever in torment. That is the punishment for sin. It is just the same as the greatest punishment in our laws. No civilized nation would think of torturing any criminals. So God said that the extreme of all punishment will be that he will destroy the beings entirely. So He says, "These shall go away into everlasting punishment"—which is destruction, the punishment of death.

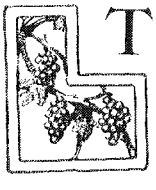
But then, there is another answer: the word punishment here used, in the Greek is *"kolasin,"* and it means, pruning or cutting off; and he shall go away into everlasting cutting off from life, from the Lord, and all hope of life. Before being cut off, however, they will be given every opportunity. That parable does not belong here in this age, but this one, and the one about the sheep and the goats, both belong to the next age, during the thousand years of Messiah's reign, when the whole world of mankind will be before the great Millennial throne of the great judgment day, and all the sheep will be at the right hand of favor, and the goats at the left hand of this favor for the thousand years, and at the close the sheep will be received into favor with God, but the goat class will be cut off in the second death. The first death was the penalty for sin; Love sent Christ to redeem the world from the first penalty, but Christ will not die for those who go into the second death, and there will be no hope or redemption for them.

FRUITION DAY.

Discourse by Bro. W. F. Hudgings.

SUBJECT: "FRUITION BY DECISION."

Text: "A double minded man is unstable in all his ways."—Jas. 1:8.



THAT the last day of this blessed week of spiritual refreshing, which also concludes the sessions of this convention, should have been designated on the programme FRUITION DAY, seems exceptionally appropriate since it calls to mind the fact that ere long—in the immediate future—we shall all have our *final* day this side the veil, which will mean to all of the faithful a grand *fruition* of heavenly hopes and prospects, and the commencement of an eternity of satisfaction.

"Blessed are they who die in the Lord from henceforth!" I believe, too, that we are coming to realize, quite generally, the extreme brevity of time now left in which to make *sure* our election to the heavenly courts. Indeed we are now "nearer than when we first believed"—and nearer than we were a week ago when we joyfully assembled at this place. In these closing hours of the Gospel Harvest, a week means so very much—far more than to the early church. In this great day of the Lord's preparation, when many are running hither and thither and knowledge is being increased broadcast, much more is accomplished in a single *day* with us than could be accomplished in a whole year, or two years, or even ten years, a while ago. Should we not therefore properly appreciate the privilege of being permitted to come apart for a whole week from the world, in company with a thousand or more of the Lord's saints, to commune together respecting the near approach of the kingdom glories, the real fruition of our desires. Let us bestir ourselves with all the zeal and energy that we can command as we note today the fact that 119 short weeks (and each one passes so quickly) brings us to the full end of Gentile dominion; 119 weeks and we shall see the finis of this Harvest period; just 119 more weeks to the glorification of the last member of the Body of Christ, if our conception of the Lord's plan be correct. Shall we lay aside every hindrance and run with earnestness the remainder of the race, working diligently while it is called day, or shall we turn back after having put our hands to the plough? The former is our privilege, and the latter our liberty. But "Remember Lot's wife!" And again, "If any man draw back, my soul shall have no pleasure in him." Let us run so as to obtain, beloved brethren, overstepping every obstruction that may be in our course. His grace is sufficient for us.

I believe we are all aware of the fact that the remaining members of the church now in the flesh are approaching a severe testing time, and indications are that it is not far distant. Indeed we are living in such a time NOW, but prophecy and the present outlook would have us understand that the end and the worst is not yet. The Scriptures tell us that this series of testings beginning with the house of God is later to extend to the ungodly world, trying every man's works of whatsoever sort it is—and more than that, it is to overtake them as a thief. But we, brethren, are not in ignorance that that day should overtake us as a thief. It is not our purpose, however, to make an awful picture of the matter, emphasizing how large numbers may fall to our right and to our left, and how that a large portion of those who remain shall be saved only "so as by fire"; while all the rest of the already "groaning creation" will be cast over the precipice of destruction where there'll be weeping and wailing and gnashing of teeth, both literally and figuratively, in the time of trouble. We merely mention the matter so as to draw before our minds that proper concern and sobriety that will be helpful to us in the consideration of our lesson before us, that we may be assisted to a position and condition where these storms and tempests that are before us, the raging waves of the sea, or the loosing of the four winds of heaven may not be able to shake or shatter our faith or cause us to fall.

By observation and experience we have come to recognize an important feature in our development of Christian character, that is often loosely practiced in the simpler affairs of life, much to the individuals loss and subsequent regret, we believe. This matter is DECISION in questions of duty which continually arise day by day. Decision is fully as important as faith in the building of character. It is of course true that the character structure is often called, and with Scriptural authority, a "Faith Structure"; but if Faith is the principal composing element of its walls and sides, then Decision must be the stays and braces which hold them in place. If Faith constitutes the foundation stones, then Decision must be the cement which holds them together and makes of them one solid, settled and grounded base of strength. Faith and Decision therefore go hand in hand, even as the electrical current and the apparatus. One cannot operate without the other. The one without the other is dead, so far as the intended use is concerned. For this reason, those who have been justified by faith throughout the Gospel Age, but who never reached in their minds a decision as respects consecration, have received the grace of God in vain, as the Scriptures attest. However, nothing rash is ever recommended by the Lord. Every decision should be as a result of mature thought. Hence in the matter of consecration our Master instructed us to sit down and count the cost. But it shouldn't take us a

life-time to do that. When we are confronted with the proposition of sacrifice it is then in order for us to take in one hand, as it were, all the earthly good things that we can think of—houses and lands and earthly loved ones, father and mother, sisters and brothers, wife or husband, home and family, fame and fortune, education and reputation, travel and adventure, society and all lawful desires, ambitions and practices; and then add to this all that we might ever hope to attain as respects position, distinction and mastery amongst men. Then in the other hand take, as it were, the blessings of the Lord—not forgetting the "afflictions of Christ" which are to be filled up. Consider the tribulation that must be endured in the world, and the contradiction of sinners against ourselves, the fiery trials to be embraced, and the ignominy and sneers and shame which will naturally be heaped upon us by our former associates and acquaintances because they know us not, even as they knew Him not. And then upon all this, add the pleasing smile of the Father upon our faithful endurance of all these tests, and all that would imply—His grace sufficient for every time of need, the protection of the angel of the Lord which encampeth about us, the privileges and opportunities of service for our God, and an understanding of the secret things of the Most High which are hidden from the world about us—"deep things" which the natural man cannot grasp.

Then with these two hands full we weigh them in the balance and reach in our minds a *decision*. Do we not remember when that moment came in our lives? We remember how, perhaps, we started, halted, then in a throw of fervor and love sank to our knees and praised God, exclaiming in our hearts, "Lord, what wilt thou have me to do? Lord, here I am; I come to do Thy will, O, my God. Take me and use me and do with me according to Thy wisdom and pleasure. The things of this world have been weighed in the balances and found *wanting*. They are nothing, NOTHING, vanity, *refuse*, in comparison with the riches of Thy kingdom. Here I am; my time, talent, everything, consecrated, Lord, to Thee." Here we took the decisive step, and the Lord accepted us, and took us into His confidence. And how glad we were when the decision was reached. We never thereafter regretted it, but instead, have daily learned to love the Narrow Way more and more, for it is the Lord's way—the way that Jesus trod and sanctified for us.

But was it all over then? Did we then sit down and fold our hands and rest in the fact that we had decided upon consecrating ourselves to God? If we did we made a mistake and a serious one. It was NOT all over then. We had only then begun. We need *decision* in our daily lives; not, however, to decide each day, or each hour, or under each circumstance whether we will serve the Lord or the Adversary. No. We decided that matter once for all when we accepted the terms and conditions of sacrifice and entered the race. We should not need to decide that matter over and over again; but we do need to decide continually how we are going to conduct ourselves so as to honor our Master the *most*. We have decided that we want to serve Him, but now we need to decide in each circumstance just how we can serve Him *best*. Sometimes we may be perplexed regarding this, but as we study the Lord's word and His providences, and thus progress in the Christian way, developing the mind of Christ, these little daily affairs and questions of duty will grow less and less perplexing and we will become more qualified to decide wisely, more easily and more quickly.

Every time we reach a clear, positive decision for the right on any subject, we gain a blessing, do we not? And the quicker the decision is reached, the greater the amount of blessing. This is what the Lord would have us practice. His Word everywhere pointedly and repeatedly tells us that of the many called the only ones who will be chosen will be such as have developed strong, decisive characters. He isn't looking for those who can be swayed and twisted and turned and bent about by every circumstance or wind of doctrine. He is looking for *jewels*—stones of quality and endurance. This quality of decision is absolutely necessary in the building of an acceptable character. Our text declares that a double-minded man is unstable in ALL his ways. He will never accomplish anything. On the other hand, every one who is practising accuracy of decision is being furthered along in the Christian way; even as the one who is double-minded, undecided, unstable, is *undermining* character. Suppose, for instance, that you have offended a Brother, and you know that the Scriptural proceeding would be to go to him and confess your wrong, humbly asking his forgiveness. But you do not do it. You begin to reason in your heart, "Well, I know that it is the *general* Scriptural rule to confess under such circumstances, but it seems to me that this is an exceptional case, very much out of the ordinary. I will therefore just put it off for awhile, and I believe the Brother will come to me and make some apology, instead of my having to go to him." Then you are hardening your heart against God! The Bible says, "Today if you hear His voice, harden NOT your heart." Act immediately you learn what this will may be.

Carelessness to act when the Lord's voice is heard through the Scriptures, has a tendency to benumb the entire being; a spiritual stupor or lethargy comes over us, we become intoxicated, and the result is deplorable. We may see this illustrated in a most homely way. For instance, it is the custom of many of us, perhaps, to make use of an alarm clock to awaken us each morning. If this be the case, you well know what happens if for a few times in succession you refuse to give heed to the alarm, and allow yourself to relapse into slumber after the faithful little timepiece has expended all its energy to arouse you. It will not be many mornings until that alarm may ring as long as possible, and ever so loudly, and you will never hear it at all. The lesson again is, "Today, if you hear His voice, harden not your heart against it." Even though we may have been spiritually asleep for a time, when the alarm begins to sound let us be up and doing, not going back into semi-consciousness again; for if we do we will soon become so trained (the Adversary will see to it), that we will be entirely indifferent to the Master's voice.

"O, may the *least* omission *pain*
My well instructed soul,
And send me to the blood again
Which makes and keeps me whole."

Let us be so vigilant, so wide awake to every situation, that when a carnal or evil thought enters our mind we may detect it instantaneously as not being in keeping with our consecration vow. Then let our decision be *quick*, and our action upon the decision just as quick. May we have this sense of decision so developed that with the next instant we will have banished the surmise or suggestion as being of the flesh or of the Evil One. Of course it is true that these improper thoughts may come to us sometimes at a most unexpected moment, probably when we are especially weak, and their poisonous character is not at once detected as should be the case, and they press down hard upon us. But even then there is ground for safety and an opportunity for a victory, provided we dismiss them immediately they *are* detected. But alas! How often it is to the contrary. The temptation is sometimes so strong, and the flesh is so weak, that some little point is yielded, then another, and another, and before we know it we are at the very verge of the gravest danger. Let us keep this text always before our mind, and engraved in our hearts: "Desire when it hath conceived, bringeth forth sin; and sin, when it is finished, bringeth forth *death*." May we therefore never compromise with the flesh for a moment. If the first point is never yielded, the second one will never be. Let us not deceive ourselves into thinking that we can go on in a loose, haphazard manner, yielding in this point and in that, and then hope that in the end we will, by one bound, be able to regain all the ground that we have lost through our carelessness and indecision, and be given an "abundant entrance" into the kingdom. The Apostle shows it to be an utter impossibility. It is positively contrary to the laws of nature and of nature's God. It is an unalterable law that "Whatsoever a man soweth that shall he reap"—if he reaps at all. "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap everlasting life." For the New Creature to be lax in this matter of decision and the instant dispelling of false thoughts and imaginations immediately upon their inception, will mean a speedy loss of the various spiritual graces and blessings, and eventually death, Second Death—for there would be no other recourse. Let us see to it that our minds are so trained as to run along spiritual lines continually, that we may not be conformed to this world, but transformed, renewed, renovated, spiritualized. With such the Father is well pleased.

I love the idea of "Habit of Thought." We all know what habits are, and how easy it is to form them—especially bad habits. Habits are very convenient if they are the proper kind of habits, but quite inconvenient if otherwise. To have one's mind so fixed upon a certain principle, or set of princi-

ples, that it will naturally revert thereto by reflex action, is termed amongst scientific men as "Habit of Thought." It is this policy pursued which develops "specialists" in the various professions. Should not the Lord's people be specialists? Should they not practice "habit of thought" until it is developed to perfection? We have a most wonderful field for thought in the great Plan of the Ages, where our minds may continually dwell and find food for our souls.

In one place the Master said: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." (Matt. 6:22.) Then he reiterated "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Our Lord was here teaching a general lesson respecting the sharp, decisive course, which must be pursued by those who would be his footstep followers. We should have an eye single to the Lord's glory—focused, so as to consider and meditate only upon the spiritual. The Apostle said of some in the early Church: "Mammon is the root of all evil; which while some *coveted* after, they have ERRED FROM THE FAITH." (1 Tim. 6:10.) Yes, the separation must come sooner or later. It is just another demonstration of the same proverbial truth, "Ye cannot serve God and mammon." And Mammon is a comprehensive term. It doesn't always refer to money, although it surely includes that. Sometimes it is a wife, or a husband, or children, or parents, or home, or some pet idea, with which we may be loath to part. Mammon is a tyrant. It is never satisfied. The more it is cherished the more it wants to be. Some of us become slaves of Mammon before we realize it. We think we should not give any of our time or our money to the Lord's work until we become better situated. We may say, "Well, *next year*, when I am in a better position to live, I will then do lots for the Lord's cause." But in so many cases "next year" never arrives. They soon have imbibed so much of the spirit of Mammon that they feel less like giving to the Lord than they did before. We are traveling a "Narrow Way," dear friends, and we will never have the opportunity of traveling it but one time, and that is NOW.

When some begin to see that the course they have entered is really Narrow, in practice as well as in theory, they grow discouraged and feel like getting down and out. But we would say to such, No! Do not be discouraged! "Faithful is He who called you, who also will do it." He knew our weaknesses before He called us, and had they been such as would have made it impossible for us to win the prize, He would never have invited us to enter the race at all. He is too wise to err. He will not overlook our weakness and imperfection, but He has provided means by which they may be covered until we are thoroughly perfected.

But there are others who look at the matter differently. While their brethren aforementioned are growing somewhat disheartened because of their shortcomings and errors of various sorts, another class is feeling "self-righteous," imagining they are much more holy than their weak brethren, and that they have reached a degree or condition where they may be entirely satisfied with their progress. They sit down and fold their hands, presuming that God is satisfied with their development also. But not so; when one thinks that he has reached a satisfactory attainment of character development, we may usually mark that one as being on a spiritual decline. "Let him that thinketh he standeth take heed, lest he fall." The Psalmist prophetically voiced the true sentiment of the Church of Christ when he said, "I shall be *satisfied* WHEN I awake in Thy likeness"—and not before!

Now, we believe the proper attitude for all who are endeavoring to erect a strong character structure of Christ-likeness, should be this: Be not discouraged—"be not faithless but believing"—trusting God for promised grace to help in every hour of need. But the meanwhile let us endeavor to assist God in this stupendous work of selecting and developing the Church of Christ. And how can we thus co-operate? By seeing to it that we do our part, regardless of how small that part may seem to be—by working out "our own salvation with fear and trembling," with concern and caution, realizing our personal weaknesses and Jehovah's greatness, to whom we must be eventually presented "without spot or blemish." We have undertaken a good work, beloved; we have begun the erection of a mighty structure upon a *sure foundation*. Thus we have been *established*, if our consecration has been a proper one. Then let us see that we complete the structure. Its establishment is not all that is necessary—it must be strengthened (braced), and settled (1 Pet. 5:10), so that nothing may be able to overthrow it. God has provided a sufficiency of material in His Word with which we may build—so let us go on to PERFECTION.

SYNOPSIS OF DISCOURSE BY BRO. FRANK DRAPER

SUBJECT: "THE GREAT SHEPHERD AND HIS TWO FLOCKS."
Text: John 10:16.

SHEEP are used in the Scriptures to represent meek, teachable persons, who, on learning how to do so, and being given sufficient time and opportunity, gladly come back into harmony with God, hearing, and obeying, the Great Shepherd's voice; and goats are used in the Scriptures to represent wilfully wicked persons, who, after being fully enlightened, refuse to come back into harmony with God, and His righteous laws.

Though all fallen human beings have some of the sheep qualities and some of the goat qualities, by heredity, they are not constituted sheep and goats by natural endowments, but by their *heart* condition. All who "hunger and thirst for righteousness" are sheep, while all who are at heart out of harmony with this principle, are goats. Therefore, no one will be made a goat, and go into the second death, on account of heredity.

The Great Shepherd laid down His life for all the sheep, and, therefore, in God's due time will bring them all back into the fold into harmony with God, a condition entitling them to eternal life.

Jesus said that He came to seek and to save *lost sheep*. Thank God! He will in due time find, and return to the fold, all the wandering sheep. But, thus far, He has found only the sheep of "this fold"—the "little flock,"—the Millennial Age being the time when the "other sheep" will be found by their Great Shepherd, who bought them with his own precious blood. Taking our text by itself, disassociating it from all other texts, it would be very difficult to understand its meaning. But, used in connection with certain other texts, its meaning becomes quite plain.

We used to think that all who will be saved from among men will be members of the "little flock," the sheep of "this fold." But, noticing these other texts, we see that we were mistaken. How evident it is that the "flocks of men," referred to in Ezekiel 36:28, who are to live in the rebuilt cities of Israel, which previously lay waste (Ezek. 36:35), are not the "little flock," addressed by Jesus, when He said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." These "flocks of men" are to be on the restored earth, long enjoying the works of their hands, while the "little flock" will be "Caught up to meet the Lord in the air"—in the spiritual kingdom. 1 Thess. 4:17. Notice particularly how Jesus introduced his parable of the sheep and goats, in Matt. 25:31, 32; how He there intimates that all the nations of earth will be arraigned before Him, to be judged. Let us not overlook the fact that the work of judging mankind will take place here on the earth, not up in Heaven. Here, on earth, the Church is being judged now, and at the time referred to by our Lord in above text all the peoples of earth will be assembled for judgment—trial.

But what we are now specially noticing is this: *the nations* are then to be judged, and Jesus' disciples (the sheep of "this fold") do not belong to the nations (peoples) of earth, as plainly taught by Jesus in John 15:19, and in 1 Peter 2:9, it is most plainly stated that Jesus' disciples constitute "a holy nation," separate and distinct, from the world. These are the "New Creation" mentioned by Paul in 2 Cor. 5:17.

Ever so many texts most plainly show that Christians are being judged now, and are having their destiny fixed now, and, therefore, will not be judged at Jesus' second advent. in 1 Peter 4:17 it is stated that "Judgment begins with the house of God" (the Church), and a few of many texts, now

to be noticed, plainly show that the members of the Church will not be judged at the time our Lord referred to when introducing His parable of the sheep and goats. Notice Jesus' words in John 5:24, plainly intimating that His disciples will not come into judgment in the future. And, again, in John 6:40, He positively stated that He would raise His disciples up at the "last day" (the judgment day). We observe that there is no intimation here that the saints will be judged then. Then in John 14:1-3 it is quite plainly suggested that on Jesus' return to earth His disciples would be received into the place He went to prepare for them. Let us carefully notice how plainly the Apostle Paul, in 2 Tim. 4:8 and 1 Thess. 4:16, 17 teaches that he and other faithful disciples of Jesus get their reward when the Master returns to earth. Ah, yes, *that* is their time to be *rewarded; this* is their *judgment time!*

In 1 Cor. 6:2 we read, "The saints shall judge the world." How this text illuminates what Jesus said relative to the "holy angels" being with Him in His kingdom when the world's judgment begins. Jude wrote, "The Lord will come with ten thousands (myriads) of his saints to execute judgment upon the ungoldly." Evidently, then, the words "Angels" and "Saints" are used synonymously in these texts. And this is easy to comprehend when we know that the word angel means messenger. Jesus is the Angel, or Messenger, of the covenant, and his faithful followers will be associate messengers with Him in the kingdom. Then, too, the original heavenly angels are "ministering spirits sent forth to minister to (serve) those who shall be heirs of this great salvation." And they desire to "look into these things," which relate to the sufferings of the Christ, and the glory to follow." 1 Peter 1:12. And the context clearly shows that this means of the joint sufferings and joint glory of Jesus and His faithful followers.

Therefore, Jesus' disciples, who now suffer with Him, will reign with Him in the Milliennial Kingdom, mentioned in Matt. 25:31, 32, and will share His divine glory forever and ever.

Thus we see that the "Sheep of this fold" will engage with the Great Shepherd, during the Millennial Age, in the great work of blessing the "other sheep," not of "this fold," and that during that period, millions of human beings will be brought from the death condition, back to the earth, all being brought to a knowledge of the Truth, and all who will come into hearty heart harmony with God's arrangements will be sheep, and all who will refuse to do so will be goats.

By the end of that period the separating work will have been fully accomplished, under the disciplines of the kingdom class (Jesus and His joint-heirs), then ruling over all the earth. Then Jesus' words in Matt. 25:34 will be fulfilled. "Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," the kingdom God gave to the human race in their representative Adam, when He said, "Have dominion over the earth, and subdue it, over the beasts, fowls and fish." By the end of the Millennial Age the kingdom of earth, lost by Adam's transgression, will have been restored to obedient human beings—the "sheep."

Certainly this is not the kingdom Jesus went to prepare for His disciples! The kingdom Jesus and His disciples will inherit together, forever, he went to heaven to prepare, as he plainly stated in John 14:1-3. And let us particularly note that when he uttered these words there was no place in readiness for His followers, for he said, "In my Father's house *are* many mansions (habitations), but I go to prepare *a place for you.*" At that time there were many places of existence, habitations, dwelling places, in Jehovah's house—the universe, but none for Jesus' disciples. Notice how Jesus taught the same truth in Luke 19:11-27. Evidently the "young nobleman" represents Jesus, who 40 days after his resurrection went into a "far country (Heaven) and received authority from Jehovah to reign on earth 1,000 years; and "after a long time" (nearly 19 centuries), returns to earth with the "place" he went to prepare, and receives his faithful followers into that place—that kingdom.

During the Millennial Age the righteous (called "sheep") will take pleasure in ministering to each other—practicing the "Golden Rule," and the dear Master will regard such services as rendered to Himself, as intimated in Matt. 25:40. The authorized version does not bring out the thought of the original quite plainly. The revised translation and other modern versions show that this is what Jesus said, "Inasmuch as ye did it to one of these, my least brethren, ye did it unto me." During the Millennial Age the sheep will be children of Christ, but when perfect, at its termination, they will be children of Jehovah, and will be Jesus' brethren. But they will be "his "least brethren." His human brethren will always be His least brethren, and His divine brethren (his joint-heirs) will always be His greatest brethren. The vast majority of mankind never had opportunity to minister to the Lord's greatest brethren, but they will have opportunity to minister to His "least brethren" (to each other) in the Millennium. Let us, then, not overlook the fact that Jesus' greatest brethren will be with Him in the heavenly kingdom He went to prepare for them, while his "least brethren" will be in the earthly kingdom, prepared from the foundation of the earth.

These least brethren go into eternal life, here on the earth, not in heaven; and the goats into everlasting death, because "the wages of sin is death." The Greek word translated punishment in verse 46 means to cut off. So, then, the sheep will get eternal life, and the goats will be cut off from life forever.

But what about Jesus' words in verse 41, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Evidently this is exactly the same kind of fire John the Baptist had in mind when he told the Jews that the Lord would "burn up the chaff with unquenchable fire." Note carefully, the chaff was "*burned up*"—not preserved. What kind of fire destroyed the chaff of the Jewish nation? God's wrath—God's indignation. And why is it said to be unquenchable? Because the chaff and the goats will never come back into existence. Divine wrath, called fire, will be upon them forever. Notice how John 3:36 bears on this point. The wrath of God will abide on all who will not believe in Jesus and obey, after being fully enlightened. Such will go into the "lake of fire, the second death"—not a second life, nor a second torment, but "second death," everlasting death.

To see how fire, smoke, and brimstone are used symbolically in God's word, read Isaiah 34:8, 24.

DISCOURSE BY BROTHER E. D. SEXTON.

SUBJECT: "THE HOLY CITY."

Text: *And I John saw the Holy City, the New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."*

I AM sure now, dear friends, that you are all well aware of the fact that many peculiar and crude ideas are attached to the subject of the Holy City. Many conceptions of God's Plan, or, rather, misconceptions, have been obtained from a total misunderstanding of the text we are now considering. To you who know the Truth it is easy to recognize the fact that the Holy City is really another term or picture of the Kingdom of God, the great Kingdom which is to be brought to this earth—which we are all praying for, for these many years, "Thy Kingdom come, Thy will be done on earth as it is done in heaven." This Kingdom or great seed of Abraham which is to convey a blessing to all the families of the earth, is here represented under this figure of the Holy City.

To show you how strange an idea some people have regarding this city, I will call to your attention the fact of a visit I received from an Adventist lady when I was at home in Los Angeles some time ago. This lady came to sell me literature appertaining to the Holy City; and I invited her in

to ask her some questions. I asked her what this Holy City was, if she believed it was a City made up of actual stone, with real gates, parapets, and what not. She said she did believe that. Then I said to her, "How is this City built, how is it constituted, where will it be?"—and then she began to tell me all about this Holy City, what a wonderful place it is, and how remarkable it would be to see all the saints gathered together in this great City. She told me that it was made up of real stones, and real gates; however, she said, you know the stones are all transparent, so that the saints, those who are saved (meaning, I presume, the Adventists in particular) would be able to sit in this City and look through the transparent walls and see the resurrection and the destruction of the wicked dead. I remember how I said, "Oh, dear, I don't think that will be very pleasing. I don't think there will be much enjoyment about that; I rather think that if I have the privilege of being in that City, I will ask Jehovah if he hasn't got some sort of a blind alley, with a blank wall so I won't have to look out; I don't like to look upon human suffering; I don't like to see this sort of thing in any measure. If it was an object lesson which was going to accomplish some good for the spectator, why then we might endure it. But where it seems merely an opportunity to gloat over the pain and suffering and destruction of the wicked, I would rather be excused.

And I further asked her where this great City was going to strike the earth, where would it alight? And she said, Right over there in Palestine, where the Old City stood. I at once remarked, Good-bye Palestine. I said, My dear sister, you evidently have not measured this City or made note of its measurements. The Bible tells me this City is twelve hundred furlongs long. That's a large City. Twelve hundred furlongs or fifteen hundred miles. It also tells me that it is fifteen hundred miles wide. A City fifteen hundred miles long and fifteen hundred miles wide wouldn't do anything to Palestine, would it? Poor little Palestine, three hundred and sixty miles long and about seventy-two miles wide; why, bless your life, it would never be seen again! That wonderful City would reach over half the way over the Mediterranean Sea. It would blot out nearly all the Red Sea, and all the Arabian territory. And then what an awful City of sky scrapers it would be, sister, because the Bible says the height thereof is as great as the length, fifteen hundred miles high. Surely that will be a terrible City to be upon this earth."

If all good Christian friends, Adventists and all others, would only read the account very carefully of this Holy City, they would at once realize that it is a picture, a word picture, given by our Lord to the Revelator: to represent and illustrate the great Kingdom of God, the Great Kingdom of Heaven, which is to bless this world. In the ninth verse of the same chapter, there is a full explanation of what this Holy City is. You remember how it says: "And there came unto me one of the seven angels, which had the seven last vials and said, come hither and I will show you the bride, the Lamb's wife. And he took me away to a great and high mountain, and he showed me that Holy City coming down from God out of Heaven, prepared as a bride adorned for her husband." At once I say, what did you bring me here to see? and he told me the Holy City. What did I see? You say the bride, the Lamb's wife. Therefore I conclude that the bride, the Lamb's wife, and the Holy City are one and the same thing exactly.

This, my friends, being Fruition Day, I want to treat our subject from the standpoint of fruition; the great and grand fruition of our hopes. What is it we desire? What is it we long for? As consecrated children of our God I am sure our one chief desire and aim is that we may be part of this wonderful Christ Body, this wonderful City that is indeed going to be a great blessing to all the families of the earth. How well our text proves the fact that, our Heavenly Father has designed a great blessing for all the families of the earth! How well that is shown in the preceding verses! I remember once hearing a man in New York declare regarding this Holy City, that this constituted all the saved of mankind. And I thought, Oh, dear, not so, not so. Surely that poor man has never read the text that precedes this one, where God says that when the City comes to earth then will go forth a great cry, a great voice, declaring that now, from now on, the tabernacle of God will be with men. From now on there will be no more crying, no more sighing, no more pain, and no more death. Now will be the great fruition of the hopes of the whole world of mankind, when former things have passed away, and behold I create all things new. It is a great pleasure, a wonderful privilege of being members of this City to bless all these families of the earth, to convey to them the blessing which they so much need, of life, health, light and a knowledge of God. This hope, if no other hope, should stimulate us to make our calling and election sure; to prove ourselves worthy of being blessed with this high calling, the wonderful privilege or calling to sit with Christ upon His throne. Surely, those who think of this City constituting all of the saved of mankind can find very little use for the promises which God gave to father Abraham. You remember what God told Abraham regarding this matter. He called him out of his own land and to a land in which he was a stranger and there made a covenant with him. A covenant which implied, or not only implied but clearly stated, that through the seed of Abraham all the families of the earth should be blessed. God three times declared this great promise unto Abraham swore it to him. He also declared it unto Isaac and unto Jacob. It was taught in all the things pertaining to the Law and the Prophets, that a great blessing was yet to come to all the families of the earth.

When God said all the families of the earth, surely *He meant all the families.* He included my family and your family, the families of the Hotentots, the Africans, the Hindoos, the Chinamen: and all the families that ever lived on the face of the earth are included in that great promise that God's blessing shall be visited to them through the seed of Abraham. You remember how nearly two thousand years went by and no indication of a blessing to all the families of the earth came, except as God in a measure blessed the families of the Jewish nation. And theirs was not an unmixed blessing—trials, tribulations, chastisements and punishments were theirs in a large measure, as well as the blessings which God gave them. All the blessings seemed to have failed or been delayed in some strange manner, and when Jesus Christ came we have a repetition of this wonderful promise. You remember how it reads, that the Angels came to the shepherds who watched their flocks on the hillsides, saying, "Behold I bring you great tidings of glad joy (or, rather, glad tidings of great joy), which shall be unto all people." The shepherds did not tell the angel that that was an old story, and that it had been told to Abraham two thousand years ago, and had never come to pass, and that therefore they did not believe it. No, indeed, these shepherds were evidently faithful and God fearing, and were looking for the consolation of Israel, and so they gladly listened to the angels. And then the inquiry might come, What is your glad tidings of great joy? Why unto you is born in David's City, this day, a Saviour, Christ the Lord, and they shall call his name Jesus, for He shall save His people from their sins.

They went down and saw the infant Jesus and worshiped. Glad to recognize that in some way or another this was the beginning of God's great plan and purpose to bless all the families of the earth. We remember forty days afterward when they took the infant Jesus down to fulfill the rites of the Law, how the old man Simeon met them and took the infant in his arms; glad to see some evidences of the salvation of God. He then broke into that glad anthem which we have often sung, and heard sung, "Lord now lettest thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation which thou hast prepared before the face of all people; to be a light to lighten the Gentiles and the glory of Thy people Israel." Has Jesus been a light to lighten the Gentiles? Indeed, I say, No! Has Jesus been the glory of the people of Israel? Look at the people of Israel today—a nation scattered and peeled, and ask yourselves the question: Has Jesus Christ been a blessing or a glory unto the people of Israel? And again we must answer, No. Did the angels tell us lies? Did God's Holy Spirit working through the man Simeon tell us an untruth? No indeed. We believe the promise to Abraham, we believe the statements of the Shepherds, we believe the prophetic utterances of the old man Simeon; that Jesus Christ will yet be a light to lighten the Gentiles and a glory of the people of Israel.

How strange it is that so few people seem to understand the full import or even a measure of the import, that is contained in this wonderful promise God has made: which is yet to bring a blessing to all the families of the earth. Not only so, but strange to say how angry they get when we declare this,—not of our own selves, but declaring it that it is the word of God. How their hearts (if their hearts are good and honest) should rejoice in the fact that the groaning creation is yet to receive some favor, some blessing, from

the hand of God. Not that the groaning creation is going to receive more groanings, but are going to cease from their groaning and receive blessings. The Apostle Paul, you remember, calls attention to this when he says, "The whole creation groaneth and travaileth together in pain until now, waiting for the manifestation of the sons of God." What are they waiting for? That with the manifestation of the sons of God they may have more groanings when the sons of God shall be manifest and they shall go to Hell Fire? Why, no, there shall be some release from their groanings evidently. Who, then, are these sons of God? I am sure we all agree that the sons of God here represent the same class as are spoken of as being the "Holy City," the "bride, the Lamb's wife," the "body of Christ." St. John says, "Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God. Now, are we the sons of God and it does not yet appear what we shall be, but when He shall appear we shall be like him and see him as he is." It is for the manifestation of these sons of God class, this great class that is being gathered out of all nations, kindreds and tongues at the present time; it is for this that the creation is groaning. Evidently there is to be some relief from their groanings when the manifestation takes place. And so St. Paul says, "The creation groaneth, travaileth together in pain until now, waiting for the manifestation of the sons of God." Then shall the creation itself be delivered from the bondage of corruption into the glorious liberty of the children of God. Not delivered over to devils to torment, but delivered into the glorious liberty, the wonderful liberty of the children of God under the blessings of that Holy City, the New Jerusalem.

How many different versions of God's Plan are in the minds of so many people, having no conception of a plan beyond the mere theory of that when death comes, why if you are good you go to heaven and if you are bad you go to hell fire and that that ends it all. And even these people who think about or talk about going to heaven, what a very little desire they have in their hearts to go to heaven. When they pray that wonderful prayer, "Thy kingdom come, Thy will be done on earth as it is done in heaven," they have been taught to turn that upside down and make it mean, "Thy kingdom come and take me to heaven when I die." But even with all this false teaching the human heart does not desire a heavenly inheritance. They dread death, and while they have been taught to believe that death is the means of wafting them on to God, you will take particular notice that very few of them want to be wafted. They all sing:

I want to be an angel
And with the angels stand,
A crown upon my forehead
And a harp within my hand.

And after singing it probably go home and are taken suddenly sick. It is a good chance of getting what they sung for, but they don't want it then, they send for a doctor to stop the proceedings. Again, I say the human mind and heart does not want to go to heaven. They understand the proposition here, and they would rather stay right here, than do anything they know of; if they can only have good health and a good place to live and no worries, or no chance of dying, disease or disaster.

We have an old man named Lord in Los Angeles. A good old man, professed Christian. He expressed himself truly and frankly on this matter. He celebrated his seventy-fifth birthday there last summer when I was home, and they had an account of his life in the newspaper. He is somewhat of a wit, and somewhat of a wag, and he wrote a little piece of poetry about himself. I remember very well one of the verses, which truly represented, I believe, the heart and mind of every professed Christian in the land today; excepting those who have made a covenant with the Lord by sacrifice. His rhyme ran this way:

Old seventy-five, and still alive,
In nineteen hundred eleven.
Had he his way, he would rather stay
Right here than go to heaven.

The old man you see was honest enough to express what he really wanted. Other people are afraid almost to express themselves that they enjoy the world and would rather stay here. As a matter of fact, they are going to stay here, whether they like it or not; and I am glad to believe that all who stay here will like it, and will like it better than anything else that could possibly be offered to them. The human mind, the human nature, is adapted to earth and its surroundings. And when the great refreshing will come to all the nations of the earth, not only will they be entirely satisfied with their conditions, but they will rejoice to see all the conditions that God has provided for all those who serve him, whether it be in this age, the next age, or ages to come.

How well the old, the literal City of Jerusalem was made to illustrate the new, is shown very clearly and is discernable to all those who read a definite and detailed account of how the old City of Jerusalem was built. The old City was built upon two hills—Mount Zion and Mount Moriah, surrounded by a wall. Mount Zion was again enclosed by another wall, an inner wall. This represents the spiritual phase of God's Kingdom. Mount Moriah, which was also included in the great outer wall, represented the earthly phase of God's Kingdom, and it was there that the temple was. No temple was needed in Mount Zion, it was on Mount Moriah. These two phases of the Kingdom were also represented, you will remember, in the Mount of Olives. The statement shows that the Mount of Olives was divided in two, one-half going in one direction and the other in the other direction. This again, I say, represents the two phases of God's Kingdom, the spiritual and the earthly phase. These two were separated by the Valley of Jehoshaphat, literally the Valley of God's Judgment. It is between these two phases of the Kingdom that all of the world of mankind will come up for their refreshment, as we are told in the word of God: "Multitudes, multitudes in the Valley of Jehoshaphat." And so the old Jerusalem, the old City was a type or illustration of all these. Outside of the old City was the Valley of Hinnom, where all those who are out of harmony with the City and its conditions were destroyed. And so in this great new Jerusalem, all those who will find no place in either phase of it by reason of willfulness and disobedience will be utterly and forever destroyed in the great anti-typical Valley of Hinnom, the second death.

And now, my friends, you and I, as consecrated children of God, have been invited to be part members in this great first resurrection class; this class which was represented by Mount Zion, the spiritual phase of God's Kingdom. To what extent are we able to fulfill the conditions, the terms under which we can have this glorious position of being joint-heirs with Jesus Christ? We may rest assured of one thing that it is only by reason of our suffering with Jesus Christ that we shall ever reign with Him. The Scriptures are very definite about this one point, and strange that most Christian people seem to ignore this; that it is the chief requirement—that we carry out our covenant of consecration even unto death, "To be dead with Him and we shall reign with Him." "If we suffer with Him we shall also be glorified together with Him," and we can reasonably expect from the Word of God that all the afflictions and all the troubles and trials and tribulations, which are necessary to round out our character, will be ours while we walk in this pilgrim journey toward the goal of our ambition, even our sacrificial death and our glorification with the head of this wonderful body.

Surely, as we contemplate the wonderful privilege which shall be ours of bringing life, refreshing and restitution to all the families of the earth, this one thought alone should control us so that we would in all things seek to be pleasing unto God. Every fibre of our being should respond to this wonderful inspiration, that we by the grace of God, and by favor of His dear Son, and by reason of the shed blood of this great sacrifice, have the privilege of coming unto God as living sacrifices, and thus be prepared for this race, that we may run with patience and ultimately attain that for which we aspire.

Now, dear friends, there is really only one way in which we can accomplish this working out of our salvation with fear and trembling. And that is by working in this Harvest Work. Working with whatsoever our hands finds to do, and doing it with our might; whether that he much or little. If we become weary of our work and lay down, all that we have done will be of no avail, it will profit us nothing. I am reminded of a man whom I knew in the Truth years ago, who declared that he was through. He had given out carloads and carloads of this literature, and he saw no results, and therefore he was done. I said he had better get a little wheelbarrow now, and fill that up with literature, and it would count for more than all the carloads and carloads

which he had distributed in the past. And so, dear friends, as we realize that the time is so near, a few months, or literally only a few weeks, and we shall have finished our career and stand approved or disapproved, having received the crown or having received an inferior reward; or, perchance, having gone into eternal destruction, it surely behooves us to be up and doing. Doing the best we can, working at that which is good. Still doing with our might that which our hands find to do. Discouragement, weariness, trials and tribulations are bound to be ours, but it is to him that endures to the end—he shall be saved. He that fights the good fight of faith, to him shall be given the crown of life. To him that overcomes will I grant to sit with me in my throne, even as I have overcome and am seated with my Father in His throne. Just as He overcame should we overcome. Overcoming the world, the flesh and the devil, and being faithful even unto death. Not only being faithful until death, but unto death. Let our faithfulness bring about our death. So many people are discouraged because they say they find nothing to do. I am afraid the great trouble with many of us is, that we neglect the small services, the little opportunities which are ours day by day, seeking and reaching out for the greater and grander things. How often we sing, "Oh, for a thousand tongues to sing my great Redeemer's praise," and yet the one tongue we have probably is becoming rusty because we won't use it in the proper work and in the proper manner,—in the service of the Lord. Let us learn to use our one tongue before we cry for a thousand. Let us learn to do the little things which are at our hands before we cry for the larger things, for it is he that is faithful in little things, providing that little is all that God allows him, it is he that is faithful in the little, the same shall be faithful in much. And as we near the goal of our ambition, don't think for one single moment because we are near the end, that we can relax our efforts. Nay, indeed, we should redouble our efforts, and put forth all the more energy to overcome, because of our being near the end of our career.

To illustrate this let me tell you a little experience I had many years ago, before I came into the Truth. I was out on the Pacific Ocean, in a small bark, indeed, which was leaking in every seam. We were struggling and trying to get the old ship into port. We pumped day and night, day and night, and night and day. We kept the pumps working to save the ship. Finally, after tedious work and long siege, we sighted the old rocks that surround the Golden Gate of the West. Do you suppose for one single moment that when we saw those rocks we began to relax our efforts? Nay, indeed, we put forth all the more effort, hope inspired us, our goal was in view. As we came in between the two sides of that Golden Gate, and we realized that we were getting closer and closer to the point of safety, how hard we pulled on the ropes, and how determined were our efforts then to keep the ship afloat. Three times harder indeed did we work, and it was necessary because we found we were near the haven of rest.

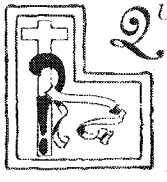
And so, my dear friends, as our old ship now nears the goal of our ambition, as we see the greater Golden Gate, not the Golden Gate of the Pacific Coast, but the Gorden Gate of this great Jerusalem, this Holy Estate which is to be ours, instead of letting go the rope, let us hold on and pull harder than ever before. Let us redouble our efforts. Let us fight the good fight intelligently, and deliberately, seeing that every blow shall count, and every effort shall be something that will raise us to the honor and glory of God, and bring us more and more into that great harbor which shall be ours, if we will only hold fast to the rope.

So, dear friends, let us see to it that we hold fast that which is ours, and let no man take our crown.

QUESTION MEETING.

PERTLE SPRINGS CONVENTION.

Conducted by Pastor Russell.



QUESTION No. 12. "There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." What fear is here referred to, and how does perfect love cast out fear?

Ans. Fear is a quality of the mind that is begotten generally of uncertainty. There are certain things which we ought to fear, and certain things that we need not fear. The Adversary would seem to take advantage of our fallen condition, the condition of sin, and cause us to fear our heavenly Father; because whoever we fear we keep away from. We all realize that by nature we are sinners, and that there must be some penalty for sin. We seem to know this instinctively and naturally have a fear. We are told, You are a sinner and there is a penalty for sin. A fear comes—of what kind and how severe will the penalty be? Satan would try to give us, through his various theories, a dread or fear of God, and of torture. He pictures before our imperfect minds a God unjust, over-severe in His dealings with sin and the sinner.

As we come, gradually, to a clearer knowledge of God and His principles for the regulation of His universe, we have that fear cast out. Instead we have a love for God, and realize that He has a love for us. We love Him, and in proportion as we realize that He loves the world and has made provision for us and the world. By and by, when we get to the place where we love God perfectly, all fear is cast out.

But this knowledge and love would not cast out the fear of displeasing God; because that is a proper reverence, and that is never to be cast out. The more reverential love we have, the more of that fear we will have—who would not fear to offend a brother or neighbor whom he loved and appreciated. This is the same principle that exists, more or less, between father and children, husband and wife. The wife who would fear her husband would not be in as happy a condition as if there were perfect love, and vice versa; also with the children. Yet each should the more fear to wound or offend the other.

Question No. 13. Is the New Creature divine?

Ans. The New Creature is begotten to the divine nature. The intention of begetting was to bring these new creatures to the divine plane or nature. "We are all called in the one hope of our calling." St. Peter tells us that God gave "the great and precious promises, that we might become partakers of the divine nature. We were begotten of the Holy Spirit with this end in view. Then, properly, the question might come in, Will all who are begotten of the Holy Spirit attain to the divine nature?

We answer, No. Some, according to the Scriptures, begotten of the Holy Spirit, will go into the Second Death, and not attain to any nature. Others begotten of the Holy Spirit will not attain to the divine nature, but attain to a spirit nature, lower than the divine. How this will be has been illustrated in the WATCH TOWER, but we will repeat some of the illustrations. For instance, among the bees: All bees are begotten in just the same way, whether they turn out to be a drone, queen bee or worker. There are three kinds, and the begetting is the same in every case. The after treatment causes the difference. One larvae becoms the queen simply because supplied a greater abundance of food and not because of any different begetting. So with the Church, begotten of the Holy Spirit. God provides the nourishment, and if you and I appropriate this and use it, it will build us up, and we will become the Queen, the Lord's Bride. Otherwise we may develop to the Great Company class or fail altogether in the Second Death.

Question No. 14. When our Lord was a human being (previous to His begetting) could He remember His pre-existence?

Answer. We do not know enough on this subject to permit us to give a very full, clear and satisfactory answer. So far as we could reason on the subject, our Lord could not know of His pre-existence, before He was begotten of the Holy Spirit, except by natural means. His mother, Mary, would tell Him about His miraculous birth, about the angel that appeared to her, etc. At all events, the Bible says, He grew in wisdom and stature and in favor with God and man. Thus He was developing until He was thirty years of age.

Our supposition is that He knew that He was miraculously born, for a purpose. He knew as a child that He must be about His Father's business as soon as the divine arrangement would permit—that much we know. It is just as well that we do not speculate too much on features not Scripturally revealed.

When thirty years of age we read that the Holy Spirit came upon Him and He was illuminated. "The heavens opened unto Him." His mind was made clear as to the Divine Plan and arrangement. We are justified in supposing, then, that it was not thus clear, illuminated before He knew that He came into the world and was there for a

special mission. He knew what that mission was, but did not have the matter in clear form until the Holy Spirit came upon Him. He knew that He proceeded and came forth from God, and knew that He was to return to the Father. He spoke of the glory He had with the Father before the world was, and He would not refer to it without having a knowledge of it; but this was after His anointing by the Spirit.

Question No. 15. How can the Scape-goat, not having the light of the Golden Candle Stick represent the Great Company, which is the spirit-begotten?

Answer. The Scape-goat did not get the light, because it did not get into the Holy. Neither did the Lord's goat, nor the bullock.

It is not everybody, apparently, that can understand these types. If you are one of these, don't worry about it, for you have plenty that you can understand, and thank God for. The Lord's goat outside represented one class, and the Scape-goat represented another class, and the Bullock represented the Lord Jesus. In the Court condition, the Bullock represented Jesus, when He was in that condition; the Lord's Goat represented one class of His followers when they were in this Court condition, and the Scape-goat represented another class of the consecrated when they were in the Court condition—*not after they had passed into the Holy.* No goat or bullock ever went into the Holy. All who enter the antitypical Holy become members of the High Priest. When the bullock was slain the change took place. Outside the curtain the High Priest was symbolized by the bullock; inside he was the High Priest.

Also with the Lord's goat—outside it represented the human nature of those accepted as members of Christ; but inside it represented the Body of Christ, spiritual, the Church. So it is the Priest inside the vail that sees the light from the golden candle-stick, eats the shew bread—not the bullock nor the goat.

The question before the mind of the questioner, I presume, is this: Could those who have ever gone into the Holy get out again? And the answer is this: That so far as you and I are concerned, and all that you and I know about the matter, is that every person who makes a consecration enters into the Holy and becomes a member of the Body of Christ, which is the Church.

Suppose twelve hundred persons were here. Suppose all had consecrated themselves to the Lord, and had been begotten by the Holy Spirit. Where would they be represented in this Tabernacle type? I answer, They would be represented inside, not outside the Holy. They went inside, for they were begotten in the one hope of their calling. Those in the Holy becomes two classes. They all see more or less of the light, eat more or less of the shew-bread, and more or less approach and appreciate the Golden Altar. But one class approaches and eats in a way that the other class does not. One class appreciates the light and uses it more thoroughly than the other. One class goes more particularly to the Altar of Incense.

Those who fail to avail themselves of these privileges will not go on into the Most Holy. Only the Christ Head and Body will constitute the Great Priest in glory beyond the Second Vail.

What will happen to those failing to make their calling and election sure? In the end of this age their portion will be assigned in the Court condition—but they are not in the Court condition now. The Holy represents all those who have made acceptable consecration. All the worthy will eventually pass beyond, into the Most Holy. Those who fail to make their calling and election sure, though still spiritual, will be remanded to the Court condition, justified fully with God, but on a different plane from those fulfilling their covenant of sacrifice—followers in the footsteps of Jesus.

The Great Company, antitypically Levites will be the servants of the Royal Priesthood. Although on the Spirit plane and having no inheritance in the land—no part or lot with humanity—nevertheless, they will have to do with the earth in their spiritual service.

Whilst the work of restitution will be in progress for a thousand years and mankind will be gradually nearing perfection, these antitypical Levites will have an important service to render to men. In order that nothing may hurt, injure or destroy in all that holy Kingdom a great Company of spiritual guardians will be required. Their work will no doubt correspond to the service now rendered by the angels to the Elect Church. "Are they not all ministering spirits sent forth to minister unto them that shall be heirs of salvation?"

Question No. 16. Is there any place in your writings where you use this statement: "More than overcomers?" Is it proper to speak of the Little Flock as more than overcomers?

Answer. Yes, such a statement is proper because the Bible speaks of it that way. The Bible says, "He is able to bring us off conquerors and more than conquerors." The Great Company will be conquerors in the sense that they will finally get the victory. Otherwise they would not attain everlasting life at all. In Revelation, 7th chapter, they are pictured as coming up out of the great tribulation, etc. Will they not be victors? Yes. Will they not be conquerors? Yes.

Those who get upon the Throne will be "more than conquerors." To be conquerors would mean that we would be faithful, not deny His name, not repudiate Christ. Whoever does that is a conqueror and I am glad this will be true of the Great Company Class. But, to be more than conquerors we must seek opportunities to serve, and present our bodies continually and wholly lay down our lives. A conqueror is a man who does not run away when attacked. But the man who leads in an attack is a Hero—more than a conqueror.

Question No. 17. "But ye have received the spirit of adoption, whereby we cry, Abba Father." Does this expression, "spirit of adoption" apply to our Lord Jesus?

Answer. No. Our Lord never was anything else than a Son. In no sense was He an adopted Son. God sent His Son into the world. When in the world He was a Son. His Sonship never ceased. He remained a Son, faithful, unto the death of the cross. When God raised Him from the dead, He still was a Son, raised up to the highest glory. Nor does this word *adoption* fit well to the Church's experience. God does not adopt us in the flesh. He only has to do with us as New Creatures. And we become New Creatures not by adoption, but by the begetting of the Holy Spirit. The *Diaglott* gives the preferable translation.

Question No. 18. "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is within thy gate, that he may eat it; or thou myst sell it unto an alien: for thou art a holy people unto the Lord thy God." Please explain this.

Answer. It seems to me that it means what it says. It was said to the Jews, not to us. An animal might die of itself without being put to death and yet not be unfit for food except to those forbidden to eat animal food not specially killed. For instance, an animal might get caught and strangle itself or might fall over a precipice and die without being killed in the manner prescribed to the Jews. That meat might be just as good; it would not produce sickness or death; and, therefore, giving it or selling it to a person not under the Law would not mean injury to him.

Question No. 19. Is the body of a consecrated person a part of the New Creature?

Answer. Yes and no. It is not a part of the New Creature because the New Creature is spiritual, and the new body, which belongs to the New Creature he has not yet received, but he is hoping to receive it according to the Lord's promise, when he shall have demonstrated his loyalty—in his resurrection. We have this treasure (the New Creature, the new will, the new mind) in an earthen vessel. The earthen vessel is not the New Creature. But on the contrary we might properly say that the body belongs to the New Creature; in the same sense that your dog belongs to you. Your dog represents you or is you to such an extent that you would be held responsible for what he does. You would be liable for damage which he might do. So as a New Creature, he must keep the mortal body muzzled, and keep it from doing harm in the world. It is yours to use. But, you as a New Creature, will prosper and develop and become more and more established in the Lord in proportion as the Old Creature becomes more and more dead. The Apostle tells us, "Reckon ye yourselves dead to sin, but alive to righteousness." He tells us that the spirit of Christ operating in us should quicken or energize our mortal bodies in the service of the Lord, as the servants of the New Creature. Draft the mortal body into the service of the Great King as alive from the dead—that is the thought.

Question No. 20. Would it be possible for one to consecrate at this late day and be accepted, and yet there be no crown reserved for such a one?

Answer. It would certainly be possible for one to consecrate, because it will always be proper to consecrate; as it was proper to consecrate long before the Gospel Age began. Abraham and the Prophets made consecration of their lives—they showed that they did. Remember how the Apostle states the matter in the 11th chapter of Hebrews: Some were stoned to death, others sawn asunder, etc. Of whom, he says, the world was not worthy. Their lives were consecrated to God and to righteousness. If proper for them to consecrate, it is still proper for everybody.

But, in the second place, Is God bound in any way to accept every consecration?

The answer is, No. God is never bound to accept any sacrifice. In a general way, of course, "God is no respecter of persons." His favor was first thrown open to all the Jews, and secondly to all the Gentiles: That all who accept the terms may come into the Christ-body until a sufficient number shall have been found, until the foreordained number have made consecration, and made their calling and election sure.

How shall we know when the full number has so consecrated?

It is not for us to know! In a general way, we believe that the outward call ceased in 1881. We realize, however, that all who will be accepted as members of the Body of Christ must have trials of faith and loyalty before being assigned a definite place in the Kingdom. Reprobates will constitute the Second Death class. Others may be assigned to the Great Company class. All such would be counted out of membership in the Royal Priesthood. Each one put out as unworthy would leave a vacancy, and release one crown. Such vacancies, we understand, are now being filled after the general Call has ceased—from among those who offer themselves.

If there were ten consecrated persons waiting at the time there was only one vacancy left, it would probably be the one most thoroughly developed, and most fully in harmony with the Lord that would be given that one place and the remaining crown.

Our thought is that in 1878 there were a great many who had not passed their trial in full; that there were in the nominal churches many thousands who had made full consecration, to walk in the footsteps of Jesus. I remember well Evangelist Moody's campaign. At that time a great many seemed to be genuine converts, for his preaching seemed to be very different from that of the majority of evangelists. He preached forgiveness through the blood of Christ, and full consecration to God. Many at that time made a full consecration, had their names tentatively written and filled up the list. But when testings came on, many were found unworthy of a higher reward than that of the Great Company. Others taking the places of the failures also had to be tested and sifted. Vacancies occurred and still others came in to have an opportunity. We see evidences that this has been going on for the last thirty years, and we believe that it is still going on, and that there are some names still being listed and that there are crowns waiting for such.

Our reason is this: We see people who were godless people, who had never made any consecration to God, who have quite recently made a full consecration to God, and received that evidence which seems to indicate that God has accepted them. What evidence? The eyes of their understanding were opened so that they could see the spiritual or deep things of God. And a further evidence is that they are having opportunities to sacrifice. We make a covenant that we will sacrifice, but it is for the Lord to give us the opportunity. We see some of these getting the opportunities and using them, and this implies that when they made their consecration there was a place open and they are filling it.

The fact that so many have been thus accepted since 1878 seems to imply quite a considerable vacancy in that list and that it is gradually filling up. It is not for us to say how much of a vacancy remains, nor just when it will be filled. We do surely believe, however, that it will be filled before the close of "the times of the Gentiles"; which we think end with October, 1914. As for others who have not yet consecrated we can say with St. Paul, I beseech you, brethren, present your bodies living sacrifices—do your best, maybe there is an opening and you may get in. We will tell them just what we would have them tell us if we were to change places, namely, to consecrate their time, talent, and all to God. God will give good pay—He always does—whatever the reward it will be a prize.

Question No. 21. Was Pastor Russell ever a pupil of Mary Baker Eddy? (*Laughter.*)

Answer. Not that I know of. (Laughter—applause.)

Question No. 22. I cannot always discern the Lord's will under all circumstances. (*Pastor Russell, Neither can anybody else.*) *Is this an indication of something wrong in my heart condition?*

Answer. No. The Lord does not wish us to walk by sight and have no difficulty in discerning His will. He wishes to put the matter in such a way that there will be a test of our obedience and perseverence—we are to walk by faith and not by sight. How?

I will tell you how to do it. Every day, of course, and in all particular matters, I try to take everything to the Lord, I would not wish to undertake anything, without seeking to know the Lord's will respecting it. But, I am not always able to know the Lord's will. I have no miraculous irsight to know God's will. My judgment is not sufficient, I am not to tax my mind that way, it is out of the power of my mind. I will leave it to the Lord. If He wishes me to go this way or that way, He can direct the course. So, my mind and heart are satisfied, if, at the beginning of the day, I say, Lord, here am I; I thank Thee for the privilege of another day and what I hope will be full of opportunities for serving the Truth and the brethren. I ask you to direct all of my thoughts, words and conduct, that I may serve Thee. Then I go forth and use my best judgment. If the Lord wants to lead me in one way or another, that is His part, not my part. I have solicited His guidance. My eye is alert to know and to do His will at any cost. I rest easy in this yoke, knowing that God is able and willing to overrule all things for His glory and for my profit.

When a child I noticed that some people had a certain way of going to the Lord with all their affairs. They would open their Bibles at random, and whatever verse their thumb happened to be next they would say was the Lord's message and they would follow it, too. That was not for me to find fault with. It seemed remarkable to what texts they would sometimes open and that they should have such remarkable answers to prayers. But, I said, Lord I am really afraid, and if it pleases You, I would rather be directed by my judgment than by this method, for my mind does not seem capable of accepting it. The Lord seems to have taken me at that prayer. I do seek the Lord's guidance in studying the Word, taking all of the verses, trying to find the principles of God's dealings and teachings on every subject. There is surely a reason why right is right in every matter, and I desire to know it. I desire to know the reason why God wishes a matter this way or that way—not that I doubt His wisdom, but so that I may enter into the spirit of the Divine regulations. I have much more happiness than I would otherwise have. Could I know whether God, the devil or chance would open the Bible for me in that other way? I much prefer and believe it the Bible's teaching that I commit all to God, ask Him to guide my judgment and reason and then go out and use that judgment and reason the best I know how. The Lord may allow me to use my judgment in some way that afterward appeared not the best; but if so, He may use it to bring some great blessing or instruction anyway. Our judgment, of course, means our understanding of our Father's Word and of His providential leadings. Thus doing we know that all things shall work together for our good.

Question No. 23. Do you fully sanction the Fifth Sunday Conventions? Do you also believe a class ought to have so many meetings that only a few attend each?

Answer: I have been a little perplexed about the Fifth Sunday Conventions. But the rule with me is, When not sure stand still. It is pretty nearly a balance with me whether they are an advantage or a disadvantage, but not being sure I have said nothing about it. I remember that I did publish a letter in the Watch Tower in which the Fifth Sunday Conventions were mentioned. That was understood by some to be an endorsement. I think I would not have published that part of the letter had I noticed it. However, so far as I can see now, my advice would be, Let each class seek wisdom from above on the subject. If they prove profitable spiritually, continue them. If you doubt their profit discontinue them. If I were to give any definite advice, it would be against them, but I am not prepared to give adverse advice, not being sufficiently informed.

As to having so many meetings that only a few could attend: I think it would be preferable to have studies that the class would generally attend. Usually Bible Study classes are not too large. Besides the Sunday meetings, I always encourage the friends to have Prayer and Testimony Meeting on Wednesday night. They tell me they are having a great blessing in using the Manna Text for the following Thursday as the central thought for the next meeting. The week's expreiences furnish abundant and helpful testimonies the following Wednesday. We are glad to note that the friends are observing these mid-week meetings so generally.

As for other meetings. I do not advise the reading of the Scripture Studies in the public meetings. Each should do his reading first at home or on the street car, etc. The class study is a different matter entirely. Of course you could use the questions in your private study and might get much good out of them, but the questions are more helpful when used in the class. Our vessels are so leaky that we can afford to read the Bible over time and again. And the Studies in the Scriptures are merely the Bible in a classified form, a topical arrangement, so to speak. When reading the "Dawns," you are reading the Bible. Those reading the Bible in this way are getting much more knowledge of the Bible. A desultory reading of the Bible does not give as much information as a topical study.

Some of the brethren tell me that they have formed a Dawn Study League in their several classes. Each member agrees that if possible he will read so many pages every day. I understand that is working pretty well. You remember that someone suggested that in a letter published in the Watch Tower. It has been taken up by a great many, who are reading the six volumes through in from six to twelve months—reading twenty-four or twelve pages a day respectively. The reading of the series every year keeps the Truth fresh and clear in the memory—and in the heart. This plan, followed by many individuals, will doubtless work well in the Class League.

Question No. 24. Will it be considered walking up the Highway of Holiness if force or compulsion be used?

Answer. There is no Highway of Holiness yet; hence nobody is walking on it yet. None can walk that way until it is prepared. There will be no such highway until the Great King takes control of affairs, overthrows the present order of things and sets up the Kingdom of Messiah—then there will be a Highway of Holiness. Then the righteous can go up thereon.

Now there is only the Narrow Way and the Broad Way. The Narrow way is for those who wish to walk in the footsteps of Jesus, the steep and rugged way. To be forced is not the thought, it must be a voluntary devotion, a willing walking in the footsteps of Jesus, or it will not be acceptable at all.

The Great Company will have certain experiences in being forced. But they will not be forced to perform, but forced to decide for themselves. You see the difference between forcing a man to go into a boat and bringing certain influences to cause him to desire to go in. Will I turn my back on the Lord to escape the trouble, or will I take the way of the Lord? Even those who choose to take the way of the Lord under stress will be overcomers. In the next age, when the world's Highway of Holiness will be opened up, force will be used to bring all to a knowledge of the Truth respecting God's provision for them. Wrong doing will be punished with corrective stripes. But it would be far from right to suppose that mankind will be then driven or forced along the Highway of Holiness. All who will *go up* thereon must exert themselves—it will be an upward way. Our Saviour stated the Father's sentiment respecting all to whom He will ever grant life everlasting: "He seeketh such to worship Him as worship Him in spirit and in truth."

Question No. 25. Was Jesus baptized in water before He was baptized of the Spirit? Which was first?

Answer. The account seems to imply that God made the manifestation of the descent of the Spirit on Jesus after His baptism. Jesus was baptized into death before He went into the water, in the sense that He had given up His own will, in the sense that the Apostle quotes from the Old Testament, "Lo, I have come as it is written in the volume of the book, to do Thy will; I delight to do Thy will, O my God." He came to do everything written in the Book concerning Him. He was already *dead* to His will,, otherwise He would not have come to John. But God's manifestation of His acceptance of Jesus' sacrifice of Himself apparently waited until after Jesus had performed the symbol. So we read that it was after He came up out of the water that the Spirit came, and God gave that outward sign. This outward sign was not for all, but for John—John saw, John bore record, etc.

Question No. 26. Why is this water baptism of Jesus spoken of as a type? Was it a symbol in His case as in ours?

Answer. Yes, just as in our case—a symbol of His consecration, a symbol of His going into death, and of His resurrection from the dead. All this was symbolized in His case exactly as in ours.

While sometimes spoken of as a type, strictly speaking it was not a type. Sometimes words are used in a loose way. It was a *symbol*, not a type. If I ever used the word type in connection with it, it was because the right word slipped me, and the wrong word came in.

Question No. 27. Would a person who is fully consecrated to God, and who suffers from an incurable disease, commit sin in taking a remdy containing an opiate, when suffering from severe pain, sometimes incapacitating him from work, because of suffering so severely?

Answer. Such a person would not be committing a sin in taking an opiate. We are allowed to relieve such pain. We are allowed to relieve the pain of hunger by eating. And so, if we are diseased by thirst we relieve the distress by drinking. All foods in this sense are remedies. We remedy the case by taking that which relieves. If I were in such a condition, if I had such an incurable disease that brought great pain, and the opiate was the only right and proper thing to relieve the pain, I would feel justified in taking the opiate. I would try, however, to not deceive myself, but would get the advice of some medical man, a doctor, to tell me whether he thought it was necessary in my case. If he said, No, that I would injure myself, stupefy myself, then I would say, I cannot use it. No two cases would be exactly alike. As a rule all opiates are injurious and should be used only as a last resort under competent advice.

Question No. 28. Galatians 4:26, "Jerusalem, which is above, is the mother of us all." Who is the us? How is the Spiritual Jerusalem the mother of us all?

Answer. The Scriptures frequently use this figure, and refer to a city as a mother of her inhabitants—"Jerusalem and her daughters, Sodom and her daughters, etc. So, God declares "Jerusalem, which is the mother of us all." The citizenship of the Saints is in Heaven, in the Heavenly Jerusalem, which will not be built until the First Resurrection. But we look forward and by faith speak of that promised condition and of our citizenship therein. The New Jerusalem was symbolized by Sarah, the wife of Abraham. The New Jerusalem is our Covenant, under which we become New Creatures in Christ, members of the Spiritual Isaac.

The Church is developed under the same Covenant—Mother as Christ—for we are His members. His was a Covenant of Sacrifice, "Gather unto Me My Saints, those who have made a covenant with me by sacrifices." (Psa. 50:5.) The man Christ Jesus entered into a covenant with the Father, which meant the sacrifice of His flesh, His earthly nature, as a reward for which sacrifice the Father made Him a new creature of the divine nature, "far above angels," constituting Him the great Messiah which should bless the world. And Jesus, carrying out the Father's plan, imputes His merit to such as now follow His example, walk in His steps, performing the same Covenant of sacrifice and if we are faithful, we will share in the great work of Messiah in blessing the world, and will be that New Jerusalem, that Millennial Kingdom—we are by faith its children. Even now our citizenship is in Heaven.

Question No. 29. How may we differentiate between "righteous judgment" and "criticism"?

Answer. The Lord says that we should "judge righteous judgment." And again He says, "Judge nothing before the time." What, then, is a righteous judgment?

A righteous judgment would be to reach a right decision. And how can we? Can we read the heart? The answer of the Scriptures is that we do not know and, therefore, should not attempt to judge the heart. Well, if we cannot judge each other's heart, motives or intentions, what can we judge?

We may judge each other's conduct. If I were to see you doing something, I might say, Brother or Sister, you are doing something contrary to the Word of God, and it is bringing forth bad fruit. If that person should say, Brother Russell,

it does not seem to me that I am doing wrong, I must not judge or condemn the brother's heart, but I should judge as between good and evil conduct, and at proper time and place call the matter to his attention, and leave it there. I can only appeal to the evil doer showing the fruitage, and say: Look into your heart and make sure that your motive is right. There is a difference in judging the heart, which we have no right to do, and judging the conduct, which is right to do. But it would not follow that our judgment of another's conduct must always be right either.

If we should come to a brother and say, Your conduct seems to be wrong and I am sure you want to do right, can you explain? He may be able to explain and show us that the fruitage is good when we thought it was bad. We are not to condemn our brother, but go directly to him to get his view, and if we cannot agree, tell him how it seems to us and ask him to judge of his own heart.

Question No. 30. Do you recommend the election and appointment of deaconesses under any circumstances? If so, please state under what circumstances?

Answer. We have no deaconesses at the Brooklyn Tabernacle, at the present time, but we have had previously and thought some good was served by having them. There is no use in having servants, unless there is something for them to do, nor unless the persons are fitted for that work. The word Deaconess signifies a female servant. In the event of sickness amongst the sisters of a class it might be necessary for somebody to go and help and care for them. Or some in distress need to be visited and the brethren may not find time that they could give to that work. Sisters could render such services whether chosen Deaconesses or not. It is not contrary to the Lord's Word to elect Deaconesses. If a class finds that it has need of such servants there seems to be full authority in the Scriptures for electing them, but they should be very carefully selected that they would represent the Church fairly and favorably as to moderation in their judgment, in their demeanor and dress, marked examples of the Spirit of the Lord amongst the Sisters, and who fittingly represent the general interests of the Church in any work they might be called upon to do.

Question No. 31. Can any be of the Great Company class who have never been in the condition typified by the Holy of the Tabernacle?

Answer. No, they could not be of the Great Company class, unless they had gotten into the Tabernacle—only those who make the consecration and those consecrations have been accepted, are tentatively counted as members of the Body of Christ. If, after entering the Holy they fail to have the Spirit of Christ, fail to be exercised by His Spirit, the end will show that they have not retained their position in the Body of Christ, but no one is competent to decide that point now. The resurrection will reveal the Master's decision.

SECOND QUESTION MEETING.

PERTLE SPRINGS.

BROTHER RUSSELL: I learned, dear friends, today that some of the friends were a little disappointed that we did not get to the bottom of the Question Box the other day. So, as we have half an hour now perhaps it will be just your question that we will answer and perhaps it will not be yours.

Question No. 32. Would it be proper or well for one to nominate Pastor Russell to be a Pastor of a class for a year or any set period, the class may decide to vote? The thought is that you would likely be present only as represented by the printed page, or through correspondence.

Answer. I do not quite catch the purport of the question, but would say, in some respects it might be considered rather a formal matter. As a matter of Providence, through the Watch Tower and through correspondence, I am practically Pastor in all the little Ecclesias represented in the Watch Tower lists. If the friends take a formal vote and elect me Pastor, I am pleased to have it that way, and if they prefer not to do so, they have their choice. And whether they make the election for a year or without limit is also for them to decide.

Question No. 33. Would it be proper to ask Deacons to lead meetings, instead of Elders, when they are much more competent?

Answer. Our thought would be the contrary of that, that the Elders are the ones chosen especially to be the leaders, and that Deacons would be appointed to hold meetings only to fill needs. This is following the Scriptural precedent. The Apostle says that a Deacon who serves in the office of a Deacon, purchases to himself a good degree. That is to say, that if he is faithful in temporal things in the Church, loyal and faithful in looking after the welfare of the Church, manifesting himself as a suitable person in that way, he *purchases a good degree of the confidence of the class*, and they should consider him with a view of sometime appointing him Elder. Meantime, however, there are times when an Elder might not be available, and it furnishes a good opportunity to try the Deacons. I think this should always be cultivated in all of the classes. Elders are the *elder brothers* in the Church, not necessarily in age, but especially in spirituality. A spiritual eldership of character is their qualification, no matter how old or young they may be. One part of the mission of the Elders in looking after the welfare of the class would be to look out for the younger brethren, who might be qualified to serve as Deacons, to coach them, and if they have ability, to bring them forward in readiness for Eldership. In some instances I have found apparently a jealous feeling on the part of an Elder, lest someone else should have some ability and share the service. Such a spirit would surely be displeasing to the Master, and to the Elder's disadvantage; for he could not have a self-seeking spirit without doing an injury to himself. His solemn obligation is to look out for the welfare of the class and not be self-seeking. Any brother having ability to serve should be elected. Don't be afraid that the work will run out. Everyone who has any ability to serve the Lord let him serve faithfully; let the Lord look out for the others. If we see anyone more competent to serve than ourselves, we ought to be glad of that better service for God. There is no danger that there will not be enough work. Class Extension and a hundred other ways of service are calling for laborers. God will use us in proportion as we have the humble Spirit.

Question 34. Do we sacrifice our restitution rights, or just forego them, or lay them aside?

Answer. "Language is a medium for the communication of thought," and one person might use certain language to give expression to a thought, and another use different language to express the same thought. To say that we forego our restitution rights, is proper. To say that we sacrifice our restitution rights is equally proper. I would just as soon use one today and the other tomorrow.

Question No. 35. Is everyone who enters the Court condition during this Gospel Age spirit begotten?

Answer. No. Nobody is spirit begotten when he enters the Court condition, as it is not a condition of spirit begetting. We have no quarrel with those who have a different opinion. Our opinion is given in Tabernacle Shadows, to the effect that the Court represents the condition of justification, and that those who are in that are in a so-called justified condition.

Justification means to be actually or tentatively justified. What is the difference? Actual justification would be the bonifide or real thing; as, for instance, Jesus was actually perfect, approved of God, as being perfect. Not because of anything done to Him, nor because of anything reckoned to Him. He was actually perfect, just, or right in God's sight, because in Him was no sin. But none of us, His followers, are in that condition, because we are all "children of wrath, even as others"; therefore, we cannot speak of ourselves as being in this condition.

We look back to Abraham and read that Abraham was justified through faith. Was this an actual justification of Abraham? Could he become actually right with God, by exercising faith? Then we remember the other Scriptures that, No one could be justified by works of the law, and that the only justification that could come to any would be by faith in Christ. Therefore, Abraham was not actually justified.

What way, then, was Abraham justified, and to what?

He was justified to receive God's favor, and justified to be treated as God's friend, and to be told secrets that God would tell to a friend and not to an enemy. Abraham believed God and he was counted as being a friend and as nearly right as possible, considering the fact that Christ had not died for the sins of the world.

Now, coming down to ourselves: Take somebody who

had been a sinner, worldly, living after sin, and that person says, I would draw near to God, I have a hungering after God. I learn that eternal life is possible and that God is willing to give it to some. I am weary and heavy-laden with sin, and imperfect; I want to get to God. Such a desire would be the first step toward justification.

I remember a German sister who said, Brother Russell, when I went to school in Germany I was thrown with people who were not at all religious, and I lost my God, and I would like very much to find Him. I am not happy and I see other people who are happy, and feel themselves as children of God. I would like to feel myself a child of God and that God so considered me. What steps shall I take?

(Have in mind the Tabernacle construction, with its Holy and Most Holy, the Court, curtains, etc. In the front of the Tabernacle was a brazen laver, filled with water. Still in front of that the brazen altar, upon which the fat was burning, near the front, by the gate).

Now suppose this young German woman in the Camp of Israel, saying, God is represented in that Tabernacle and I would like to draw near to God; He is represented there by the Shekinah glory, and I am living here. Will He allow me to draw near?

I said to her, "Draw near to God and He will draw near to you." From the time she began to take her first step toward God she began to *come into a justified condition.* She took her first step. Jesus spoke of the two men who went up to the Temple to pray—one a Publican and one a Pharisee. He said that the Publican went down to his house *justified rather than the Pharisee.* What does that mean? Why, he was more nearly in a justified condition than the Pharisee. They were both in a condition of partial justification, like all the Jews—they were in relationship to God, through the Atonement Day sacrifices. They were using their privilege and coming to God in prayer, and one was more nearly justified and acceptable to God. That is what is meant by justification—approved of God. Abraham was approved of God because of doing the best he could. Both of those men were in a condition of tentative justification.

So, with this young woman, she was coming into a condition of tentative justification; she was turning to God. I pointed her to the gate and said, Go right in there by faith into the Court.

The only way to draw near to God is to recognize that you are a sinner, and that God Himself has provided a sin-offering, represented by that Brazen Altar, right at the Gate of the Court. So, to draw near to God means to exercise faith in the sacrifice of Christ. I pointed to the antitypical Gate to the Court.

I asked her if she believed, and she said, Yes, I believe in Jesus, that He died and rose again from the dead for my sins and the sins of the whole world. Thus she passed through the Gate antitypically.

When next I asked, Are you seeking to live separate from Sin? I was asking if she were going to the Laver, which was for the washing away of the filth of the flesh. She replied, I am seeking so to do. Her answer showed that she was washing at the Laver and getting the benefit of it, and putting away those outward things displeasing to God. She was not justifying herself thereby, but trying to co-operate with God—she was in a condition of tentative justification. According to God's arrangement, justification cannot be complete until we take a further step. Upon noting the sacrifice, noting the laver and washing thereat, we must do something more.

I said the best thing for you to do is to give your heart entirely to God in consecration, keeping nothing back. That was represented in the Tabernacle picture by the tying of the goat at the Tabernacle door. No one could do more! The next thing in order would be for the High Priest to accept her as a member of His and as such to be her Advocate before the Father. The Divine acceptance was next in order. She had done all that she could do. The Lord must do the rest. But I believe that yet there is room, and that the Lord is pleased to receive you. Accept that as a fact, and look for the evidences that God has received you. The evidences will be a clearer spiritual perception, a desire to lay down your life in His service, and some opportunity to suffer for righteousness sake.

The picture in the Tabernacle Shadows is that the Priest slays the goat, takes its life, making it a part of His own sacrifice. The moment that sacrifice was made it represented Jesus' acceptance of her consecration. At that same moment she was begotten of the Holy Spirit and reckoned as a New Creature by the Father. Thus she passed beyond the First Vail into the Holy. This passing under the First Vail represents the death of the will, just as the passing the Second Vail represents the complete death of our bodies. We go down under the First Vail when our wills are baptized into His death; we are buried with Him by baptism into His death, and rise the other side as New Creatures. So the First Vail of the Tabernacle represents our death, so far as our wills are concerned, and represents God having accepted us as New Creatures, through faith, that we may have access to the spiritual things as New Creatures. Everyone who takes that step is represented as a member of the Body of the great High Priest, the Church, of which He is Head, and so, says the Apostle, we are seated in the heavenlies—that is in the Holy. But be it noted that our justification did not reach completion until the High Priest accepted our offering and imputed to it of His merit, making it Holy and acceptable to God.

Everyone who passes beyond this First Vail, so far as you and I know, is a royal priest—that is, it is not for you and me to say as to who shall be counted unworthy. In going under this vail you take the step that should make you a priest, it is the only step you are invited to take. There is no way for you to take any other step. So the Apostle Peter says, "Ye are a royal priesthood, a holy nation, a peculiar people." St. Peter did not attempt to discriminate and say, that is what you started out to be, but you are of the Great Company. That is to be decided by the Lord in His own time, when He will show that some who have not been sufficiently faithful will not be of the little flock of priests, but will be of the Levite class. That will be determined at the end of this age, and it is not for you or me to decide.

A brother might be very energetic, so far as our observation may go, but God might see that it was for some unworthy motive or, he might, seemingly, not be very energetic, but God would see that he was doing the best he could. Hence, we are not to judge, but leave the whole matter with the Lord, and strive to do the best we can ourselves, and to help each other win, and in the end of the age the Master will show which is worthy to be seated with Him in the Throne as priests, and which will be of the Levite class before the throne.

Question No. 36. Where does spirit-begetting take place?

Answer. It takes place wherever you happen to be when you give yourself to the Lord and He accepts your consecration. If He accepts your consecration He will give His spirit, which marks the acceptance.

The questioner may have had some other question in mind; he may have meant, Where in the Tabernacle system does spirit-begetting take place?

If that be the thought, my answer would be that it is shown by his passing under the First Vail. The person who is spirit-begotten is the one living by faith whose human will died. Only such are accepted at all of God, and such are immediately inside the First Vail.

Question No. 37. Can one who has entered the Holy as a Priest, during the Gospel Age, ever drop back into the Great Company, or the Court condition?

Answer. This shows a misunderstanding—the Great Company are not in the Court. The only ones in the Court now are those in a *tentatively justified condition*—the Great Company are not in the Court. At the close of this Age there will no longer be a *tentative justification.* There will be nobody in the Court condition, except the actually justified. If the Great Company will be excluded from the glory of the priestly office, at the end of this age, then it will be theirs to serve in the Court, as the Levites of the next age. But those in the Court now, during this age, are only those in a tentatively justified condition.

Question No. 38. Does the Tabernacle show that there is a place in the Holy, beyond which one cannot pass as priest, and fall back into the Great Company, but if such fail as priests, is there nothing for them but Second Death?

Answer. Only those who pass the Second Vail into the Most Holy, by the power of the First Resurrection, will be secured to the Royal Priesthood beyond danger of failure. The Lord will decide whether we will be priests or Levites. I have seen some who apparently took great interest, and then for a time became inert, did not become great sacrificers, and then years afterwards became very fervent and sacri-

ficed their very lives. One such was St. Paul. He was not only a persecutor of the Church at first, but after that he was three years in Arabia, then went to see St. Peter. Thirteen years later Barnabas hunted him up, found him at home in Tarsus Cilicia and got him started in preaching at Antioch, where they chose him one of the Elders. (Gal. 1:17; 2:1 and Acts 11:25-30.) If Saul had stayed in Arabia all the rest of his life merely studying and nursing his sore eyes, doubtless he would have been of the Second Company class. Barnabas said, Brother Paul, don't you want to be actively engaged in the Lord's service? Barnabas did much to encourage St. Paul and to start his activities, and once started there was no keeping him back. He was the greatest of all the Apostles in sacrifice—next to His Lord.

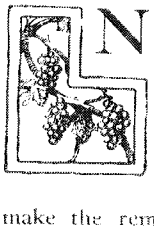
Suppose St. Paul had died during those years of inertia, what evidence have we that he would have made his calling and election sure? None. Was he meantime thrust out into the Court? No, he was still enjoying priestly privileges in the Holy. We do not know how much studying he did in Arabia, nor do we see that he did much sacrificing during those years.

Now, if God could give him those years to determine what he would do, then He might do the same with anybody else, so far as we may know. The fact that one might be in an inert condition for a while does not mean that God had rejected him from the Holy condition. The decision of the Lord is at the end of our course. But now, perhaps, in the end of this age, conditions may be different. The Lord could not give us fourteen years, because all the sacrificing, so far as we know, will be accomplished in a very short time. And not only so, if we have not the spirit and disposition of sacrificing, He may set us aside sooner than that, because He wishes to complete the whole elect class before that time. Therefore it is a little different now.

Question No. 39. Was Jesus begotten in the Court?

Answer. Jesus' begetting was just the same as all the rest; He was in the Court, according to the flesh, and at the moment of His consecration He passed beyond the First Vail. He was a New Creature the moment the Holy Spirit came upon Him. Jesus' consecration was evidently before He went under the water. It was because He made His consecration and was accepted that God indicated His acceptance by giving Him the Holy Spirit. But the moment He received it the New Creature was beyond the First Vail, in the Holy. So then, as a priest, He was in the Holy attending to that part of His work, from the moment of His spirit-begetting. Yet His flesh represented by the Bullock was taken outside the camp suffering. He was a New Creature—was in this "Holy" condition all the time, every day and every night, whether awake or asleep—all the time He was in the Holy condition, for this is the condition which represents the New Creature.

FAREWELL DISCOURSE BY PASTOR RUSSELL



NOW, my dear friends, we have come to the conclusion of this convention. I have not been privileged to be with you at every session but my heart has been with you from time to time, and all the reports I have received are to the effect that you have been having a good spiritual feast—just what you came here to enjoy and to help to give to others. And, indeed, I have heard some of the friends make the remark, This is our best convention, but I tell them that is so in every convention, and I think the explanation must be this: That by the Lord's grace we are growing in grace and knowledge, and in His love, and, therefore, each time we come together it seems more precious, simply because our own hearts are in better condition to receive the blessing. You might be here and your heart somewhere else, and you would get no blessings at all. You might be in an evil condition of heart and be vexed and hurt by everything. I am very glad, indeed, to hear, so far as any friends could go and report, that they had not heard anything except the Lord's name was praised, and that all His people seemed to be greatly blessed in this privilege of fellowshipping together.

I cannot tell, dear friends, brethren and sisters, how long it will be before we will meet again. As you know, I am expecting to meet with some other dear friends in about a month in Toronto; we expect to have another convention as large as this one, and then we expect to have another in Washington, D. C., and directly following that I take the steamer for Europe, and after several stops in Great Britain, the last Sunday of July I will be in Glasgow, where we are to have a large convention, and then after visiting a few other towns, the following Sunday I will be in London, where we are to have another convention. I wish I could take you all along and have the benefit of them all. It is not selfish on my part, but I was telling some of the friends about the matter, how that they could go to all the conventions, and so cheap. I was saying that we do nearly everything in our minds anyway. As for instance, I was introduced to a dear sister who had come quite a distance to this convention, and I understand she is Polish and unable to understand a word that we said, but she wanted to participate in the spirit of the convention; and as she looked into the faces at the convention she was getting a blessing. Now, if she shuts her eyes she can imagine she is with us in Toronto, later in Washington, later in Glasgow, and later in London, what she can do the rest of us can do. Is not that so?

I think of another sister who for some reason went away every summer to visit one of her daughters for awhile, and as she came back from such a visit of several months, she said, Brother Russell, I am back again; I have had a good time, been to meetings all the time I was away. I asked her what she meant? She said, Every Sunday as regular as the time came, I got a hymn book and sang my hymn. Next, she said, they are having prayer, so I had prayer. Next she thought, now they usually sing another hymn, so I sang another hymn. Then, she thought, they have a sermon, I cannot be there to hear, so I had a sermon to read, then I prayed in the usual form, and, Brother Russell, I have been having a grand time—yes, had a spiritual fellowship with everybody, all in my mind.

Now, was not that a pretty good idea? It is so cheap, you do not have to fix up, no fixing of dresses, etc., no suit case to pack, no board bills and railroad fare, nothing of the kind, and no dusty travel. You can get all of that benefit just in your mind. I fancy most people have never learned what a great privilege a brain is. If your mind and heart are rightly in tune with God you can have a good time with God anywhere. At one time it was difficult for us to understand how we could have fellowship with our heavenly Father; we used to wonder how God would hear so far, and if He could hear if we would whisper. Now we have something that helps us, dear friends. Some of the inventions of our day, such as the telephone and the telegraph and the wireless telegraph teach us wonderful lessons. If man can have wireless communication with other men hundreds of miles away we can now see how the great God can have communication with His children. Our minds can the better grasp the facts. As we get this illustration, it helps our faith. Why, it seems almost as though we were walking by sight and not by faith. Particularly when we see the fulfillment of the Scriptures going on right around us every day, and more and more wonderful things coming, just as God said they would come, and just as we have been seeing in His word before they came. We knew about their coming, and when they do come, they become confirmations of our faith and trust in God.

I say, dear brothers and sisters, "What manner of persons *ought* we to be?" We should certainly not think of comparing ourselves with other people in the sense of comparing ourselves with worldly people, because we have so many advantages over other people. How little they really appreciate life. They hardly know why they are in the world. Just ask somebody why he is here, why God created him, and what God intends with respect to him? The chances are that he will be thoroughly surprised, never having thought of the matter as to what he is doing here or what his hopes are. That person does about the best he can if he fills his life with business or pleasure. He cannot keep his head empty without being an idiot. But I tell you, my dear brothers and sisters, this more and more impresses itself upon me. What manner of person ought we to be—ought we to compare ourselves with others and say that we are better than they? Oh, that would be a poor plan, but some of us who have been Christians for years are not to compare ourselves with others who have been Christians for a day, week or year or month.

I remember a friend coming to me one day saying, "Brother Russell, I have such difficulties along certain lines." Well, I tried to give him good advice. Oh, yes, I see that

and know how it ought to be done, but do not seem to be able to do it. I make a failure of it; if I could only do it the way you do it would be all right. I said, my dear friend, if you could do it the way I can do it, it would be a great shame to me, for I was a Christian before you were born, and if I had not learned to do better each day I would certainly be discouraged. Oh yes, he said later, that helped me so much. I found that all God required of me was to do my best. If I had a little experience I gained more experience. He found it to be a great blessing. So we all will find a great blessing by coming into this attitude of appreciating our blessings and making certain allowances if we have certain known tendencies.

The Apostle says, speaking along this line, we should not judge one another; yea, I judge not mine own self, he said. What did he mean? Oh, he meant that he might be too lenient with himself, and again too severe, when, perhaps, he was doing the best he could; so he said, there is one that judgeth me.

So that is our thought. And since we have come to know our heavenly Father is a good, gracious, loving Father, delighting to do good, having sympathy, etc., now we can come to Him as children to a Father. And He says we must come to Him and acknowledge our faults. How precious to remember that He is able to appreciate our condition and sympathize with us, and also provides for us a Great High Priest, and Advocate. So the Apostle says that if we trespass against others or against Him, let us come with boldness to the throne of grace that we may obtain mercy and find grace to help in every time of need. I think there is a special reason why God has fixed this matter as He has done in respect to our coming to Him in prayer. He might have said, Now they are my children, I will not count these things against them, I will merely reckon that they did not know and were imperfect and weak, and did not do it intentionally, and I will make no record of it. That is not the way God does. But what does He do? Does He charge them up, whether intended or not? Yes. Whether deliberate or not? Yes. Whether we thought or did not think? Yes. He charges them all to us. Then what? He has made provision through Christ that these trespasses that were not intentional, not wilful on our part, can be atoned for us. But why should He do that? What object could be served by doing that? Oh, it brings the matter to your attention and to my attention to know what right is. Knowing that we cannot do the right, the effect is to teach us that we are weak and imperfect and needing God's mercy. That sends us to the throne of heavenly grace, and makes the throne of grace a very precious place, my dear friends—a very blessed place—and it impresses upon us the matter, and if you have come once and have occasion to go the second time for the same weakness or blemish, you feel as though you wanted to say, Lord, this is the second time and I told you before that I would try to be more careful and here is the second time, and I am ashamed, but I felt that I must come, that I did not dare to stay away for I felt that if I did this earth-born cloud would be there and I could not realize the privilege of being a child of yours without forgiveness through the precious blood of Jesus Christ. Do you not see, then, dear friends, that it impresses the matter more than if you say, God knows all about it and did not count it against me. The only way you can blot that out is through the merit of Christ's precious blood. It gives us an appreciation of the merit of Christ's blood and makes it precious before us.

Then, dear brothers and sisters, we will welcome the difficulties and tests which we know must come to every Christian. They may never have them the second time, but we will hope that you will so fortify yourselves and say, there is a weakness in my nature; I see it now and I am going to barricade it by putting every resolution behind it to keep it strong, and it becomes the very strongest part of your character. You did not know it at first, but after you found it out, then you fortified that weak spot. You are making character, and even the mistakes and failures become helps. God's arrangement commends itself to us as being the very essence of wisdom for us.

Further, as you would have to do this time and again, it would have the effect upon your own heart of making you very humble. Oh yes, whatever pride was there, if you were feeling that you were much better than the average of people you would say, Oh, I have found some of my weaknesses and feel very humble before God. Good for you; you need to be humble before God, for if you were any other way than humble before God you could not abide in His love. Humility is a very prominent grace in the sight of God. "Humble yourselves under the mighty hand of God that He may exalt you in due time." It comes right in as you find your weaknesses—humble yourselves and make it right with God.

Another thing it will do for you: After you have humbled yourselves several times coming to God in prayer because of your weakness—it might be an appetite for liquor, or good things of this life, or a bad temper, or impatience, or criticizing someone else, or tongue of slander—whatever it may be, and you have found yourself out, you will feel real mean and ashamed of yourself. Well, that will help you when somebody says something mean to you; it will be such a help to you. You will say to yourself, I had my little experience, I guess I had better not say anything. The gracious God has forgiven me and I will be gracious to forgive others. It will make you tender-hearted, you will not sympathize with sin because God has no sympathy for sin, but He has a great deal of sympathy for the sinner when weak and the fault is through weakness or disposition received down through all those generations of six thousand years since the fall. We get His spirit as we thus follow the directions of His word.

But then comes in this difficulty: After you have gone to the Lord for some matter and you have had forgiveness and then you transgress again, there will be a disposition come into your mind which will say, you can't go to God with this; don't pray at all tonight. Avoid trying to meet the Lord. What would you say if you did meet Him? How could you pray? There is a dangerous spot, my dear brethren. If you pass that night without prayer, then the next morning and the next night it is easier to pass again without prayer, and say, I don't want to pray, and don't feel like praying. You do not, because you do not feel like coming into the presence of the Lord and telling Him what you need, and there is a tendency of getting further and further away from God, and that has led many people away from God altogether. That is very much the stand of the great company class, as I understand the Bible to describe it (not attempting to judge any individual). The great company class is described in the 7th chapter of Revelation as those who have come up out of great tribulation and have washed their robes and made them white in the blood of the Lamb. But how did their robes come to be washed, my dear brethren? Because they were spotted. Why did they not keep them unspotted from the world? Oh, they would say, nobody could do that, there is not a person surely that could go through life and keep themselves unspotted. Oh yes, my dear brother, there is. Brother Russell, do you believe in absolute perfection of the flesh? No, I never found it in the Bible or found anybody perfect in the world (Jesus excepted). How, then, keep unspotted from the world? We mean just this: The tendency is that if you got one spot on, a hasty temper, etc., unkind words which hurt somebody, you knew it was wrong at the time, but you could not help it, as it were, because of the circumstances. As it happened, it just seemed to sweep you along and you said it before you knew it. Then what? You have a spot, and the only thing to do is that you first go to the person whom you hurt or offended and make it right with him. Do your part in the way it is stated.

Oh, you say, that might be too humbling; it might be a colored brother, a child, or someone else, and it would be too humiliating. Never mind, my dear brother, you want to keep your own skirts clean, and you want to do it. If troublesome, it will be all the more helpful to you another time. Good for you, first-rate discipline; God has it in the best form possible. After doing the best you can to right the matter, then come to God with the spot, and you can get it removed. How? By the precious blood that cleanseth us from all sin. Remember that that word cleanseth does not refer to those sins which were washed away when we accepted Christ as our Saviour, but refers to a work going on day by day. Not something accomplished in the past, but going on now. So then, the blood of Christ is the blood that keeps cleansing us. Every day you get some spots, and thus every day you are in danger, and thus every day you need to go continually for that blood that will cleanse the spots away. But now, my dear brother, suppose you did not do that and you said, Now, I can't go to God for I know He will not hear me, as I have this matter unsettled with

In Front of Auditorium Between Meetings.

my brother, neighbor or friend, therefore, I will not pray at all; I will not be a hypocrite, for I know God will not hear me unless I make it right, and I am not ready to make it right. You are in a dangerous condition and it may cost you your crown. At that very minute, that is the most important thing in the world to you. Why? Well, if you do not get over it you will never be an overcomer. That is the importance, my dear brother. I have opportunity for seeing this matter more than some of the rest of you and I see such a one making no progress along spiritual lines and he goes back and gets off into error, and since there is only one way, and that is to have short accounts every day, don't let it run, even a minute, if you can avoid it. Get right with the individual, do your best; if he refuses to accept your apologies, make them ample, so that you can tell God that you have done the very best you can, and then come to Him and have faith that He can forgive the trespass, which is the same as is referred to in the Lord's Prayer. We are not referring here to original sins; God does not forgive an original sin, because only the blood of Christ can cleanse from that. But after that is done, and you are a New Creature in Christ, you still have this mortal flesh, and you still must keep it unspotted, and you still have need of the merit of Christ being imputed to you.

But suppose you should let it stand and get more spots tomorrow, and more the next day, and by and by some one would say, There are so many spots on your robes! Oh yes, everybody has—you know everybody has. And that is too true—too true—and that is why the great company is going to be a great company. They do not keep their garments unspotted from the world. The Little Flock, the Scriptures say, are to be without spot or wrinkle. Who keeps the robes? You do. Without desire on your part for the cleansing of the robe, it will not be cleansed. We must take our steps in order to have this thing right with God, our Master and Head, our Lord. This then, my dear brothers and sisters, would be the thought I would leave with you. We do not know what trials or difficulties will beset us, but His grace is sufficient for us, but only by the way He has arranged it—only in Christ—that is eternal. Every blessing and every forgiveness of divine favor comes through Him. All things are of the Father and all things by the Son, and we by Him. That is the way we must come.

Then this keeping of our account is making character. When we rectify a wrong, we are doing something that will make us stronger; then it will help us to look around at the other points of our character, where we find we have weaknesses by nature. Fortify these points. This is the will of God, and this is growing in grace and knowledge and love, growing in the spirit of the character-likeness of our Lord. This is exactly what the Apostle wants us to do. God has foreordained that you and I could not be of the Divine Nature class, the Royal Priesthood class, the Bride Class, unless we were copies of His Son. That is what it says in the 8th chapter of Romans—He foreknew all that glorious Church. All these, He says, must be conformed to the likeness of His Son. Is not that plain enough?

My dear brothers and sisters, those are the terms upon which we are to get into the great general convention that is coming by and by—the general assembly of the Church of the First-born, on the other side, beyond the second vail; that is what we are hoping for. And if we get this, whether in the Great Company or the Little Flock, if we get into the heavenly condition, it will be a glorious privilege and it will be because we are overcomers, when we have our robes thoroughly washed of all spots either by daily washing, or finally in the great tribulation, and then prove ourselves overcomers and loyal to God in the end; otherwise we will go into the second death. Let us try day by day to keep our garments unsoiled and we will be with the Saviour and share with Him the glory, honor and immortality that He has promised.

There will be the different positions, you see—the Bridegroom, the Bride, and the virgins, her companions who follow after. Will you be there? Will I be there? I hope so, my dear brothers, my dear sisters. It is for you; I cannot make your calling and election sure, and you cannot make my calling and election sure. You may have an influence upon me, and I may have an influence upon you, by what I say or do, but the matter lays in your hands for yourself and in my hands for myself.

We are not to say we have given ourselves to God and that He will carry it out. No, He only works in us to will and to do His good pleasure, while we wish to do it—it is for us to desire.

You can bar the Lord's providence out of your heart and life, for God recognizes the human will.

Then, my dear brethren and sisters, I beseech you, using St. Paul's words, by the mercies of God (all the good things that He has done for us whom He has called to become joint-heirs) that you present your bodies a living sacrifice. We have already presented them in a sense of consecration. You did a presentation yesterday, and do the same today and every day, and I do mine, but we must keep the matter right up to date, keeping it presented to God, allowing it to be consumed on the fire—allowing it to be a sweet odor to God. I am sure this is your sentiment, as it is mine: May we, by the Grace of God, meet beyond the river, on the heavenly shore, at the great convention of the General Assembly of the Church of the First Born, whose names are written in heaven.

We are not going there merely because we are Bible Students, Methodists, Presbyterians, Lutherans or Roman Catholics, but because we are what we are by the grace of God; because we have accepted God's terms, because we are members of the Church of the First Born, and, therefore, our names are written in Heaven—because we have been faithful to Him.

International Bible Students Association

"Wisdom from Above, the Noblest Science, the Best Instruction"

TORONTO, CANADA, CONVENTION

JUNE 30th—JULY 7th, 1912

AT the time this Souvenir Report was contemplated, it was not known that the Toronto Convention would be in the nature of a General Convention, but such it turned out to be. Nevertheless, we desire to report what we can of it, and while not complete, we are able to give some discourses in full and good synopses of others.

The Convention was held in the auditorium of the National Exhibition Park, Toronto, Canada, and there were about one thousand Bible Students in attendance. A better place for a convention of that size would be hard to find. And, in addition, the weather was ideal, and this, together with the Millennial Dawn smile and spirit of brotherly love manifested on all sides, made it a very enjoyable occasion, one that will long remain in the minds of those privileged to participate.

Considerable excitement was stirred up by the adoption of a resolution, officially repudiating the hell-fire doctrine. A similar resolution, however, was also adopted at the Washington Convention, and we will speak further about it in connection with that portion of the report.

A goodly number of the Pilgrim Brethren were present, as well as Brother Russell. In fact, the Pilgrim Brethren were pretty fairly distributed between the three General Conventions, so that those who could not attend more than one can feel that their table was served with as bountiful a supply as the tables at the other conventions.

CONVENTION.

Each day the Convention was opened with the Bethel Service; reading of Hymn, Manna Text, reading of Vow and Prayer.

Opening address by Chairman Brother Geo. B. Raymond:

IT is with a very great deal of pleasure to all of us, dear friends, that we have gathered together here this morning, I am sure; and we want to feel at the very outset of this convention that we have the Lord's Holy Spirit to guide us in all our thoughts and words and doings that our deliberations together here may be inspired by God's Spirit and the love which that Spirit may shed aboard in our hearts.

By special request, at the very outset of this convention, I bring to you the Christian love and greeting of our dear Pastor. He asked me the very last moment before I left the Bethel Home to convey to the dear brethren at the Convention his love and greetings; and on behalf of the International Bible Students' Association I extend to you all a very cordial welcome to this our convention, the convention of the Lord's people. In this convention every one who believes in the "Ransom for all" finds a cordial welcome.

I trust that we have all come with our hearts prepared for a blessing, and not only to receive a blessing, but that we may be a blessing to each other. This convention will be a glorious success if in our hearts we are not so much looking for what we are to receive as to what we are to give. It is more blessed, you remember, to give than to receive.

I am sure we are all grateful and wish to express our thanks to the dear brethren of the Toronto Ecclesia for their efforts on behalf of this convention, and to make our stay in Toronto pleasant. We, therefore, extend to the dear class in Toronto our thanks in the Lord.

We have come to this place for a few days to sit at the Lord's table and feast upon the good things He will serve us; to have His Word rightly divided to us; and from the feast we shall certainly scatter a blessing upon this entire community. Truly we are living in the most momentous time of all history, the time of which the Prophets and Apostles wrote, the time in which Divine light is focussing upon God's Holy Word and revealing His glorious purpose and plan. We are living in that day of which He said through the Prophet: "Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonderful, for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid. (The Apostle seeing it was future in his day—the fulfillment of this day.) Behold, ye despisers, and wonder and perish, for I work a work in your days (the gospel age—at the close especially) a work which ye shall in no wise believe though a man declare it unto you." Do we rejoice in the privileges of fellowship with each other, to stimulate and strengthen and build up in the most holy faith? I am sure we do. The word has gone forth: "Gather my saints together unto me, those that have made a covenant with me by sacrifice." We have come to understand that this text has a larger inference and a larger application, and it is also true if we are laborers together with God we are God's husbandry, ye are God's people. Is it true, then, that this applies to you and to me? Are we God's people? I trust every one of us can say so. And the blessings and responsibilities then are ours. "I thank my God upon every remembrance of you," says the apostles, etc., etc., "until now." Oh, how blessed is the fellowship of God's dear people. That is why we have come here—that we may have fellowship and be touched of each other as we are touched of the Lord Jesus. "The fel-

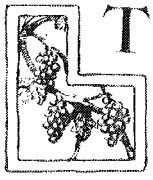
lowship of kindred minds is like to that above." "For if we walk in the light as he is in the light, then we have fellowship one with another and the blood of Jesus Christ, His Son, cleanses us from all sin." Walking in the light! Have you had your eyes opened? Can you see the light and have you been turned from darkness into this marvelous light? Has it happened in your case? Yes, you say.

Do you remember that incident related of two disciples going to Emaus and the risen Lord was with them? Do you remember that? Yes. And it came to pass that while they communed together and reasoned this man drew near and went with them, and they said one to another, did not our hearts burn within us while he spake with us by the way and while he opened to us the Scriptures? Oh, the joy of that conference! Fellowship intimate, close, personal with the Lord himself! That same risen Lord is here in divine power—with us in this convention, and my prayer is that as we sit together this week in heavenly places communing and reasoning that he may talk to us through his servants and cause our hearts to burn.

We will now listen to an address by our dear Brother Thomson of the Bethel family.

DISCOURSE BY BROTHER PAUL E. THOMSON.

SUBJECT: "PRAISE OF JEHOVAH."



I THINK my privilege is a great one this morning to speak to you on the first day of this convention, and, particularly to have this opportunity on PRAISE DAY. What could be more appropriate than that, assembled on the first day of the best convention ever held, we should turn our thoughts toward PRAISE OF JEHOVAH. Looking around us today on mankind in general we do not see much in the flesh that is to God's PRAISE, but find that if there is to be any praise we must look to the future, knowing that when God has finished His work, then, indeed, will they be to His praise, for, as the lining pot is for silver and the furnace for gold, so is man for His praise. (Prov. 27:21.) Man was never intended for any other purpose, and when he is as God made him to be, then will his creator's name be glorified.

During the present time God has selected certain ones to be more particularly to His praise, just as during the Jewish Age our God is the one who is described as He who "inhabits the praises of Israel" (Psa. 22:3), making Israel His dwelling place, pitching His tent in their midst to receive their praises. In the Gospel Age the Lord has begun the selection of a greater Israel—Israel on a higher plane. It would be impossible for any human being to have a greater privilege than that of invitation to become a member of that "Chosen Generation," for God has *predestinated* us unto the adoption of children to the praise of the glory of His grace (Eph. 1:5, 6); not to the praise of His sending sinners to eternal torment—not to the praise of an arbitrary election, but the PRAISE OF THE GLORY OF HIS NATURE,—THE GLORY OF HIS WISDOM,—THE GLORY OF HIS PLAN,—THE GLORY OF HIS PERSON. This is that for which we were predestinated. Surely, then, as we are gathered here this week it will be to offer praise to Him who has provided for us the blessings of this convention. We realize, of course, that it is only in a very small way that we can praise Him today,—only in a very limited sense can we speak the praise of one so wonderful, but we find it a very great privilege to praise Him even in our feeble way.

Even in the beginning of the Gospel Age, when as yet only a few of the saints had been called, the Apostle (Eph. 1:15) speaks of the "riches of the glory of His (God's) inheritance in the saints." The riches of the glory of God! It is going to be something very glorious, something very rich—HIS INHERITANCE IN THE SAINTS. It does not sound as if He were talking of you and me, but He means you and me as we will be when He gets through with us. What a host of things need to be done to us to make us the RICHES OF THE GLORY OF HIS INHERITANCE! What a transformation must take place. We recognize that at the present time all the praise that we can give with our lips fails to bring credit to God's name. Even the orator with golden tongue belittles God's character in seeking to tell His glorious plan. The tongue of an angel could not do it justice. God has manifested His humility in being willing to let us go around bearing the good tidings of great joy and when the message does appeal to someone it is not because we have presented it so well, but, in spite of our imperfect account. The glory from the very beginning is with God and not with us. These, our lips, have much to praise Him for, but the theme is too glorious for us.

We cannot take credit to ourselves for the song itself any more than for the telling of it. He "hath put a new song into our mouth, even praises unto our God" (Psa. 40:3). "O Lord, open Thou my lips and my mouth shall show forth Thy praise (Psa. 51:15). "My lips shall utter praise when Thou hast taught me Thy statutes" (Psa. 119:171). God has put this song into our mouths and we are simply speaking forth what He has placed there. When we have once learned it, how can we keep from singing? No one who really knows that song will be able to keep it to himself. The sweet singer of Israel, although he could not be of spiritual Zion, longing for the privilege of even standing in her gates to sing that song, prayed for mercy upon him that he might show forth all "Thy praises in the gates of the Daughter of Zion."

Looking down into the future the Prophet Isaiah says that in the working out of God's Plan there will be great occasion for rejoicing (Isa. 42:9-12); "Behold the former things will come to pass (restitution is here) and new things do I declare (I proclaim a New Creation)—and then, for fear we might think he was telling of things already come to pass, he adds, "Before they spring forth I tell you of them." "Sing unto the Lord a new song (a song of new things) and His praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains). But some of us have been on the mountain top a good many years and are shouting still. Let them give glory unto the Lord and declare His praise. It is quite manifest that no one can follow the Prophet's instructions unless he has learned of these new things,—unless he knows of the New Creation and of the "Times of Restitution" that are to be established when the New Creation is completed. But the secrets of the Lord are with them that fear Him. These are the ones who sing the "Song of Moses, the servant of God" (the song of Restitution) and the Song of the Lamb (the song of the High Calling). "Let the peace of God rule in your hearts and be ye thankful" and SING WITH THANKSGIVING.

At one time in our Lord's ministry the proper praise was not given to the Messenger of the Covenant and it was necessary to perfect praise from the lips of babes. (Matt. 21:16.) We have felt at times that there might be similar conditions at present, as we note the Lord using the newspapers in spreading the good tidings. Does it mean that we have not been faithful in sounding His praises? Let us make sure that if the stones cry out it is not because of lack on our part.

When the period of our preparation is past, then the redeemed of the Lord shall return and shall come with singing unto Zion (singing a new song) and everlasting joy shall be upon their heads. They shall obtain gladness and joy, and sorrow and mourning shall flee away. With the world also the joy will be spontaneous for "As the earth brings forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations. (Isa. 61:11.) They will not be able to keep it to themselves either.

The Psalmist inquires "Who shall speak forth His praise? (Psa. 106:2.) He answers the question himself saying: "Rejoice in the Lord, O righteous, for praise is comely for the upright in heart. (Psa. 133:1.) He does not say anything about anyone else praising the Lord. What an uncomely thing that would be. How very unsuited to the unrighteous ones is the Lord's praise and how very reasonable it is that the righteous should speak forth His praise. Everything we have as New Creatures has come from Him. He is the giver of every good and perfect gift. We are in-

debted to Him for everything we have—spiritual and temporal. How we need to praise Him when we realize that the blessings we are getting are not imperfect ones and that he even takes the imperfect things of our natural lives and makes them all work together for good. Praise the Lord, O my soul, and forget not all His benefits. Psa. 103:2.

When the children of Israel came into the Land of Promise they found heathen tribes inhabiting it and the Lord instructed that as the land would be contaminated by the cultivation of those who were not holy people, therefore, they should let the land rest for a time. For three years they should gather no crops, and then on the fourth year the produce was to be to the praise of the Lord. Yes, even then it was not to be theirs. The first use they were to make of their new home was for the praise of Jehovah and then on the 5th year they might appropriate the fruit of their fields to themselves. The first of everything we have is Jehovah's; the first of our convention, the first of our affections, yea, He is first in everything. Seek ye first the Kingdom of Heaven and the praises of Him who is establishing his righteousness. In pictorial language the Prophet Isaiah says, "Thou shalt call thy walls salvation (salvation surrounds us as a wall) and thy gates shall be called praise." Isaiah 60:18. Yea, only those enjoy the benefits of this salvation who enter with praise on their lips. We enter not merely for what we may get for ourselves but because the privileges held out to us of singing His praise one thousand years,—speaking forth the glory of His purposes and plans to an admiring and appreciative world. We will not need to rest our voices nor will our audiences grow weary of the theme. Enter into His gates with thanksgiving and into His courts with praise.

Zacharias, the father of John the Baptist, had a vision while ministering to the Lord in the temple and as a sign that the vision would be fulfilled, he was dumb for a season. When his lips were opened his first words were praise to Jehovah. A good many people would have been so busy bragging about the fact that they had seen an angel and were talking to him that they would have had no time for praising the Lord. Zacharias was one of the righteous ones and praise was comely for him. He praised God because he was seeking God's glory and not his own. "Let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving and make a joyful noise unto him with psalms." (Psa. 95:1, 2.)

As we read on we note that the Psalmist had a good reason for this thanksgiving, "For the Lord is a great God, and a great King above all gods. In his hand are deep places of the earth: the strength of the hills is His also. The sea is His and He made it: and His hands formed the dry land. Oh, come let us worship and bow down: let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture and the sheep of His hand." We are eating from the hand of our shepherd, the best of shepherds, one who has taken such good care of us that even when we are inclined to stray from his fold—yet He is faithful. "His rod and His staff—they comfort us!"

Our praise will be to Him, not according to what you and I have worked out as a plan for Jehovah to follow, nor according to our imperfect judgment in any way. It will not be according to any of our human limitations but "According to Thy name, O God, so is Thy praise unto the ends of the earth" (Ps.. 48:10). The Psalmist does not mean that it is according to the word "Jehovah," but according to His character. A name so excellent that its praises are beyond the power of our lips though we are a "chosen generation to show forth the praises of Him who has called us out of darkness into His marvelous light" (1 Peter 2:9). "Sing unto the Lord, O ye saints of His and give thanks at the remembrance of His holiness" (Psa. 30:4). It is not always the one with the good flow of language who succeeds best in this task, but the one whose spirit is best able to overcome the obstacles of expression through the imperfect instrument of flesh. It is the Lord's spirit speaking and not the person himself, telling of our God who is *"glorious in holiness* and fearful in Praise" (reverenced in praise).

It is only the few that can praise Jehovah even in earthly bounties "to be received with thanksgiving" by a limited class. Meat "God has made to be received with thanksgiving of them that believe the Truth." (1 Thess. 5:3, 4.) As these are the only ones that have any dealings with God they are the only ones who can thank Him for the meat received, and for all other blessings temporal or spiritual. We make a mistake when we complain about anything for all things are to be received with thanksgiving as all things are working together for good if we are of those who love Him. If we are overcomers we can thank Him for it as our overcoming is not done in our own strength: "He always causeth us to triumph in Christ Jesus" (2 Cor. 2:14). There is no reason why we should have any failures for He is always willing to cause us to triumph and if we apply for it, we may be "strengthened with all might according to His glorious power" (Col. 1:11). If our Heavenly Father were to meet the adversary in a test, would there be any danger of His failing? If our strength is according to His glorious power, why need we ever fail? Thanks be unto God for His unspeakable gift,—the grace that was ours at the beginning of the way, and the grace He has been adding to grace as we have progressed day by day—all that we are capable of receiving was given at first and as our capacity has increased so has also His gift. If it was unspeakable at first how unspeakable it must now be! We cannot put it in words and how foolish we have been at times when we have tried to tell about it. No wonder we were thought crazy when we muttered the unspeakable! What you have learned in the mountain top you cannot tell. All you can do to tell others what a blessing it has been to you and thus make them anxious to enjoy the same privilege for themselves. It is its gloriousness that makes the gift unspeakable! Thanks be unto God by whose favor we are to be partakers of the divine nature, if we continue in the grace wherein we now stand. Who can keep from praising Him who has called us out of darkness into His marvelous light? "His praise shall continually be in my mouth!"

If some friend of yours, who is well provided with this world's goods, should in the love of his heart make you a present of a fine home and considerable money for its maintenance, don't you think your neighbors would get tired hearing you talk about his kindness? You would want to talk about that friend all the time! Do you suppose you are going to keep still when the Lord has done so much for you? He is not merely giving you a house with a few conveniences, and all the trouble that goes with it, but a mansion in the skies. That means a good deal more than the words convey. That means that we will occupy a place in God's Plan throughout the ages of eternity, joining first in the work of that first thousand years, blessing all the families of the earth, and when this is completed pass on to something more glorious beyond; something that will reveal God's kindness and grace "in His goodness toward us." Let us start praising Him now. "My tongue shall speak of thy righteousness and Thy praise all the day long" (Psa. 35:28). "At midnight I will rise to give thanks unto Thee because of Thy righteous judgments" (Psa. 119:62). I think we are all getting nearer to the point where the first thing in our minds is to turn it to God, whether waking at midnight or in the morning, with praise on our lips. Sometimes there are things that will interfere and sometimes God is good enough to take those things away if we are not courageous enough to remove them ourselves. It will not do for us to let anything stand between us and our God, whatever that thing be. Anything that would hide God's face from us would be the worst of foolishness. The Apostle warns us to put away foolish talking and jesting if we find these a hindrance to the giving of thanks.

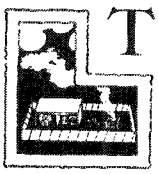
The praise of our God is the harvest message; the sickle in the hand of the messenger for the gathering of the grain. As faithful reapers, knowing that the time is short, indeed, the instrument will always be in our hands, "In everything give thanks." It is our habit to set aside meetings for praise in hymns and testimony. This is not an arrangement for the doleful and sad-hearted. "Is any among you merry, let him sing songs." (Psa. 5:13.) The sad and afflicted ones are counseled to spend their time in prayer. The ones compiling the Hymn Book had this in mind, for we find it filled with cheerful strains. Sometimes, however, these become very doleful in the singing, for it seems that we forget the nature of our hymns and come far from expressing the thought of the words in our manner of singing. Let us sing with the spirit and with the understanding (1 Cor. 14:15). It is not an understanding of music we were talking about, for we realize that we cannot all have that, but we can all sing with an understanding of the words. If we always had the spirit of the words uppermost in our minds there would be no more dragging in our singing. When we sing let us sing to the glory of God. It does not require musical voices to render praise to God if we are singing and making melody in our hearts. "Whoso offereth praise glorifieth God" (Psa.

50:23). There are many ways in which we can praise God, but the most important is that of "bearing fruit," for "Herein is your Father glorified" (John 15:8), as He is the husbandman. When we are filled with the fruit of righteousness it is unto the glory and praise of God.

If you cannot praise the Lord by telling of the Plan of Salvation, you can do so by the fruitage. All you have to do is to be a fruit tree, and let the Lord raise the fruit. It makes no difference how good a fruit tree you may be, you are unable to raise fruit of yourself, and, if you tried it would be very poor fruit indeed, but, with the Lord as the husbandman the fruit will be glorious. And the worse the stick the more will it be to His glory when the fruit is gathered. Praise the Lord, all the fruit will soon be gathered into the storehouse and, if our fruitage is found to the praise of His glory, then we may continue to sing of His excellence throughout the eternal ages.

DISCOURSE BY BROTHER F. A. HALL.

SUBJECT: "GOD'S ROYAL PRIESTHOOD."



THIS being Kingdom Day at this convention, the subject must be along the line of the Kingdom, and come to think of it, we are now in the Kingdom day and have been since 1874. We see that God appointed a Kingdom day, in which He is to judge, teach, or bless the world by that man whom He ordained—"the seed of Abraham"—the Christ. This appointed day is the Sabbath or rest day of a week of 1,000 year days, the type of which was the Jewish week and its closing Sabbath day.

How interesting the Bible becomes when we see the nation of Israel used as a miniature picture or foreshadow of the world during the millennium! the two Jerusalems, the old and the new, representing or standing for their respective governments—the old or type and the new or antitypical government of God's dear Son. The figure twelve runs through the plan of God as the woof—twelve tribes of Israel after the flesh, and the twelve spiritual tribes which compose the church of the first born of the larger twelve tribes composing the families of the earth when finally they shall be brought to perfection in the times of restitution. Then all the world shall have become children of Abraham—Jesus, because He is to be the father of all the faithful, all who then will prove themselves worthy of eternal life by learning righteousness when the judgments of the Lord Jesus Christ shall be abroad in all the earth. Isa. 26:9.

So the religion of the world in that day will be Jewish. This is the reason the Lord says, "Salvation is of the Jews." In the present time the Church is composed of Israelites, indeed, and adopted sons of Abraham, who, being a type of God, make the Gentile members of Christ's Church sons of God by adoption. This is a peculiar class, whom God is purifying unto Himself, as stated in Titus 2:14. They are to become kings and priests unto God in the age to come, as stated in Rev. 5:10, the two ends of the proposition, you see. Unifying unto Himself a class in the Gospel Age who is to minister to the twelve antitypical tribes of Israel when the Kingdom is again restored unto Israel. Instead of Adam being again the head, the factor of the human race, it will be Abraham the head, the father. The earth beautified was lost to Father Adam and his generation, but God's plan is to have it restored to Abraham and his children, regenerated for an everlasting possession.

To purify unto Himself a peculiar people for this mighty work means the change of being of each member of this royal class of priests from human to spirits. The purifying is in the mind, not in the body of flesh. "Flesh and blood cannot inherit the Kingdom of God," because these priests are to be spirits, and God is working in you to will and to do of His good pleasure, which is to create a new mind in righteousness and true holiness, not the holiness which men are vainly striving for, who are in the flesh. If we are faithful until death we shall then be His workmanship, created in Christ Jesus—through Him. To be created in righteousness and true holiness means a great deal of trouble, or sorrow, heartaches, fears and trembling for us. Our sins, the ever-present thorns to tear us, almost overwhelm us. The evil powers about us augment both our fears and our striving. Sin is something like the tooth ache. If we have a tender conscience which has not been hardened by sin—seared as with a hot iron, the presence even of sin will cause us pain. We must see to it that if we slip, there must be a corresponding pain in the heart. This will bring us to the Advocate, but fear, if there is no remorse, seek for it in prayer and a more circumspect walk, and it will surely come. In speaking of Pastor Russell's delicate appearance once, he remarked, "I hadn't noticed it." Then, with the usual salt in his well-seasoned conversation, he said that if we have a tooth ache and sit down with our hand to our face and think, "My, how my tooth does ache," it will grow more and more, but if we apply our minds to something else we will forget about the tooth ache, and we know from experience that this is very true. It is a case of mind over matter, and there is no hypnotism about this. Our sins are very much like this, too. The more you think on a sin the more the disease grows. And the deplorable part of it is that before you realize it you are very liable to have the jumping tooth ache. A good thing is to say, "Oh, I have a toothache coming on," then, instead of dwelling on the bad tooth, think of the thing the Apostle mentioned. Good, pure, clean things. The best way to do if you have a rotten tooth is to pull it out. Our human organism is such that when we look upon the pains of others we often feel the same pains ourselves. It is wise not to be too sympathetic with others who have this sort of tooth ache. If those who are frequently telling of how many bad aching teeth they have—how many are rotten—would take another dose of one great physician's tooth ache medicine, the vow, they would surely get relief.

Let us not be discouraged, dear friends, with every temptation. Every test of your loyalty to the truth, He has made a way of escape, so that we can bear the severity of it. Let us remember, too, that in this school of Christ the various teachers, in presenting the lessons from this wonderful lesson book, full of beautiful word pictures and problems which require study to show ourselves approved unto God, have used many phases. Let us not try to make patch-work out of it. Let us keep the phases separate. It is not the flesh that God is creating in righteousness, that is already shapen (created) in unrighteousness. It is the new mind which at the resurrection is to be put in the new body, the spiritual body. So it is the new mind of the new creature that is now in process of creation. We passed out of the death condition, out of darkness, ignorance, out of the kingdom of darkness, Satan's, through faith, into the Kingdom of God's dear Son, into the Kingdom of light, truth. Not that God's Kingdom is, or has been, set up; but we were taken into the household of God. "Now are we the sons of God." We are in the Lord's theological college, being educated for kings and priests, to serve the twelve tribes of Israel when the Kingdom power, the new covenant, becomes operative over the world. This will be after we have graduated from this school. This school is described as the secret place of the most high of which the world knows nothing. The wise and prudent of this world saw the priestly class mentioned, and the layman class also, and not knowing that it all applied to the Kingdom day, got on the job here and have run a little millennium of their own, but it was only a fungus growth on God's arrangements. They were not the trees of righteousness, they were the thistles. Looking back to the consecrated nation of Israel, baptized typically into Christ through the sea, the cloud and Moses, we find them under a law. Law is simply the will of God, and the result of all law is to make harmony, peace, beauty, love, which is unity The will of God or His law was given to Israel on tables of stone—two stones—two phases, natural and spiritual, one for Israel, after the flesh, the other for Israel, after the spirit. We see another manifestation of God's law or will in plant life. The fixed principles of which, both in the air and in the soil, produces the lily's growth, and the Lord especially calls our attention to the lily as being similar to us and its development to our development as new creatures in Christ. Consider the lily, meditate on its growth, "It toils not, neither does it spin." Solomon's glory was not to be compared with it. Yet our glory in perfection will excel it even

as Solomon's glory was a type of that of the Church. This has been puzzling to some in that the Lord says, we, like the lily, neither toil nor spin. He, creating us in righteousness and true holiness, yet we are instructed to work out our own salvation. But it is true that we neither toil nor spin, because no flesh can glory in His sight, yet we work out our own salvation, and so does the lily—it assimilates and this is our part. We can not create ourselves, but we can study the lessons God has prepared for us. The school boy, who does not assimilate, who does not remember anything of what he studies in school, would be a queer lad. Any child who goes to school and does not play "hookey" to avoid his lessons, must surely assimilate, and so every child of God if he stays in the school. "If ye abide in Me and My words abide in you," if you remember what you have learned by your experiences such a one will grow in knowledge. Some will learn faster, assimilate more than others, as star differeth from star in glory, but so long as we are staying in the school we are following after the spirit of the school—assimilating. But if we "stay out," run away, or get spiritually sick so we can't go and assimilate, we are out of the influence of the power of the lessons. We are "foolish virgins." We would be said to be following after or staying by fleshly things which soon, in a little while, are all to be folded up, put away and what is there in it? Such virgins, as a rule, have the tooth ache, such ones are stupified by the spirit, the drink or dope of Satan's kingdom. Who'd want the tooth ache and not know it? Not wise virgins.

While the Apostle tells us that we are not under a law, but under grace, he meant us to understand that we are not under carnal commandments because God is not dealing with us as men. He is dealing with us as new spirit-minded creatures who are temporarily using this earthly house, body, "In this house of this tabernacle (condition, as in the first room of the typical tabernacle) we groan." He explains in II Cor., 5:1, being burdened, waiting to be clothed upon with our house, not made with earthly hands out of elements of the earth, but which is eternal in heaven, made of spirit substance of God, our new body. Our citizenship is now in heaven, whence we look for the Lord Jesus Christ, who will change our humble earthly body, which by laws of nature is confined to the earth, that it may be fashioned like unto His glorious body, *made* in the express image of the Father's person, Heb. 1:3. This is the reason we rejoice in the hope of God's splendid glory, Rom. 5:1, 2. Would it be reasonable, dear friends, that this great work of changing our being from human to divine by our heavenly Father's arrangement, could it be accomplished except by the will of God? No. We neither toil nor spin, we only stand and assimilate, absorb nutrition from our experiences. If we do not feed, assimilate, we shall be sickly lilies. As the lily has about it fixed principles for development called law, so have we as new creatures. Our environment is filled with developing influences. This is called "the law of the spirit of life," which only now is found in Christ Jesus, in the secret place or school of the most high. The law of the spirit, or movement of that obedience to love impulses, will now bring life to us, not life such as the world will have in the Kingdom day, but life in the most resplendent form divine radience, because of our higher organisms. "By these great and precious promises ye shall become partakers of the divine nature." Our environment in the "secret place" is pure, spiritual, nothing of earth or flesh in it, for this reason the apostle could say, "He that is begotten of God sinneth not." This is the new mind now in process of creation for the future work of the ministration as priests in the real Kingdom, not a ministration as was given to Israel after the flesh through the aronic order or typical order which made nothing perfect as pertaining to the flesh. That was not the time to perfect flesh. The Millennium is the time for that. This is the day—during the Gospel Age—of perfecting spirit minds for the spirit bodies of the priesthood after the Melchisedec Order, which they are to receive at the resurrection of the dead, bring the first fruits of all His creatures. Paul presented so reasonable an argument to the Jews of his day of the need of a different method of saving men from that of the law of Moses with its covenant that we marvel at their unbelief. They compassed land and sea to make one proselyte and when he was made he was twofold more than the child of hell, *sheol*, death, than he was before, because the law being the measure of a perfect man's ability and the convert an imperfect man, he was condemned to death again. The apostle shows in his argument that it is God's arrangement, not man's. There was need of a way whereby men could get eternal life. The law offered it to whosoever would keep every jot or tittle, every mark or dot of an eye, but death to the one who even offended in one little point of it. Adam plunged untold millions into death by one little act of disobedience. Not that Adam was under the Jewish law of Moses. The law, the will of God, was written or incorporated in his being, even as it was in Jesus. "Thy law is within my heart." His thoughts were God's will. The thoughts of the Jews, of their converts, of men generally, are not God's spirit, therefore, they need a covenant or bargain or an arrangement between themselves and God whereby they can learn to have the will of God as their will. So Paul was explaining as shown in Heb. 7: How God had planned another priesthood of a higher order than the Aronic Order, which did not assist the Jews to everlasting life, and he explains how Melchisedec was the type of this priesthood. Had the Jews been seeking truth instead of tradition they had teachers who knew how to make it all very plain and simple, but they loved darkness rather than light, so the light passed on to the gentiles. In Heb. 7:1 Paul explains that Melchisedec was a king and a priest also. "King of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him." Lot, Abraham's brother's son, who came over with him from Mesopotamia into the land of Caanan, had been robbed by several bands, the leaders of whom were termed kings. As this was not long after the flood, about 400 years, they could not have had many in their standing armies—any one of these kings. So Abraham, having 300 armed servants, followed them up and recovered the plunder after a pitched battle, as the account says he slaughtered a few kings. On his return he met Melchisedec. To get a proper understanding of this blessing, because of the tithes, we should note that Abraham, being the father of the faithful presents to our mind that he would stand for all the saved ones of the human race. He would represent all flesh. Melchisedec, as Paul is here showing, is a type of the royal priesthood—head and body complete. We must not confuse this thought with the type of Aaron, who also was a type of "the Christ." Let us keep the pictures separate. This is only another phase of the same thing. We now are viewing the house from another side.

Abraham, standing for the head of the twelve tribes of Israel, and thus in type for the twelve antitypical tribes of the larger Israel during the Millennium, is paying homage, reverence, obedience, offerings of praise, etc., to the antitypical Melchisedec King of peace and priest of the most high God, the spiritual Christ complete in glory.

The description of Melchisedec, the type of the new order of priesthood, the spiritual Christ, is presented to us in a peculiar statement as follows: "Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually." How could such a thing be? He would surely be like unto God Himself were it not that we are being shown a picture of "the Christ," not a real thing. To illustrate, let us say that this is simply a tableau. God draws the curtains apart long enough for us to behold a man sitting on a throne dressed as a priest and having on his head a crown and with probably a sceptre in his hand—similar to Aaron in his garments of glory and beauty and crowned. In the tableau we note he has no father or mother, neither are there any children shown. The curtain closes in a moment or two and we have seen the type of "the Christ,' we did not see a father or mother bestowing the office of a priest and king upon him, or of him dying, and leaving as an inheritance the office to anyone after him. Thus he was a picture—a type.

The Apostle continues in verse 4, in Heb. 7: "Now consider how great this man was unto whom even the Patriarch Abraham gave a tenth of the spoils." Surely if the head of our race, who is to be the father of all, saved flesh, for salvation is of the Jew, if he paid tithes to Melchisedec, this transaction should be worthy of consideration. The sons of Levi, our Jewish priesthood, receive tithes of the people representing them as priests to be above the people, but here we have a man, Melchisedec, whose descent is not from Aaron or from the Levites at all, to our father Abraham he gave a blessing, and received tithes from him. Surely the less is blessed by the better. Abraham could not be so great as this king of Salem and priest of the most high God. Who,

then, is this Melchisedec? The Levites, the priesthood of Israel, who take tithes by a commandment of the law, die. One generation passes away, leaving their office according to the arrangements of the law under the Aaronic order, to their posterity, and these all receive tithes, but here the Lord gives us the illustration of a man receiving tithes of our father Abraham, of whom it is witnessed that he lives forever. What is the meaning of this? The Apostle is asking, Does not Levi here pay tithes in Abraham, though he was yet in his teens when Melchisedec met him?

If, therefore, perfection could have been obtained through the Aaronic order of priesthood, if men could have received life under it, why should another priesthood be arranged by God after the Order of Melchisedec, and not be called after the Order of Aaron? This was a problem which the Jews were not willing to discuss. Men needed a priesthood that could keep them alive, and the Aaronic order was not doing this, and we wonder why they would refuse to listen to the Lord's arrangement for a better covenant than they had. The Apostle shows again, verse 12, that the priesthood, being changed, there is made of necessity a change, also, of the law, or rather the law covenant. We should note that God's law is never changed, it being His will expressed in relation to His creations welfare. It is the covenant that is to be changed when the new priesthood assumes control of earth's affairs. In Ch. 8:8 the Apostle explains that the Lord is to make a better covenant, in fact, a "new covenant' entirely, with Israel, not at all like the old one when they agreed to keep every jot and tittle of the Mosaic law while they were weak, imperfect, depraved men. He did not reward Israel with the life promised to the obedient, because none were obedient. We have proved, Paul says in Rom., that both Jews and Gentiles are all under sin, there are none righteous, no not one. And we know this to be true because the law promised life continuously, without dying at all, to the man who would do these things, and the proof before our eyes today, eighteen hundred years and more after the policy of Israel ceased to exist, is that not one Jew of the law dispensation is now alive. Jesus proved His perfection of human life under the law, but no other one gained anything out of it. It is an eternal witness to not only men, but to angels, that no flesh in its fallen condition can be pure and holy before God, but God tells us that He is creating new creatures in righteousness and *true* holiness. Are these fleshly new creatures? Had they ever existed before if he is now, since penticost, creating them? No, dear friends, the new creation is 144,000 new minds which are to have new, immortal Divine bodies at the resurrection of this first fruit class. They are not to be human in any sense. This is the new Melchisedec order of priests which will minister over the antitypical twelve tribes during the Millennium. 11 Cor., 5:12; Rev. 5:10.

To show this is a new order of priests Paul declares that the antitypical of Melchisedec was of the tribe of Juda, of which Moses spoke nothing concerning an earthly priesthood, and he declared that it is far more evident even than this, because the Lord Himself declares that after the similitude of Melchisedec there ariseth another priest, who is made a priest not after the arrangement of the Mosiac law, but after the power of an endless life, that is, he is to be a special creation of God, with immortal life, because God testifies, "Thou are a priest forever after the order of Melchisedec." "The law made nothing perfect, but the bringing in of a better hope did." By this better hope we who see the new priesthood draw nigh to God in full complete consecration. The Aaronic order he shows was made by commandments of the law and its priests ordained in the same manner, but the new order was made wtih an oath, "The Lord swore and will not repent, Thou are a priest forever after the order of Melchisedec."

This is grand, isn't it. The Apostle is showing us the break between the two. How grand the new priesthood will be. Our High Priest, Jesus, is able to save to the uttermost (forever) them that come unto God by Him, seeing He excells Aaron, in that He ever liveth to make intercession for them, He is showing them that their priesthood was only temporary, offering daily sacrifices which could never make men perfect, for "the blood of bulls and goats could never take away sins," but this priest, after the new order, offered up himself once for all, the better sacrifice, for all.

We find our Roman Catholic friends doing just as the Jews were doing, offering daily sacrifices in their mass, "the abomination" that stands in the holy place, in the place of the true blood of Jesus Christ shed once for all.

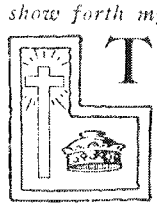
The Gospel Age has been a mystery to all mankind, except the saints, who see that this is the age of educating the priesthood after the order of Melchisedec. When their college days are over then the installation in office will take place. Think of it. We shall all be college men after all, educated and graduated in the school of Christ. When the priesthood, which is spiritual, has been raised up, then God will again deal with mankind through the Christ, as He did with Israel through Moses. Men have natural minds, therefore they cannot comprehend what God is doing. It seems to them that He has abandoned the earth, but when the Millennium sets in and He again takes hold of earth affairs, they will say then, "This is our God, we have waited for Him and He will save us." Isa. 25:9. We can't help but note Satan's business discernment in getting busy with some earthly religion to be going on while God was silently working with the new creation. He knew that if he would cater to earthly desires, pleasing the eyes with gorgeous religious displays of worship, beautiful music, priestly robes, official titles, emoluments and official positions, he could captivate the human throng, and he did it. These side shows have been going on all through the Gospel Age, but when the time comes for the official entry into the world of the King of Kings, the Lord of glory, then the side shows will pass away amid the shouts of the people and the trampling of feet of the new order of things.

The tithes which the Lord desires are not earthly riches. He owns the earth and the fullness thereof. The offerings of Israel were not wealth, but living creatures. So the tithes of the age to come under the new order of priesthood will be "the sacrifices of a broken spirit, a broken and a contrite heart. * * * Then shalt thou be pleased with the sacrifices of righteousness with burnt offering, and whole burnt offering; then shall they offer bullocks upon thine altar." What a precious view of holiness, for the world of mankind bursts upon our mental vision here as we think of all the grand, noble characters among men presenting the offering to God of bullocks, of perfect manhood upon the altar of the Lord. Praise our God, ye children of men. Amen.

DISCOURSE BY BRO. GEO. B. RAYMOND.

SUBJECT: "GOD'S PEOPLE."

Text: "This people have I formed for myself; they shall show forth my praise." (Isa. 43:21.)



THE text primarily has reference to fleshly Israel, but has a larger and typical reference to spiritual Israel, the New Creation. God selected in the Jewish age that one nation to deal with and to be His own people, saying through the prophet: "For thou are a holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth, and ye shall be holy unto me, for I the Lord am holy, and have severed you from other people, that ye should be mine.' Again: "And the Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldest keep all His commandments; and to make thee high above all nations which He hath made, in praise, and in name, and in honor; and that thou must be a holy people unto the Lord thy God, as He hath spoken." These words, dear friends, were written concerning fleshly Israel, but they have their typical significance and a more special reference to Spiritual Israel. Just as God selected that ancient people to be His special, His own peculiar people, just so He has selected this nation, this Spiritual Israel to be His special, peculiar own people. It is said that all things that God did with them and for them were typical of His dealings with and for Spiritual Israel. You say, I know I have heard about that, but I did not find it in the Bible that they were types. If you did not it is because you have not read your Bible very carefully. Oh, you say, I believe they were types, but I have not seen it in the Bible, in the word of God. Oh, yes, we have a Bible statement for that. But you say, the word "types" is not used, and I would like to know where that Scripture is. I will tell you: He made all His dealings with them in types and shadows of better things to follow. But you say, I want the Scriptures for it. I will give it to you. "Now, all these things happened unto them for types. But,

you say, the Bible does not say "types," the Bible says "ensamples." No, I say, the Bible says "types." "Now all these things happened unto them for types" (1 Cor. 10:11), *marginal reading*. That is what it says, "types." But you say, I did not know it was in the margin. It is in very fine print, but in the margin it says "types." Now all these things, these dealings with His ancient people, happened unto them for types and they are written for our admonition, our instruction and our benefit upon whom the ends of the ages are come. That is you and me. We are living down in the ends of the ages; the end of the Gospel Age and the end of the Millennial Age, this lapping period, this blessed period, this precious time, this time of all times in the history of the Church, that you and I have the privilege of living in. These ends of the ages have come upon us, and these things, all these things that were written concerning the Jewish people were written for your sake and for my sake, for the sake of His children living down here in the ends of the ages. They were not written for those of the Reformation period. No, they did not live in the ends of the ages. They did not live in the end of the Gospel Age and they certainly did not live in the end of the Millennial Age. There was considerable light due in the time of the Reformation, but no such great light as is due to you and me. No such *light* or *deep* things as are to be known today. You and I have a special privilege of knowing the deep things of God and having the mystery revealed to us upon whom the ends of the ages have come. What a blessed time it is in which to live! But, dear brothers and sisters, do we fully appreciate it, and are we fully aroused and awake to the precious privilege which are ours today. *I wonder if we are.*

And now these ages are ending. Now this age is ending and the other age is beginning, and the ends of these two ages are fully upon us and we have this special time in which to live. O, the glory of it! Do we appreciate it? Let us appreciate it more *right now* than we ever have before. Let us resolve for every moment to give our thought and attention and time to the understanding of these deep things which are written for our sake and then let us profit by that information that we have gained and let us incorporate the Truth in our daily life and conversation and so perfect holiness before the Lord.

These things were not written for the Dark Ages. Those in the Dark Ages could not understand them and neither could those in the Reformation period understand them. And, dear friends, there are only a very few upon whom the ends of the ages have come that can understand them. Have you got the understanding mind and heart, and have you got the seeing eye and the hearing ear? May the Lord give us the hearing ear and the seeing eye and the understanding mind and heart that we may know these things and get that light and spirit and profit by them. They are written for us—not written for anyone else. Now these things happened unto *them for types*. That is the proper rendering. And they are written *for our admonition* upon whom the ends of the ages are come—upon whom the ends, *the ends*, not upon whom the *end* of the age, but upon whom the *ends* of the ages are come. That is right now. *That is right now, today.*

To fleshly Israel our heavenly Father said, through the Old Testament writer: "Now, therefore, if ye will obey My voice indeed." You know there are several ways of obeying. More than one way? Yes. If you will obey My voice *indeed*. Let us give that word its real meaning and say obey by doing, so that people can see that you are obeying. Well, you say, the Lord certainly knows that I intend to obey and you know He is taking our intentions, the Lord certainly knows my intentions to obey. Well, the Lord knows a great deal—He knows everything—all that is worth knowing, and I think that He knows that you and I intend to obey and want to obey, but He also wants the proof. I do not think He will take your word for it any more than I believe He takes mine; and it is a matter that you and I can prove by our daily action. And when we have proven that we intend to obey Him by doing, He will see, indeed, that we intend to obey. "Now, therefore, if you will obey My voice indeed, and keep my commandments," that is action. You cannot keep God's commandments in word merely. That means action. Then what? "Then you shall be a peculiar treasure unto Me above all people; for all the earth is Mine, and ye shall be unto Me a kingdom of priests, and a holy nation." Just as He said this to the Jewish people, Israel after the flesh, just so He has been selecting in this Gospel Age the antitype, spiritual Israel, and what does he say to of man it will come to naught."

Then, dear friends, *we are known by the nominal system*. You know whom I mean by that. The true Church is known by the nominal systems, and they are getting to know us very well. How are we known by the nominal systems? We are known by the nominal systems first of all as *fanatics*. "And many of them said, He hath a devil, and is mad," a fanatic, "why hear ye him." Well, you say, that was our Lord they were talking about. Well, would not that fit us too. I am not going to ask you to vote on it, but I believe the large majority of this congregation here this evening if you were to vote on it would be proud to say that in some little measure you have received of the reproaches that fell upon our gracious Lord and Head, and we rejoice that we have been counted worthy of fellowship with Him in this matter. Of how many of you has it been said, *fanatics, crazy*. Not a few of you, I am sure, most of you, I hope. We have a Scripture for it, however. "The disciple is not then?" The Apostle tells us. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." What is that, a peculiar people? Yes, in the margin it says, a *purchased people*. You have been bought. Why, some of the Lord's people sometimes act as if they were *for sale* yet, and if the Lord will pay enough they will be sold. It is not speaking of that kind. It is speaking of those who have all been bought. Ye are a peculiar people, *a purchased people*. You are not your own. You have no right in the premises. You are purchased. You don't belong to yourselves. "That ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." That is what He bought you for. That is what you are a holy nation for. That is what you are a peculiar people for. That you might show forth the praises of Him who hath brought you out of darkness into His marvelous light.

Our text says, *"this" people*. What people? This chosen generation, this Royal priesthood, this holy nation, this peculiar, purchased people. *How are they known?* How can you tell these people? Is there any way to know who they are? *We are known by the world*. They say as Pilate said: "We find no fault in them." The world don't care—the great, outside world I mean. They just simply wipe you and me off the slate. That is all. They don't care one way or the other. Pilate did not condemn our Lord. He was rather inclined to say something in His favor. Of course, our Lord was the real thing. When you and I get near enough to Him so that we look like Him and so that we act like Him, then the great outside world will be inclined to say something descent of us. They like to do business with the Lord's people because they are honest. *I mean real church people*, not churchianity people. You say, do you mean the people of the churches are not honest? I think the people generally are honest, but I do not think the ministers are very honest as a rule. If there is anyone here who does not like to agree with that and wants a proof of it, I should be glad to give it to him in private. The world simply pass us by. They do not condemn us and they do not acquit us. They have seen that we do not care to mingle with them and they just pass us by. They say, don't bother with them, "if it be above his Master, nor the servant above his Lord." It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how *much more* them of His household." Well, you say, I have been consecrated for quite a long time and have been serving the Lord, and I have not had anybody treat me that way. Well, dear friends, there is some mistake about it. You have not got into the footprints of our dear Redeemer yet. The servant cannot be greater than his Lord. It says, if they called Him that they will call His servants likewise. There is your Scripture for it. There are just two positions; one is inside and the other is outside; one is with the Lord and the other is *not* with Him. *There is no middle ground*. There is no sitting on the fence here and seeing the procession go by. You are not His if you do not receive the same kind of treatment He received, and from the same class of people, God's professing people, you are not His in that peculiar, special sense. There is no use of mincing the matter. It is high time, now that the ends of the ages are upon us, that we are able to locate ourselves and find out exactly where we are in this great race-course, *exactly where we are*. The Scriptures are so plain, and if we are near the cross we are sure to know right where we are. "But this I confess unto thee, that after the way which they

call heresy"—he calls it heresy. The great doctors of divinity, those who are upholding the creeds; what do they call it? They call it heresy. "After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets." Here is a contrast between those who believe the Bible and those who do not believe it; between those who reverence God's word and those who are handling it deceitfully; between those who call the Bible a harmonious book and those who do not know who wrote these things; between God's dear, humble followers and those who are throwing aside His Word as rubbish. Here is the contrast—*believing*. Do you believe? Believing *all* things which are written in the law and in the prophets; for, as concerning this sect, this little people, those who are the footstep followers of Jesus—for, as concerning this sect, we know that everywhere it is spoken against, by the nominal system.

We are known of the nominal system in the second place as *fools*, "For we are made," says the apostle, "a spectacle unto the world and unto the angels, and to men. We are fools for Christ's sake—being defamed we intreat. We are made as the filth of the world, and are the off-scouring of all things unto this day. But call to the remembrance the former days in which after ye were illuminated ye endured a great fight of affliction." After your eyes were opened, after your ears were unstopped, after you were illuminated, after the light of the glorious gospel of Jesus Christ came into your hearts and minds, then you began to suffer a great fight of affliction. Do any suffer a great fight of affliction by joining the nominal system? Why, they give you the glad hand as long as you have the price, and if you haven't got the price then your room is better than your company. Nobody gets persecuted for joining one of these social clubs, but when you join Christ you get the same treatment that He got. You get the same treatment that those of the early church got. You get the same treatment that every faithful follower of Jesus has gotten all down through this age, and you get it *now* with intensified force. You are living now when the light is so bright and the responsibilities are so great, and if you enter into the matter, you get it *quick* and you get it *fast* and you get it *strong*—the same persecutions that He got. And why does it come? It comes to you first of all because you have come to Him, and, second, because you have joined with His people. That is exactly what the Scriptures say. You suffered a great fight of affliction after you were made a gazing stock for joining Christ and then for becoming companions of them that were so used, because you companied with the Lord's dear people. But what are you despised for? Oh, "all these things will they do unto you for My name's sake." Now we are not speaking about any sufferings or any reproachings that you may receive because of your foolishness or for something which you deserve; but all *these things* are done for His sake, and because you have identified yourself with His people. "For all these things will they do unto you for My name's sake because they know not Him that sent Me." That is the reason. They do not know our Master and they do not know us for the same reason.

We are known by the true Church. How are we known by the true Church? We are known by the true Church as *brethren*. "But be not ye called Rabbi, for one is your Master, even Christ; and all ye are brethren." One is as good as the other and no better, one as high as the other and no higher; no *clergy class* among the true Church and no reverence of men. All the Lord's people are brethren. Isn't that blessed—one is your Master, even Christ. "He that loveth his brother abideth in the light"—*abideth in the light*. Do you get that? He does not get a glimpse of light today and then abide in darkness. He that loveth his brother abideth in the light, and what does he do? Go stumbling along? No. Or does he cause somebody else to go stumbling along? No, no. What does he do? "And there is none occasion of stumbling in him." Whenever you see a brother stumbling it is because he is not abiding in the light. But you say, no that is not it; whenever you see a brother stumbling it is because of some one else. No, when a brother stumbles it is not somebody else's fault. It does not make any difference what anybody else does if he is a real brother. If he is abiding in the light he *cannot* stumble. You could not stumble him. There is nothing that I could do to him or that you could do to him that would stumble him, nothing at all. He is abiding in the light and cannot stumble. When you see some going around a little shaky, what's the trouble? Well, brother so and so said so and so, don't you think that is wrong? He said so and so or so and so, now, I would not have done that, would you? Perhaps the whole thing is imagination anyway. If they were abiding in the light and this did really happen they would not be stumbling anybody. They would put forth redoubled energy and zeal and love to bring that one back again in the right place and would be the last one to say anything against him. That is where the trouble is—*in them* and not in the other one. If he really loves his brother and sees something that to his mind looks wrong, what does he do? He goes to that one and says: I have had an awful time *myself* and I am pretty near down and out, and I have been terribly discouraged, and I thought if we could talk over some things together that it might help us to get a better understanding of things. I think the matter would come out all right. I think we do not need to tell anybody about it, and do not think anybody will be stumbled. I think the love which is the result of the Christ life will straighten out those little difficulties. "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." Now, if you are recognized of the brethren as a brother or as a sister, then you are evidently of the beloved class. That is the way the Scripture reads: "And ye shall be known of the brethren. If you are of the Lord's people, the brethren will recoguize you. They cannot help but recognize you. The same spirit that is in you is the same spirit that is in the brethren and will be seen and recognized and accepted by the Lord's people wherever we meet them. It cannot be otherwise. We are known by the true Church *as members of the body*. "For as the body is one, and hath many members and all the members of that one body, being many, are one body, so also is Christ." "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit, for the body is not one member, but many." "Now, we know that we have the spirit of Christ if we are known by the brethren as members of that one body." "But now hath He set the members every one of them in the body, as it hath pleased Him. Now we are the body of Christ, and members in particular."

How else are we known by the true Church? We are known as *New Creatures*. Not according to the appearance. That is the flesh; that is what we see. With our natural eyes we see the flesh, and we are not to judge each other according to the flesh. The Scripture says, "judge not," that is, according to the appearance, "according to the flesh," according to the way things look to the natural man. Do not judge that way. How shall we judge them, not at all? Yes, here is a command that we should "judge" each other with "righteous judgment," judging according to the spirit. This harmonizes with the statement which says that we are not to know each other after the flesh, and nearly all the trouble that comes between those who profess to be the Lord's people comes because we sometimes drop from the standard and begin to know each other according to the flesh. There is where the trouble comes. Why, if you were to know me according to the flesh, you would not know me at all, and probably if I was to know most of you after the flesh, I would look for some other acquaintance. And you all look pretty good to me at that. How many people did you know that are now in the truth when you get into the truth. You did not know very many. I did not know any—except my wife. She was the only one, and we got the truth together. Why, dear friends, we cannot judge each other after the flesh, if we were the best people on earth. I mean naturally; and the Lord has not been taking the best: He has been taking the poorest; and judging others by myself, I know it is true. (Laughter.) We do not want to know each other after the flesh. "Henceforth we know no man after the flesh; yea, though we have known Christ after the flesh, yet henceforth know we Him *so* no more. Therefore, we know that if a man be in Christ, he is a new creature. That is what we know—that he is a new creature. We set an estimate on the brethren of the Lord's dear people according to the amount of the *new creature* that we can recognize—according to the amount of the *holy spirit* that we can display in our everyday act and word. You say, that is a pretty high standard. That is as high as the Scriptures make it—high enough for me. I do not want to make it any higher. That is the way the Lord has put it. "Therefore, if any man be in Christ, he is a new creature; old things are passed away." Yes, we have to get rid of them. "Old things are passed away, and

behold, all things are become new," not becoming new, "are *become* new." Now, dear friends, we are known of the true Church as brethren, as members of the body and as new creatures, and I do not think of any other way that you and I are known, except in these three ways.

Now you say, brother so and so is simply lovely, simply lovely: O, he is so lovely; nature has done so much for him! Now, don't that get you? Is he lovely because he has so much of the holy spirit, or is he lovely because nature has done so much for him? By "nature" we usually mean fallen nature. Why, if he is lovely from the standpoint of the new creature he may be very unlovely from the standpoint of the old man. Yet we do not know him for what nature has done. Nature has done mighty little for some of us. We know them for what the holy spirit has done in them and through them and by them and with them, and if we know them any other way we are in danger.

We are known by the Master. How are we known by the Master? We are known and recognized by the Master *as His brethren;* yes, as His brethren. O, that is worth it. To be known by the Master as His brethren is worth it. Is worth what? Worth everything. "For both he that sanctifieth and they that are sanctified are all of one, for which cause he is not ashamed to call them brethren." Can you get in—have you gotten in? Does that mean you? O, if it does, your heart ought to be overflowing with praise and thanksgiving and rejoicing that you have been counted worthy to be admitted on probation with this little company that are to be joint heirs with Him and sit with Him in His glorious Kingdom in the incoming age.

We are known by the Master as *His joint heirs,* willing to divide His inheritance with us, "And if children," says the Apostle, "then heirs; heirs of God and joint heirs with Christ; *if* so be that we suffer with Him, that we may be also glorified together." Well, you say, you do not know anything of the sufferings that I have gone through. I have been having an awful time. Why, I have been having the rheumatism so. Having the rheumatism; and thinking about going into the Kingdom because you have rheumatism! O, I just have been having an awful time—an awful time. Well, what is the trouble? O, I cannot tell you anything about it. Well, don't try then, I have troubles of my own. Going into the Kingdom because you have troubles you cannot tell me anything about! Why, if you are suffering with Christ, you do not need to tell about it. *He did not tell about it. He suffered,* and when He had suffered *enough* He went into glory. He did not bemoan his condition; He did not whine around; He did not call His disciples and say, oh you disciples do not know how to suffer. He just *suffered* and *died* and was raised up at the right hand of the Father; and if you and I suffer *with Him,* we shall suffer the same way, even unto death—*His death*—and then we shall be glorified together, for if we die with Him we shall also live with Him. Is it good enough? Is it worth the sacrifices of all the little things of this life? Or, if it is not worth it, then do not sacrifice them. If in your very heart and mind you do not see that it is worth it and that is not the reason you are suffering, then you will never get anything out of your sacrifices. *Mark that.* If you are sacrificing anything to be known of the brethren or to be counted of them as a chief one, then you may as well keep it and perish with it. But if you are suffering *with Him* as a part of that great sin offering, and if you are dying with Him, then, when it is over, you shall reign with Him and you shall inherit with Him and you shall be a joint heir with Him. "Wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ." *Oh, it is glorious.*

How are we known? We are known *by the Father* as *His children.* Yes, Jehovah knows us as His children. Have we got any Scripture for it? Yes, "Now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, fear not; for I have redeemed thee, and called thee by thy name, thou are Mine, even everyone that is called by My name; for I have created Him for My glory, I have *formed* him; yea, I have made Him." Fleshly Israel recognized this. Any other Scriptures? "O Lord, Thou art our Father; and we all are the work of Thy hand." And also spiritual Israel recognizes this; "For we are His workmanship, created in Christ Jesus unto good works"—not unto good words merely, but unto *good works,*" which God hath before ordained that we should walk in them"—called to walk in the works. But you say, brother, I believe the truth. And what do you expect for it? You say, I expect to go to heaven. For believing the truth? Why, if all the creatures that believe the truth go to heaven, the devils would all be in there. So the Scriptures say. That would be a nice condition, would it not? You are not going into heaven because you believe the truth. We have got down to the time now where if we go in, *we go in because of what we do,* and on it depends whether we go in or stay out. Of course, there is the foundation laid, but the doing is what will complete the work.

We are known of the Father as His sons, "For as many as are led by the spirit of God, they are the sons of God." Well, you say, I have been wondering whether I was led by the spirit or not. Bless your soul, I can settle it for you in a second. *You are not.* You are not, and do not doubt it a single instant, because the Scripture says that *those who are led* by the spirit *all know it.* The King James version says, they know all things. That is a little too much. We do not know all things yet, although some of us sometimes act as if we did; but there is one thing we do know: If we are led of the spirit of God, *we know it.* And if you do not know that you are led of the spirit, then you are not, according to the Scripture. Well, you say, brother, your preaching is rather hard. Well, get busy. That is the watchword, *get busy.* For as many as are led of the spirit of God, they, not anybody else, not those who want to be led by the spirit of God, not those who intend to be led by the spirit of God, not those who hope to be led by the spirit of God, but as many as *are* led by the spirit of God, *they are the sons of God.* Why, it is glorious; it is positive; no guess work about it; *it is positive.* The spirit itself witnesses with our spirits that we are the children of God, and if you have not got that witness then you are not in that company. There are no exceptions and no ifs and no ands. No wonder that the poet says, "how firm a foundation." We have got as firm a foundation as can be made—thus saith the Lord. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." "Beloved, now are we the sons of God and it doth not yet appear that we shall be." It is not yet finished, it does not appear yet what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." That is enough to warm the heart of a stone. We shall see Him as He is; we shall be like Him, who is the express image of the Father's person. Just like Him; *exactly like Him.* That is what it says. The passage reads, we are to be like Him. It does not say we are to be like Him in some respects and unlike Him in others. We are to be clothed upon of His body, that body of which He is the head. O, it is glorious! *It is glorious! This people have I formed for myself.* But we are in process of being formed—made for Him. "They shall show forth My praise," not they may, not I hope they will, not I will be disappointed if they don't, *"they shall show forth My praise."* We are going to be made so that we may be a praise to Jehovah Himself, the great Creator. Natural Israel shall show forth His praise in the incoming age. If I had time I would read (Psalms) 102; 16 to 22. That is when Israel, after the flesh, will show forth the praises of their God. *How can we show forth His praise?* First of all we can show forth His praise, dear friends, while we are in the process of being formed for Him. We can show forth His praises in *what we think.* "For whatsoever things are true, honest, just, pure, lovely, of good report, if there be any virtue and *if there be any praise, think* on these things," and when you and I have meditated and thought upon these things we shall have no time to think on the other and lower things.

How can we show forth His praise, by *what we say?* Both the Lord and the Apostles showed that God did not want lip service merely. What did the Lord say about it? "Ye hypocrites, well hath Isaiah prophesied, saying, this people draweth nigh unto Me with their mouth and honoreth Me with their lips, but their heart is far from Me." Do you know any people like that today? Why, the world is full of professing Christians like that today. The nominal systems are overrun. Of course, a good many that are on the Church roll are dead, that is, they become more alive than they ever were when they were on the earth. They are carried on the Church roll anyway. It is easy to get on, but you never get off, not even when you are dead. "This people draweth nigh unto Me with their mouth and honoreth Me with their lips, but their heart is far from me. In vain do they worship Me, teaching for doctrines the creeds of men." "Thou givest thanks well, but the other is not edified." *What shall we speak* to show forth the praises of our heavenly Father. "But speak thou the things which become sound doctrines." Speak the truth, present truth, truth up-to-date. There were a good

many things that were true in the early church. They are still true. There were other things that were true in the Reformation period which were not known in the earlier days by some. They were still true; and you and I are living down in that time when the glorious light of present Truth is shining out of the Word of God by means of the helps which God has so generously and gratuitously provided in these last days. Let us speak this present-time truth. Let us show forth His praise by speaking the whole counsel of God as it *is* revealed today. "Whoso offereth praise glorifieth Me and to him that *ordereth his conversation aright* will I show the salvation of God." "How be it, we speak wisdom among them that are perfect." How many are perfect. We don't cast our pearls before swine. We speak wisdom among them that are perfect. There is no need of speaking it to anyone else because they cannot understand it. "Not the wisdom of this world, nor of the princes of this world, that come to naught, but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto *our* glory." This great mystery that the church may be gathered out, that the church may be fed, that the church may be nourished, that the church may be built up into the body of Christ. What is the reason it is revealed? It is revealed for our glory. O, what a glory! God has kept these things hidden until these last days, and now for the gathering in of the remaining members of this Christ body He has revealed them, that you and I might have this light to be able to stand in this evil day and to ward off all the fiery darts of the adversary, so that we may be strong to live the Christ life, so that we might be strong to *overcome* and enter with Him into His Kingdom. That is what it is for. Not revealed for others, but *for our glory.* "Let my mouth be filled with Thy praise and with Thy honor all the day." "Now, I beseech you, brethren, by the name of our Lord Jesus Christ," as you may be inclined to speak this—this truth—"that ye all speak the same thing." Some have gone out of Present Truth, because they were not humble enough to bring themselves to speaking the same thing with the brethren, and so they went out. "Then ye all speak the same thing and that there be no divisions among you, but that ye be perfectly *joined together* in the same mind and in the same doctrine, speaking the truth in love, that ye may grow up into Him in all things which is the head, even Christ."

How are we known of the Father? *We are known by the things that we do.* What! you say, do again? Yes, by the things that we do; I will give you the Scripture. "But whose looketh unto the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a *doer* of the work, this man," what man? The man that is the *doer* of the Word of God. Why, it is easy enough to hear it, that is, to hear the sound. "This man shall be blessed" because he heard? No, no. Why shall he be blest? "This man shall be blest *in his deed.*" That is it, "*in his deed.*" Now, if you have time to sit down and rest, why, you have not got time to get into the Kingdom. If you have the time to merely hear these things and enjoy them, you have not got time to get into the Kingdom. The time is too short for you. "This man is blest in his deed, *deed, DEED. That means action;* that means doing; that means action. Not with eye service as men—pleasers; not with the voices merely, but as servants of Christ, *doing* the will of God from the heart. Our Lord "gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works." Is that straight enough? *Zealous of good works.* "Let your light so shine before men that they may see your *good works* and glorify your Father which is in heaven, for ye are bought with a price. Therefore, glorify God in your body and in your spirit, which are God's." *Do,* "do all things without murmuring and disputing." Now, we are not only told to do, but we are told *how to do.* We are not to find any fault about it, and we are not to dispute about it, but we are to do and put all our energy and time and life in the doing. "Having your conversation honest among the gentiles." You are not to go out of the world. You are not to show yourselves off where you have no temptations, but praise for service. "Having your conversation honest among the gentiles, that whereas they speak against you as evil doers they may by your good works, which they shall behold, glorify God in the day of visitation. "Your deeds will not only glorify God now, but they will be a praise to Him in the new incoming age. You remember about the blind man whom the Lord healed. What did he do? "And *immediately* when he received his sight, he followed Him." He did not wait to see what a glorious thing it is to have eyes, or to see what a world this is, or sit down and admire nature. What did he do? "And immediately," that means just as quick as he saw, "he received his sight and *followed Him* and glorified God, and all people when they saw it gave praise unto God." There is an illustration for you and for me. With our eyes having been opened so that we can see, what shall we do? *Get busy,* begin to glorify God, use our efforts and all the privileges which are granted us in His service, in the service of the brethren, even unto the death point. *That's the proposition.* Well, you say, there are not many doing that. Yes, I agree, and there are not many that are going to get in. It is only for a few and *the few are doing it.* As our brother told us this morning, there will not be one lacking—not one. Every crown will have a head to rest upon, to use the illustration. Every one of them. The question is: Will I be in that little company? That is the question. It is not what the other fellow is doing, but what am I doing? Am I seeing my privileges, and seeing my privileges, am I awake to this glorious work that the Lord has invited me to and am I zealous to do my little all, *even unto death.* That is the proposition. That is why we can praise Him even here.

You say, brother, could you not give us a word of encouragement? Yes, we can give you a word of encouragement, if you want it. "Being confident of this very thing that He which hath begun a good work in you will finish it." That is the marginal reading, "will finish it." He began it because you could not. God never does anything for you and me that we can do for ourselves. God had to begin that good work in us—you and I could not begin it. And He will finish it for the same reason, because you and I cannot finish it. When you and I have done everything, the Lord still tells us we are unprofitable servants. But we must *do our part* between the beginning and the finishing, *all the work is ours.*

Now, just a Scripture or two and we will finish. "Do you know that the saints shall judge the world?" O yes, even now we love to honor and adore and extol and reverence and magnify and glorify *His* name and "Show forth the praises of Him who hath called us out of darkness into His marvelous light." How can we show forth His praises *in thought, in word, in deed—in the whole life?* "Praise waiteth for thee—O God in Zion, and unto thee shall the vow be performed." You have taken that vow, haven't you? Well, here it says that when we are vow takers—then we must perform the vow. All my thoughts, and words, and doings. Are you keeping that vow? "While I live I will praise the Lord. I will sing praises unto my God while I have any being." Any breath, and life left in me. "The Lord is my strength and my shield," and protection; "my heart trusted in him; I am helped; therefore, my heart greatly rejoiceth; and with my song will I praise Him." And a voice came out of the throne saying, Praise our God, all ye His servants, and ye that fear Him, both small and great, and I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Hallelujah; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and *his wife hath made herself ready.*" May God add His blessing. Amen.

DISCOURSE BY BRO. A. I. RICHIE.

SUBJECT: "OVERCOMING THE WORLD BY FAITH."

Text, 1 John 5:4: *"This is the victory that overcometh the world, even our faith."*

HERE the Apostle indicates that if we overcome the world at all, it will be because of our faith. The Apostle Paul indicates in Hebrews 11:1 that "faith is the substance or confidence of things hoped for, the evidence of things not seen." He adds that by it the elders—the Ancient Worthies—obtained a good report. It is also by faith in the Word of God that we understand that the ages of the Divine Plan were so adjusted that the things which are seen are not made of the things which do appear. Only those who accept the statements of the Bible, that God permitted the experience of sin for 6,000 years, to come upon the human race, and that he will provide a release from the curse for every one who inherited it through Adam, will be able to

think of God as a God of Justice, Wisdom, Love and Power. All others will be swept into unbelief of one kind or another. The only way we can know God's purpose is through His revealed Word.

The Apostle here evidently does not refer to overcoming the world in the sense of conquering the world by force of arms, as the Caesars and Napoleons and the Romish Church attempted to do. Jesus gave us a clue when He said, "Be of good cheer; I have overcome the world." That same night He was arrested and the next day crucified. Those who attempt to overcome others and to coerce them into accepting their statements of creed are not overcoming the world in the sense that Jesus overcame it. On the contrary, they are overcome by the spirit of the world and are making use of Satan's methods. The Apostle Paul says, "Be not overcome with evil, but overcome evil with good." When we attempt to coerce others in matters of faith we admit by our conduct that we do not think the Lord's plan is the best, but that we are going to adopt Satan's plan. We are then overcome with evil or overcome with the world.

In what way is the world manifest in us, and what part of ourselves must be overcome. Scientists assure us that our intelligence goes as far in our systems as the nerves go. Every portion of the body that can be controlled by nerves may be said to have intelligence, and also may be said to have desire. Our desires come not merely from the head or the intellectual part; they may properly be said to come, also, from our bodies. The Apostle speaks of the motions of sin in our flesh, indicating the fleshly desires for pleasures and gratifications which weaken allegiance to the Lord of many half-hearted Christians. If, then, we would overcome the world, it would be necessary for us to have such a strong faith in the precious promises of God's Word that when we lay hold upon these promises and claim them as our own, the vision of the future good things the Lord has for those who serve Him will become so strong and so clearly defined that it will supersede the desires of the flesh. This is not entirely automatic, having consecrated ourselves to the Lord, it is necessary to daily cultivate our will-power to the end that spiritual things will be the only things for which we will seek. In the types of the Old Testament the best things that the world had to offer associated with perfect life and conditions, were represented by copper; in the antitype the good things that the Lord has for those who love Him were typified by gold. It is by faith that we learn to see this relative valuation, and to appreciate it. All the good things we have as a result of the promises of God belong to the future. At present we have only an earnest of our future inheritance—a small sample, as it were, handed to us, comprising peace with God, a partial knowledge of God's plans, the assurance that we are in favor with God and that He loves us, the evidence of many Divine providences in our behalf indicating a wealth of power which may yet be exerted for those who love Him. Observing these and realizing that they are but a small foretaste of the sum of good things in store for those who love Him, the result is to make our faith stronger. Here we have nothing permanent. We have no abiding city here; our citizenship belongs to the heavenly city.

The good things the Lord has to give are held in reservation for the "faith" class. God does not restrict these in the sense that He marks them so. He seems to offer them to all who have an ear to hear. Evidently the only ones with hearing ears, who hear and obey, will number 144,000. There will be a large number who hear and partially obey. Aside from these apparently no others during the Gospel Age are able to exercise faith in such a way as to overcome the influence of the world in their lives. They apparently belong, body and soul, to the worldly condition; and are apparently satisfied to a large extent with these worldly conditions, even when Satan is king. How much better satisfied they will be when Christ is King!

When we start in the pathway of faith and consecrate ourselves to the Lord's service He gives us the gift of the Holy Spirit, which enables us to understand many of the deep things attached to His plan. The Heavenly Call is directly the opposite of the course in which we were traveling before. As human beings it was necessary for us to give diligence to providing a living upon the earth and to become successful in a worldly way. When we start in the heavenly calling we are to learn how to deny ourselves in a worldly way, turn aside from the things that are physical, and be willing to forfeit all the things the world has to offer if only we may gain God's favor and become joint-heirs with Christ. In the whole course thus followed the Lord tests our faith at every step. Our course is so opposite to that of the world that those happenings which would prove to the world that we had lost God's favor and His guidance, would prove to us that we are still His and that we have departed from the world toward the heavenly city. For instance: The world's idea is expressed something like this—"Blessed are ye when ye have a good situation, a double corner lot with a brick house on it, $5,000 in the bank, lots of good friends and neighbors, a certain amount of local fame and when ye are well spoken of by everyone who knows and hears of you." Concerning us Jesus said, "Woe unto you when all men speak well of you!" It takes the walk of faith to be able to accept what Jesus said. He even went further and said, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for My sake; rejoice and jump up and down for joy (exalt) for great is your reward in Heaven. "As this attitude of mind develops in us and we care less and less for the good will and opinion of the world and care more to be found in harmony with the Lord's teachings, following in the footsteps of the Master by learning to rejoice in tribulation, believing that "by much tribulation shall ye enter into the Kingdom," we are overcoming the world in our flesh.

The same difference is shown in the aggregate of the true and the false church systems. The true Church followed and is still following in the footsteps of the Master, subject unto the powers that be, humble, meek, lowly, submissive, casting all their care upon the Lord and committing their ways into His keeping; while they are disesteemed of men, ridiculed, persecuted and set at naught, as was their Master. The great nominal church sought the favor of the world and won highest admiration, favor, power, authority to dominate over others, and a larger place in the eyes of the world; while they lost the spirit of enlightenment in the Lord's will. It is still true today of both classes.

The worlds and worldly minded Christians consider that they have the Lord's favor when they are prospering in a worldly way. I was not a little amused one time to hear of a minister at the close of an evening's entertainment, consisting of a bounteous fowl supper, with many attractive side dishes, a pleasant evening of jokes and joviality, entertainment, music, refreshments, etc., including some operatic songs by the choir, concluded the evening's exercise by saying that he had had a rich spiritual feast. You see he had very much enjoyed the evening and all its various appointments and confused the physical gratification with the spiritual. His flesh from his eyes, ears, palate, till the extremes of his body, was pleased and gratified, and this was the greatest pleasure he was able to discern. The Bible says, "No good thing will the Lord withhold from them that walk uprightly; and the Bible seems to indicate that spiritual blessings are the greatest blessings. Such things as those do not gratify the senses of the spirit begotten and those who are progressing in spiritual development. They would not confuse a good supper and a vaudeville show with an hour spent in Bible study and Christian fellowship or communion with the Lord. These are as widely apart as the east and the west are, and spiritual and physical. We need to be very close followers of the statements of the Lord's Word sometimes to be able to discern between that which pleases the flesh and makes us more comfortable, and that which pleases the spiritual New Creature to its edification.

The Apostle Paul indicates in the last nine verses in Romans 8 a number of things which to worldly minded people would prove that we are not overcomers; but to those who have the spirit of the Lord they indicate that the recipients of such things are overcomers or conquerors. He suggests that if God, who spared not His own Son, but delivered Him up for us, be for us, and we have accepted Him as our Saviour, that He will with such a gift freely give to us all things which are needful for our development and protection. In the Courts of Heaven the Supreme Judge—the Father—is for us and has personally arranged for our justification and means

of approach to Himself. He knew us intimately before He made such an arrangement and is going to receive us as long as we remain in harmony with such plans. There is only one Advocate in the Heavenly Court—the One specially appointed by the Heavenly Father and Judge as our Advocate. No others can appear there. None can bring any accusations against us in such a court. They could not appear in court themselves, and there is no other Advocate they could engage, therefore, so long as we remain in Christ we are doubly protected from accusation in the presence of God because the two superior Beings of the universe are for us. This being the case, it is very necessary for us to know whether we are in Christ. If we are "no evil can befall us"; but "all things will work together for our good"; and "no good thing will He withhold from us." If tribulation, distress, persecutions, famine, nakedness, peril or sword overtake us, and if we are counted as sheep for the slaughter all the day long, any or all of these things would not prove that we had been cast off. There are no worldly circumstances so unfavorable as to prove to us that God has forsaken us. In all these very things we are "more than conquerors through Him that loved us." To worldly minded Christians these things would be unbearable because they would be hard upon the flesh. We know that our flesh is to be crucified along with the Lord's body before the spirit can be released for the spiritual Kingdom and inheritance. So then, knowing these things, we "are persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." The Apostle intimates that these chastenings and tribulations and persecutions are "working out for us a far more exceeding and eternal weight of glory while we look not at the things which are seen, but the things which are not seen." It is only if we suffer with Christ that we shall reign with Him. If we have become so established in the hope set forth in the promises that we are content to lay down our lives with Christ and to suffer with Him even in an ignominious death, then these things have no terror for us, and as the old man goes down to death the New Creature is "renewed day by day." When we have arrived at such a decision and attitude of mind and are "ready to be offered" we have overcome the world in our nature. It no longer has any dominion over us.

DISCOURSE BY BRO. J. P. MacPHERSON.

SUBJECT: "FINISHING OUR COURSE WITH JOY."

Text: *"None of these things move me, neither count I my life dear unto myself that I might finish my course with joy."*—Acts 20:24.

IN the Lord's providence we have come to the closing hours of the Church's experience upon this earth. Soon the Church Militant will give place to the Church Triumphant; the sufferings of Christ to the glory which is to follow. Standing here, as it is our privilege, surely we are all cognizant of the fact that we are living in the most glorious and yet the most crucial period of the Church's history. The Lord's people are in the furnace to be tried and tested as to their absolute LOYALTY to the Lord and to their covenant of sacrifice.

We believe we can get some very helpful thoughts from the words of the Apostle as recorded in our text, because he, like ourselves, was walking in the same Narrow Way of self-sacrifice and having the same hopes.

"NONE OF THESE THINGS MOVE ME."

Surely, indeed, at first glance this seems to be a very remarkable statement for the apostle to make, especially when we remember that he was going bound in the spirit unto Jerusalem and the holy spirit had indicated to him that bonds and afflictions awaited him. Knowing that such trying experiences were in store for him, how could he say that even these things would not move him. We believe that if we get the proper conception of the apostle's words that we, too, can say, "NONE OF THESE THINGS MOVE US." By the Lord's grace the apostle had reached the mark of Perfect Love, where he had Supreme Love for God, a fervency of love for the brethren, sympathic love for the whole world, and even love for his enemies, and he was determined that no matter how trying his experiences might be, they must not move him from this mark. His mind for a time might be perturbed as he would pass through these trying experiences, yet there would be a marked distinction between his mind being perturbed by some trial and his being moved from the mark. We believe an illustration from nature will illustrate the point of difference. Suppose a tree in full bloom in the early spring, a beautiful sight indeed, a perfect picture of nature. Suddenly a storm arises and the tree is blown to and fro in the violence of the storm and it looks as if surely it will be broken or uprooted, but after the storm has spent its strength the tree still stands erect, though it is but a mere shadow of its former self. Leaves and twigs have been blown away and its beauty is gone. It has been demonstrated from nature that after a storm a tree only takes deeper root in the ground, that thus it may be enabled to bear the strain of another storm. If three or four storms should come in rapid succession it might be more than the tree could bear. Applying this illustration to the apostle and also to ourselves: Before we came into the Lord, by a full consecration of our all, we had a very good reputation; we were in full bloom, but when the trials and difficulties of life came to us and the winds of trouble commenced to blow, away went our good reputation, because our neighbors and friends, not understanding, said, Surely they cannot be as good as we thought they were, for why should they be thus chastised, they must have done something which the Lord could not approve and thus He is chastising them. But as the tree would be blown to and fro in the wind and yet not be uprooted, so with us. We may be perturbed in mind by some trial or trials, yet we are not moved; we still stand firmly at the mark, our *characters* remaining intact, though our reputation has been blown to the winds. Like our Lord, we must make ourselves of no *reputation* if we would gain the Kingdom and this is one of the hardest, if not *the hardest*, thing for us to do, because the most natural thing is to have a good reputation among your friends and neighbors. After the trial has passed and if the root of love or of confidence or faith has been weakened, then we will fly to the Lord's Word to have that root strengthened that thus we might become *rooted* and grounded more thoroughly in the faith. As all these trials which the Lord in His providence sends us are for the *crystallization* of our already formed characters, then we can readily see they are necessary, they are for our development. As the tree would have time to plant its roots deeper, in the interim, between the storms, so with us; the Lord graciously permits us to have a season of refreshing before permitting another severe trial for our testing and proving.

That the Lord's people all receive more or less severe trials and testings, all who have been adopted into the divine family will readily concede. If we have not as yet had any trials, then we may soon expect them, because these trials are indispensable to our development. It is not a case of whether we have trials or not, nor as to whether a trial is a trial; it is spelled T-R-I-A-L and means exactly what it says. The question which concerns us all is, "How are we going to be exercised by our trials? Are we going to take them as grievous things, hard to bear? or will we accept them as permitted of the Lord for our development? Surely the latter thought is manifestly the correct one. Don't let us think our trials come from some brother or from some sister, because then we will resent them, but let us realize that the Lord knows what we need and is permitting these experiences for our highest good.

We believe our trials might well be illustrated by a nut. Suppose you take a nut, what is your object of so doing? Oh, you want to crack it and secure the kernel, and when you do so you throw the shell away and the kernel assists to appease your appetite. So the apostle says, "No trial for the present seemeth to be joyous, but grievous (just as uncouth looking as a nut shell), but afterward it yieldeth the peaceable fruits of righteousness," to those rightly exercised thereby. The nut yields the kernel, the trial yields a valuable lesson, absolutely essential to our character development. If one would quibble about cracking the nut for fear of injury to his hand, he would never secure the kernel. So with us, if we

try to avoid the trial or endeavor to find an easier way of learning the lessons contained in the trial, we will correspondingly make slow progress in character development—*miss the trials, miss the Kingdom.* If we could just view our trials from the standpoint of the lessons they contain, how thankful we would be for every experience, because they give us an opportunity to develop the character of the Master and then by and by the privilege of association in the Kingdom. Suppose some one had said to the apostle, "Now, Paul, you can stay here and serve us; we will not afflict you or imprison you. And, suppose the apostle had said, "I had never thought about that, surely I can serve you brethren here and thus avoid going to Jerusalem to be bound and perhaps put to death." For the apostle to have taken this course would surely have merited the Lord's disapproval. Yet many of the Lord's people practically do the same thing reasoning like this, "Lord, I am consecrated to do *thy will.* Now, if you will just endorse *my will* and call it *thy* will, then I will rejoice in doing *thy will,* because it is *my will.*" The only way we can know the Lord's will concerning us is to empty our own minds of all our own desires, aims and preferences and then by prayer and a close scrutiny of the Lord's providential dealings in our daily lives, and a close study of His Word, and the acquirement of the principles contained therein we may thus be directed. Let us, then, like the Apostle, determine not to be moved.

"Neither count I my life dear unto myself."

What did the Apostle mean? Did he mean that his earthly life was so valueless to him that he was going to sacrifice himself as quickly as possible, or even commit suicide? Surely this was not his thought, because it was not within his province to sacrifice himself. All he could and did do was to *present* himself for sacrifice, and then when Christ's merit was imputed, and the Father had accepted Him, He was begotten of the Holy Spirit, adopted into the Divine family and the great High Priest sacrificed him, as a member of His body. Thus the Apostle, as soon as he came into Christ, lost his individuality, having no longer a head of his own—the head of the mystical body, namely, our Lord, would direct him, permitting him to have all of the experiences needed to an actual carrying out of his covenant of sacrifice. What, then, did he mean and how could he count not his life dear. We believe the Apostle's words here simply mean, *self sacrifice,* and self sacrifice does not mean to do for some one at an opportune or convenient time to ourselves, but rather *to do* when it really costs us something. The Apostle had certain rights and privileges, as a human being, which he gave up at the time of his consecration, and God's acceptance thereof, and for him to try to maintain those rights thus sacrificed or given up would be for him to clearly demonstrate that he counted his earthly life dear to himself. So with us we, like the Apostle, have given up all our rights and privileges, as human beings, and now, if we persist in gratifying our earthly ambitions or desires, we will prove to the Lord that our earthly life is of value to us.

But we believe there is still a deeper thought than this, namely, there are things we, as New Creatures might do, which are PURE and our MOTIVE in doing the same might be pure, but if by thus doing we found it was a stone of stumbling to our weaker brother (who has been brought up under different environments and whose conception of what constitutes right and wrong is thus different to ours) and then for us to persist in doing so would be to thus demonstrate to the Lord that we love our earthly life and prefer to gratify our own desires at the expense of our brother's spiritual progress. In other words, we would value the gratifying of our own desires even though they be pure, holy and good, above the Scriptural development of our brother in the Lord. The Apostle surely gives us a noble example of self sacrifice when he says, "I can eat meat offered to idols, but if the eating of that cause a brother to offend, I will eat no more meat while I live." We thus have a noble example in the Apostle Paul, who was willing to cut off everything (provided, of course, there was no principle involved) that would in any degree be detrimental to his brother's spiritual progress. Let us emulate his example. Would the gratification of that pure and holy desire be for your own spiritual development and for the spiritual upbuilding of your brother in the Lord? is the question for us to ask ourselves. It is not a case of *purity* but a case of *expediency* that is involved.

That I might finish my course with joy.

Some may think the Apostle has taken a very radical stand in this matter, when he says that in order that he might finish his course with joy, he must not be moved or count his life dear unto himself. Those who offer this suggestion reason that, if the Apostle knew as we know that there was still two years before the Kingdom would be established he would not have been so strict, reasoning that he could take it easier and then be ready when the Kingdom would be established. But we believe the Apostle would ask such a one, "How many of you know you are going to live two years or even two days? How many of you know you will see the light of another day, and we would be obliged to answer in the negative, because we know not. Well! then, if we do not know that we shall see another day, but, on the contrary, we had positive information that today would end our earthly course, how much time would we be spending on anything except those things demanding our immediate attention, in order to fulfil our stewardship? Surely our time would be spent in watching very carefully every word, thought and act, that thus we might have the Lord's approval and by and by the Divine rewards. Surely, then, "If we live each day as if it was our last, there is but ONE day between us and the Kingdom, and each day we are making our calling and election SURE. Surely, from this standpoint, and this standpoint only, could the Apostle be joyous in finishing his course, namely, standing firm at the mark, realizing it more blessed to give than to receive and thus spending and being spent in His precious service; not counting his earthly life anything of intrinsic value, he would always have a deep consciousness of the fact that the sunshine of Divine approval was his continual portion. So with us, let us joyfully and gladly count all things as loss and dross that we may eventually merit the Divine approval and thus share in the *"First Resurrection."*

Oh, dear brethren, that we could but fully appreciate the precious privilege that is ours of following in the Master's footsteps of self sacrifice, of spending and being spent in His precious service, serving His dear people, as He may direct, until we enter into our complete rest. The vail has become so thin that we can almost hear the voices of the angelic choirs singing, and the voice of the Master and those who have preceded us into glory, *exhorting us to be faithful* to our covenant, because the consummation of all things is at hand. Soon we shall be HOME and at REST. How precious is the thought! *Can we really grasp or appreciate it?*

Now, in conclusion, dear friends, "Don't let chronology enter into your consecration, because, if you are consecrated to a date, your consecration is a conditional one, and will end when the time limit is expired. As one dear brother has well expressed the matter, "My chronology will end when I die." We are consecrated to do the Lord's will (until death), yea, for all the countless ages of eternity if we would have the Father's approval eventually. Chronology is given to encourage us at this, the most crucial period of the Church's history when we need special assistance in order to be able to stand. Thus knowing where we are on the stream of time it is an incentive to us to be loyal and faithful until our course is finished.

And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up and give you an inheritance among all those that are sanctified. Acts 20:32. *"Be thou FAITHFUL unto death and I will give thee a crown of life."* Amen.

DISCOURSE BY BROTHER F. H. ROBISON.

SUBJECT: "OUR HOPE TO BE FULFILLED THIS SIDE OF THE VAIL."

AS the topic for the day is Hope, I thought it would be well for us to consider this afternoon part of the hope which must be fulfilled on this side the vail in order to enable us to experience the fulfillment of that great hope of being with the Lord on the other side. I invite your attention this afternoon to the 17th verse of the 17th chapter of the gospel of John: "Sanctify them through Thy truth; Thy word is truth." You will recognize the words at once as being a part of our Lord's famous prayer, in which prayer he said, "I pray for them; I pray not for the world"; and a little later on in the same prayer, "I pray not only for them," that is "my disciples," "but also for all them that shall believe upon Me through their word," including therein all of this gospel age who have come to a knowledge of

the Truth through the "word" of the apostles, as we have it recorded in the New Testament.

"I pray not for the world." The fact that our Lord did not pray for the world in this respect must not be taken as an indication that He did not care for the world's welfare. On the very contrary, we know that He came into the world for the express purpose of giving His life for the benefit of the world. "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." And again, "The Father sent not His Son to condemn the world, but that the world through Him might be saved." God so loved the world and had such an interest in the world's general welfare that He sent forth His only begotten Son. So the Lord did not pray for the world, but not on account of lack of interest on His part for the world. Rather is it an indication to us that He understood more clearly the divine program. He knew that this gospel age was not the time when God would convert the world, but that He had a special and peculiar work for this period of time; and that when this work would be accomplished, namely, the taking out from amongst mankind in general a small class that would be associated in His honor and glory—when that time should come, that then He would take over the kingdom and would take unto Himself His great power and reign; and it would not be specially necessary for Him to pray on their behalf, because they would be His and He would have bought them with His own precious blood. The government would be on His shoulders and He would be able to manipulate affairs for their benefit. He would have the power and position and authority to enable him to accomplish that which he thought best. He prayed for the brethren because they are His friends and because He could represent them as their Advocate. "Sanctify *them* through Thy truth." It is very necessary for us in order to have a proper appreciation of God's dealings during this gospel age at all to remember that He is having to do not with the world at large, but with this special and peculiar class.

There is a wide diversity of opinion with respect to sanctification. Some think that the word "sanctify" as used by the Master means a tremendous exuberance of feeling. And others think that the word "sanctify" refers to absolute perfection in the flesh. We believe that neither one of these is the scriptural application of the term. The word has two slightly distinct meanings; very frequently in the Old Testament it has the meaning of setting apart or appropriating a person or thing to special service for the Lord. But in the New Testament the word has its simple meaning of "to make holy." Make them holy through Thy truth. I believe this latter meaning was more especially in the mind of the Master here. To set a thing apart is one thing and to make it holy is another thing. We might set a chair apart even to the service of the holy, and it would not indicate any specific change in the character of the chair. It would merely be the same chair. It would be set apart to a service, but when we suggest the thought of making a thing "holy" it indicates that there is some inside change taking place in the individual himself. That the Master referred to this latter meaning of the word, more especially, in this case we believe to be shown by the fact that He was addressing, or rather speaking in respect to a class which was already *set apart*. The immediate representatives of that class were his disciples and they were members of a consecrated nation. More than this, they were faithful ones amongst that nation and, thirdly, they had definitely consecrated themselves to walk in the Master's footsteps. They were consecrated all that it was possible for them to be at that time. The Master we believe is referring in largest measure to that still more extensive and still more important feature of His work which would begin at the time when God would accept their consecrations and which would end only when He would cease dealing with them as Christians.

Sanctify them, make them holy, through Thy Truth. Why is it necessary or desirable that this class be made holy? It is only when we gain some glimpse of the glory to which this class will be exalted that we recognize the necessity of these being *made* holy. We know that we are not inherently holy. All know that we are children of wrath even as others, and we know that we are not able to respond to the standard of holiness which even we are able to recognize, to say nothing of the glorious standard which the heavenly Father must have. We can think of several reasons why it is necessary and desirable that such a class be made holy. In the first place, if they were not perfect, they would certainly be very much out of place in the heavenly glory. We know the statement to the effect that the members of the Messiah body shall be partakers with our Lord Jesus in His kingdom glory —they shall reign with him; and as mentioned by the Apostle John: they shall be like him, who is referred to as being heir of all things, and as the express image of the Father's person, who upholds all things by the word of His power, being made so much better than the angels as that He by inheritance hath obtained a more excellent name than they; who has been exalted far above angels, principalities and powers. We are to be associated with Him, or rather this class is to be associated with Him. We hope to be amongst that class if faithful.

We recognize at least one practical reason as to why every member of this glorified body of Christ must be made holy. Supposing (if we can bring our minds around to that point where we can suppose such a thing for a little while) there were some who would slip in with that glorified body of Christ, the Church in glory, who did not have fully and completely the likeness of the Master in his character. Supposing they had some little measure of hate, or malice or strife or some such thing as that still rankling in their heart, and they would be endowed with that glorious life, immortality, and they would have all those powers and glory of individuality which must adhere to that position, it would not take very long for a knowledge of this fact to become known amongst the members of the human family. They would think there is somebody there that has a measure of grudge against someone. How do I know what he might do. Here he is in that awful position. I don't know which one it is. I cannot know that he will not wreak his vengeance on me. And so we see that this knowledge might spread abroad and endanger the general confidence which would be necessarily placed in the invisible Christ—the Christ class as a whole. It would be entirely out of harmony with the general arrangement for God to permit such a blot in His universe. And so we see it is absolutely necessary that every one that shall be glorified to a position of this kind shall be conformed to the image of His dear Son—shall be made holy. Therefore, the Master, knowing that this was necessary, took the matter to the Father in prayer, indicating his personal interest in the affairs of those who would become His followers.

The fact that the Lord says "Make them holy" reminds us of the statement of the Apostle Peter serving as the mouthpiece of the Lord: "Be ye holy for I am holy, saith the Lord." In other words, holiness is, the absolute and inherent condition of the heavenly Father. He speaks therefore to those who would be His children at any time, "be ye holy for I am holy." In other words, "be like me which am holy." How it is possible for us to be made like the heavenly Father? We cannot expect to be made like him this side the vail in body. Neither would we expect to be made like him in mind—in the sense of our mental capacity. Make them like thyself who are holy. There is a likeness which is possible for us—which is absolutely necessary if we ever gain a place or position in this glorious body at all. It is a likeness to him in *will*. We can have exactly the same will which he has. We *must* have that will if we are counted worthy to have joint-heirship with His dear Son. In other words, we must have such a will which, if we had the position and power and authority which He has would lead us to do exactly the same things which he is doing, moreover which does inspire us to do those same things in the measure that we have power or position or authority. It is exactly the same will which we must have, to be like Him in this regard. Make them holy, like Thyself who art holy.

You will note the prayer is addressed to the heavenly Father. How glad we are to note that the heavenly Father is to do this great work! How necessary it is for Him to do it if it is to be done at all! How impossible it is for us to do it! On the other hand, how thoroughly possible it is for us to consecrate ourselves. If he forced or coerced us in any way, then he would be making a consecration for us. He will not do that. He will not set us apart in the initiative

sense. We do that ourselves. He will not do it, but this work of sanctification we cannot do and he will do it; we cannot do it, for we are not wise nor powerful enough. We are not wise enough to arrange our affairs so that we could guarantee to our own satisfaction that we could make such and such experiences to work out in the end to our very best spiritual interest. We would be sure to make mistakes.

That this sanctification is not the work of a moment is made plain by another statement of the Apostle when he says: "The very God of peace sanctify you *wholly*"—sanctify wholly not alone as regards the Church as a class, but as regards each individual in that class. And again the Apostle Paul says: "He that hath begun a good work in you will complete it unto the day of the Lord Jesus."

Now, the Lord Jesus in giving this prayer here not only intimates to us the great work which is necessary, namely, the sanctification of every one of them, not only that the heavenly Father is to do it, but he takes us still further into his confidence as to the ways or means which are to be employed for the accomplishment of this great work, namely, that of the Truth.

Sanctify them through Thy *truth*, he says. The error never brings us into closer likeness to God, the foundation of Truth. The word "truth" is a very broad expression. How may we know what part of the truth is to be used for this object. Truth in its simplest meaning is anything in harmony with facts. We are aware there are many things in harmony with the facts, but they will not draw us into closer relationship with the Father and make us more like Him. And there is another big class of truth which is very proper and very accurate perhaps; for instance, there may be truth in connection with astronomy and truths in connection with other sciences, truth in connection with history. But what kind of truth is meant here? We might be more or less uncertain upon this point had not the Lord given us exactly the information needed concerning His will on this point. If there were no definite arrangement one might say: "I will spend my time along this line," and another: "In that direction," and so we would have no common basis for fellowship. How glad we are, therefore, that the Lord has furnished us just that portion of truth, the common ground, so to speak, on which it is possible for us to have pleasant and most edifying fellowship in the Lord. "Sanctify them through Thy truth; Thy *word* is truth"—Thy *word* is to be used for this particular work. We are not to suppose for a moment that the Bible contains everything that God knows. The Bible is a lamp that shineth in a dark place—hardly to be compared with the glory of the Father's own person, which is described as being light and in whom is no darkness at all. No man can approach unto him, etc. The Bible is merely a little portion, merely a specially prepared portion of the great fountain of knowledge and wisdom and truth which the heavenly Father owns and which inheres in him.

God has given us, nevertheless, his Word for this special purpose of sanctification; that is, his Word, his literal word, the Bible, contains the truth which will have the sanctifying power and influence. There is a distinction between the *word* and the *truth*. "If we continue in my word (wanting to know, then are ye indeed my disciples, and," he explains, he will see to it that "you shall know the truth, and the truth shall make you free." But until the Lord permits you and me to see the spirit behind all this literal word we are not freed from bondage as respects error or any other disagreeable thing. It is *truth* that does the sanctifying, not merely the literal word. We know some that have known the literal word five times as well as any of us here, but have not had so much of the spirit of truth—have not been sanctified to any great extent. The spirit of that word is behind all the explanatory statements therein. . . . I am sure that a literary knowledge of God's word is a very desirable thing, but I would not exchange it for the spirit of that word. The truth itself is the sanctifying influence. "Sanctify them through Thy *truth;* Thy word is truth." We must admit that there have been down through the various ages those who have had probably a large portion of error mixed in with the truth which they have had, and we must admit also that there have been some of God's dear ones during that time who were overcomers and that they have been faithful unto death and that they are privileged to be associated, when the time comes, with Him in His throne. But we must admit, or the other hand, it was not that error which would sanctify them, nor which would make them meet to reign with Him, but rather it was the truth which they did have. The truth which they possessed did the sanctifying, in spite of the error and not because of it.

The Apostle Paul expresses practically this same thought in the third chapter of Colossians: "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in *knowledge* after the image of Him that hath created him." He gives us the clue concerning the kind of knowledge meant in the language furnished in this same epistle. He said there that he was glad to learn that the Colossian brethren were getting along so well in the truth, and that he ceased not to pray for them that they may be filled with an accurate *knowledge of His will* in all spiritual wisdom and understanding. Here he speaks of a knowledge of His will—a knowledge of God's will. Here it means far more than the fact that he has a will. We know that every intelligent creature has a will, and an organism through which the will operates and over which it has control, and the heavenly Father is such an intelligent being—he has an organism as well—a glorious organism capable of fulfilling all the requirements of that will. The will of an individual is His motive quality or the directing principle of His character. It is that portion of His character that moves and prompts and leads Him into action.

Now, because the will of an individual is his motive principle, the motive factor of his life, it becomes in him also his distinguishing characteristic. That is, we know our friends by the kind of will they have. His will in the end, besides being his motive quality, becomes also his distinguishing characteristic. What part of God's character is it that prompts Him to do the wonderful things which His power is able to perform. The Master does not tell us that God felt so wise toward the world that He sent them His only begotten Son. That was not what prompted Him to do it; nor that God felt so just that He must do that; nor so powerful; but it does say that God so *loved* the world that He gave His only begotten Son. Love, therefore, is His motive characteristic. And so we see, then, that when the Apostle John gives a brief descriptive name of the Almighty he does not say, God is Wisdom; though in Him certainly all wisdom inheres; nor that God is Justice; nor that God is Power. He does say, however, that God is Love. That is the characteristic by which we recognize Him—because of His relationship to the human family—it is Love that has caused Him to deal with us at all. The *will* of the heavenly Father, therefore is love. He is Love. There is a knowledge which has been given to everyone, a knowledge which has been possible to obtain by the very humble, and that is the knowledge of God's will. Not merely a knowledge of facts. When we have an accurate knowledge of God's will it means that we have an *appreciation* of the principle which moves and prompts the heavenly Father to act. That kind of knowledge, dear friends, is renewing to the new man.

Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which new man is renewed and refreshed and invigorated and strengthened not by knowledge in general, but by this kind of knowledge, by an accurate knowledge of his will, by an appreciation of his motives, after or according to or in harmony with or after the pattern or the image of him that hath created him. The creation work is not yet complete, but there is one that hath begun it, as the Apostle James says in James 1:18: "Of His own will begat He us by His spirit of truth."

I often use the illustration of the Photographic Process; it seems to fit very well in many points. However, I hesitate somewhat to use it because it is a little bit technical. Nevertheless, we can gain advantage from the illustration whether we are all acquainted with the technicalities of the process or not. No doubt all have noted with what great care a photographer sets about the photographing of a famous personage. He sees to it that every item of the process be carried out with extreme care. But if a photographer be so careful in the copying of the features of a human being, who at best is imperfect, how much more zealous ought we to be in the copying of the features of our Heavenly Father!

In the first place, the photographer brings his camera into general line of vision with the object to be photographed. The literal process is, of course, too simple to be mentioned, but it is a point which many forget who apparently are seeking to construct a desirable character. There seem to be many who spend time and energy in this direction who are not in general line of vision with God—who have not the basis of legal justification—who do not recognize the necessity of a justification through the merit of a Redeemer. Such

need not expect that they will be able to copy with exactness the portrait of the Creator. Whatever they attain will surely be second-handed.

When a photographer has his machine in general line of vision with the sitter, then he proceeds to bring it more accurately into focus. The next step is to spread the cloth over his head so that all the light from the side and from the back is cut off. That makes it possible for him to get a clear and very distinct image through the camera. The purpose is that he may bring his machine into proper focus; that is that the plate of the camera be brought into its *proper* relationship with respect to the object to be photographed. And so it is with us, we who are striving to become copies of God's dear Son. Through the act of consecration we shut off the side lights of the world and the light of our own past experiences and ambitious endeavors in the sense that they no longer have a governing influence over us. The photographer desires that the light come only through the lens; whatever comes from other directions makes the reflection on the plate all the more indistinct. It is the same with us. We desire that our light come down to us from the Father of Lights, and whatever accrues from the world or from human success but makes hazy the beams from the Heavenly Light. As the Master has said: "If thine eye be single thy whole body will be full of light." That is to say, if we have a singleness of purpose in this matter of the copying of His character we will ourselves by uninterrupted exposure to this transforming light be full of light—full of the very essence of God himself.

And when the photographer has brought the camera into focus he must still be careful that the machine is not disturbed. Some cameras are very sensitive and the slightest touch or jar will set them awry. It is just so with us when we have once gotten our hearts or lives in the proper position before God. It will mean that we will be mighty small and that He will be mighty big. But we must exercise extreme care that we be not too much encouraged by a little praise or too much diminished by a little discouragement.

The photographer must also see to it that his lens is properly adjusted. If little specks of dust remain on the lens they will not destroy the photograph, but they will constitute imperfections thereon. The lens with us is the Word of God. Through it the light of heaven beams into our hearts. The Bible itself is perfect and without error, but there are certain mistranslation specks or interpolations which might mar the purity or perfectness of the reflected image. The lens, too, must not be reversed. If it is turned around it will do exactly what is not desired. It scatters the light instead of concentrating it. It is the same with God's Word. If it is turned around in our minds we will certainly experience much trouble in getting a proper view of the Almighty. The Prophet Isaiah speaks concerning some, apparently in our day, who would have everything turned around, or upside down. That is, they would have the teachings of the Bible turned upside down. For example, they would have the Lord's Return at the end of the thousand years' reign instead of at the beginning of it, and they would have the final judgment at the beginning of the Millennium instead of at the end of it, and everything would consequently be confused. But the process thus far is only preparatory and no photograph has yet been taken. The photographer is just getting ready. We must continually bear in mind that a great work of preparation is necessary and we must not confuse in our minds this preparation with the work itself. In order to perfect the photograph a plate must be inserted. The plate is usually just a piece of glass on one side of which is a chemical coating which is extremely sensitive to the influence of light. It makes little difference what the quality of the glass is, but it is very important what the quality of the chemical coating is. The plate represents our mental capacity, and the coating the individual heart. The glass is necessary in order to expose the sensitized portion of the plate to the influence of the light. But it is the coating itself which is to receive the reflection and in which the image is to be impressed by means of the light. We find the same true with ourselves; our brains are necessary and our mental faculties in order to bring the light of Truth to our consciousness. We expect, however, not always to have these brains, but, as the Lord has promised, we expect a new body "as it shall please Him." The image of the Lord in the meanwhile must be made on our hearts by the help of and through the channel of our minds.

When the photographer has once put the plate into the camera even then he will get no picture unless the plate is properly *exposed* to the light. He could wait a thousand years and if the plate is not exposed to the light all his trouble would be in vain. The length of the exposure depends upon three things: (1) Upon the degree of light in which the sitter is located; (2) upon the amount of light coming through the lens, and (3) upon the sensitiveness of the plate itself.

The photographer has no control over the first of these points; that is, he cannot say whether it shall be a bright day or a gray day, but he can say how much light is to come into the lens and how sensitive the plate shall be. So we have no control of the degree of light in which the Father is found and could not improve upon it if we had, because "God is Light and in Him is no darkness at all," and because "He dwelleth in Light which no man can approach unto." But we do have some control over the amount of light which comes to us through the lens—God's Word. As the photographer can control the amount of light by means of a little shutter, so we, too, can say how wide open God's Word is to be before us. It is also granted unto us to say how sensitive our hearts are to be to the light which has come to us through the Bible.

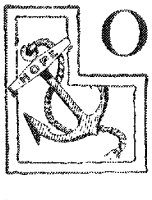
When the plate is once exposed it is still in danger. If it is subjected thereafter to improper circumstances—if it is exposed to a wrong influence—everything would be lost. In order to make the matter permanent the plate must experience a chemical bath. It must be entirely submerged under the liquid. Thus it not only becomes permanent but also clear and sharp. Before this experience is gone through with no one can see anything on it. It looks exactly like it did before the exposure took place. If the photographer had had no previous experience he would probably think that his labor had been fruitless. Even with a microscope nothing can be seen. But there has been an actual chemical change take place. So we, if we examine ourselves critically, may come to the conclusion that there is almost nothing there which was not there in the first place. But we must not be too much discouraged over the matter, because the Lord himself has assumed the responsibility for the completion of the process. Our treasures are laid up in heaven and not on earth. We could not expect, therefore, that all our treasures be visible. We know that if we have allowed the light of truth to enter into our hearts and to abide there the image of the Lord will actually and beyond all doubt be made. We must learn that our powers of criticism have increased with our growth of character. There remains yet the bath of death in order to bring the distinctness of the portrait out. So, when we pass through this, the last of earthly experiences, we will be entirely developed.

The plate is then used, not merely as an ornament, but for the preparing of other portraits of the same kind. So, too, our glorification to and exaltation to honor and immortality will not be merely for our own comfort or pleasure or joy, but it will serve a very practical purpose as well. We will have the opportunity in the next age to act as agents in impressing this same portrait on the hearts of the children of men; to transform the human heart from one of stone to that of flesh.

I trust, then, that we way see a still fuller significance to the words of our Master: "Sanctify them *through* Thy Truth." As the Psalmist says: "As for me, I shall behold Thy face in righteousness and I SHALL BE SATISFIED WHEN I AWAKE WITH THY LIKENESS." Psa. 17:15.

DISCOURSE BY BRO. J. D. WRIGHT.

SUBJECT: "HOPE."



ORDINARILY, by many people this day would be regarded, perhaps, as Blue Monday, but I do not seem to see any indications of that here this morning; though with some that I had a little connection with yesterday it might have turned out that way if we had been like a great many others. It was not all smooth sailing with a few of us in trying to get here. Sailing was all right, however, when we got started to sail, which we *did*

not actually do, except on the Grand Trunk R. R. But we got here anyway, and I do not believe that any of the party are blue from it, though they might have felt a little that way sometimes yesterday.

The subject properly going with the day as named on the program is that of "Hope." The text we want to use is found in the 6th chapter of Hebrews, the 18th and 19th verses: "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec," particularly the latter part of the 18th and 19th verses.

I apprehend, dear friends, that this subject of hope is an important one to us all. As an element of character, surely it must not be overlooked, and I think that all Christian people have an idea that they *are* paying all due attention to the matter, but it strikes me that the hope that many have is not exactly the *triumphant* hope.

There are two kinds of hope that we may notice this morning. The first that we will consider is the more *general* hope that people have, and both the world and Christian people have this kind of hope. Hope in this sense might be defined as being "That state of mind and heart, or both, in which one has certain desires for certain things or conditions, in harmony, possibly, with certain theories as to how or upon what condition such desires might be realized, but, nevertheless, there is a good deal of doubt as to whether they will ever be realized." Now *that,* as I understand, is the idea contained in the more general hope that people have.

In the world this hope is entertained in respect to matters of going, doing, getting, etc.—one hopes to go to London on a certain day, on a certain steamer, and yet physical conditions, finances and certain other conditions also that might obtain might hinder the going, so in connection with it there is doubt after all, but, nevertheless, they say, I hope to go any way and I hope to get there, or, as some have expressed this kind of hope, "We will live in hope if we die in despair." That is the way the world hopes.

This kind of hope is had on the part of the Lord's people also, as I understand it. Not merely this class of hope, however, but the child of God on starting out in this Christian life, while he, in many cases has had certain doubts mixed with his, he nevertheless progressed more and more toward the confident hope. I think the majority of Christian people, if not all of them, started with this ordinary, or doubtful hope; but it is to be a better and more confident hope than that before they get through with it—a higher hope, a hope of the kind the Apostle speaks about in our text, "Which hope we have as an anchor of the soul, both *sure and steadfast,* that entereth into that within the veil." That is the hope we want to get. The other may be a sort of stepping stone leading up to that better hope, and I feel, dear friends, that it has been, and is being so used now by the Lord's people—a stepping stone to a higher, a more triumphant hope.

This hope, which is mingled with doubt, is, no doubt, the kind of hope that the visiting minister had who attended a Methodist conference some years ago. He said: "I hope I have a hope whereby I can hope." A presiding elder, in relating the incident afterwards, said: "A hopeless sort of a hope, surely." I hope we have a better hope.

Now the true, triumphant Christian hope, I understand to be something like this: "That state of mind and heart in which one intensely desires a given object or condition, or both, and in connection with which he has certain more or less correct theories, as to how and upon what condition to obtain these, coupled with a *confident expectation* of their final realization." Now that, dear friends, is the kind of hope which Paul had when he wrote the words of our text, *"Which hope we have as an anchor of the soul, both sure and steadfast,* and that entereth into that within the vail."

First. *The object or condition* that is supposed to be desired on the part of one that has such a hope. A great many Christian people, no doubt, have had such a hope as this, but perhaps have not had correct theories as to the final fruition or as to what it is that they should desire, but, no doubt, if they did the best they could in that respect, better light than that not having been due at the time, the Lord will take their wills for the deed and give them the good and proper thing, whether they clearly apprehended just what *that* was or not; but *at this present time* is seems that the Lord's people have a better opportunity to obtain more correct theories in respect to what they should desire in connection with their hope.

The object of our hope, first of all, is our salvation, or that *to which* we are to be finally saved. We see that the Lord presents to us in His Word the opportunity to reign with our Lord Jesus; first, to be justified from all things; secondly, to be consecrated wholly unto the Lord; thirdly, to run with patience the race which is set before us, and. finally, to reach the goal of our hopes, which is joint-heirship with Jesus in the heavenly Kingdom. "If children, then heirs of God and joint-heirs with Christ, if so be that we suffer with Him that we may also be glorified together."

That is the object of our hope, that glorious position with our Lord Jesus, with the other end in view, namely, that of administering through the Kingdom operation, blessings to all the rest of mankind. That is the object in a general way, and the condition or state that we hope for is that of perfection; not human perfection, but glorious heavenly, spiritual, Divine perfection—the perfection of the Divine nature. Peter says: These exceeding great and precious promises are given unto us that by them we might be partakers of the Divine nature. It is a glorious condition that the Lord has invited us to attain, and then lays down certain conditions upon which we may obtain it.

Second. We are to have this hope, this goal, set before us, as it is said of our Lord: "Who for the joy that was set before Him endured the cross, despising the shame, and sat down at the right hand of God." That glorious joy of the Divine heavenly honor is set before us if we look unto Jesus, who is the author and shall be the finisher of our faith. Are we hoping to attain to that object, to that glorious end? I think all Christian people are thus hoping, hoping to attain to that heavenly prize, but some of them, perhaps, have been hoping against hope, doubting if they will ever obtain. There is not with them apparently the assurance that what they are hoping for might be realized.

But now is the time; are we hoping now? In the one sense or the other, are we hoping that we will get to heaven when we die and reign with the Lord, and yet doubting whether we will ever get there? That is hope according to the dictionary; that is one kind of hope. But we have now learned that that is only a stepping stone in the right way. Let us step a little farther and get where we can hope in a better sense.

Third. While we have this hope before us, the glorious things to which the Lord has called us, this high and heavenly calling, the next thing in order is that we entertain an ardent desire. Have we the desire for it? Do we desire to attain to that glorious high calling of God in Christ Jesus? If so, so good. That is another step in the way. Surely anyone who can get in touch at all with this subject ought to desire any glorious thing the Lord wants to give, and I feel sure that all *Christian* people do so desire. They not only see the object of their hopes, but they desire anything the Lord wants to give them—any glorious station—whether high or low in His estimation—it *shall* be entirely satisfactory.

What do you expect to get? Are you expecting to attain to that which the Lord has promised? Well, of course, dear friends, as long as we are on this side of the vail there is more or less of doubt—until we get very close to it anyway—until, perhaps, we may be able to sing as we used to sing: "How thinly the vail intervenes." When we get to where we can almost see through the vail then we may be able to say with Paul: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness," but until we reach that point there may be more or less doubt as to whether we are going to be faithful.

Now, we cannot have very much confidence in the flesh; the more experience we have with it the less confidence can we have in it. So we are not to put our confidence in the flesh; we cannot hope, therefore, that this flesh that we have consecrated to death will ever be made perfect. We are hoping for "some better thing" that God has promised us, and if we avail ourselves of the terms of grace under which the Lord invites us to come with boldness and find help in time of need, then there should be no doubt in our minds as to whether the Lord is going to fulfill His promise to those who are faithful.

Fourth. Those who are faithful, therefore, can confidently expect the thing which God has provided and promised. We are, therefore, to have the hope set before us clearly defined and made plain by the word of truth; and then we are to have that longing desire for the things God has promised to us and feel thankful that He has provided such a hope, such a prospect, and then with Abraham we are to believe that "what God has promised He is able also to perform," as the Apostle says in the forepart of our text: "That by two unchangable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us," which hope Paul had, and which hope every member of the church must have that pass through the vail into the glories beyond.

Now, dear friends, have we that hope before us, and that desire for it in harmony with the word of truth, and the confident expectation that what God has promised He certainly will perform? That, I understand, is the true hope of the gospel, the true hope of the triumphant church.

The Apostle Peter, in speaking of this, says: "We are begotten to a lively hope," a living hope, "a hope of life," "a new hope of life." The fact seems to be this: That when we present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service, as hopeful as we may have been before, that hope must have been mingled with some doubt as to whether that which God has promised was really for us, and as to whether we can really attain to it. A number of brethren and sisters have expressed themselves that way. They say, O, I hope it will be that way; I hope that the Church will be glorified with the Lord and then that the blessings will come to all the families of the earth, I hope the good people will attain to it, but surely the high calling in Christ Jesus is for better people than I ever was.

Well, I agree with them that this glorious condition is for better people than I ever saw in my life. It is not of him that willeth, but of God that showeth mercy. And the Apostle says: Ye see your calling, brethren, how that there are not many wise, and not many noble according to this world called, but God hath chosen the weak things of this world to confound the mighty, the base things of this world, things that are despised and things that are naught, to bring to naught things that are. He did not call us, therefore, dear friends, to this hope because we were perfect, nor because we were so nearly perfect that we would make one leap to that grand goal.

God had planned to have a representative Kingdom through which to administer blessings to all the families of the earth. The Lord Jesus is the great King; and then comes under Him the 12 Apostles of the Lamb, who are to be sub-kings—kingly judges. You remember what the Lord said to the 12 Apostles—not 13, 14 or 24, etc., etc., or anything of that sort, who were all successors of these first Apostles, as some claim. The word Apostle means simply one who has been sent on a mission, and in that sense, perhaps, all these have been Apostles. Our Lord Jesus was an Apostle, too, and the Apostle St. Paul tells us in writing to the Hebrews: "Consider the *Apostle* and high priest of our profession. He is the one Apostle of the Lord Jehovah, sent forth into this world. Then He, the Lamb, sent forth only 12 Apostles, and these are called *"the twelve Apostles of the Lamb."* Now, the Lamb had no more than 12 Apostles. In the book of Revelation you know how that works out where John represented the Kingdom of God by the New Jerusalem. It had 12 foundations and in the 12 foundations were the names of the 12 Apostles of the Lamb. There was not any place for double that number. The Apostles will be the heads of the 12 tribes of Spiritual Israel. God's blessings will come to the earth through those 12 tribes of Israel.

Then we are told of the goats on the four sides of the great city, the New Jerasulem; there were 12 gates; on the North side three gates, on the South side three gates on the West side three gates and on the East side three gates, whither the tribes go up to the testimony of Israel. So the whole world will go up to Jerusalem through the 12 tribes of Israel, presenting their cause through the 12 gates. So the Lord is calling various grades of imperfect ones, some stronger, some weaker, and gives them His grace to help them, and which will work in them such a transformation as to make them fit for the heavenly honor which is set before them.

But to return to this matter of hope. The Apostles say that we have been begotten to a lively hope, a living hope. Before this we did not have a living hope, for this hope which we are now privileged to have is as an anchor of the soul, and as soon as we present our bodies a living sacrifice, which is our reasonable service, we received the earnest of the spirit by which we were begotten, by which, also, there was shed abroad in our hearts the love of God by the holy spirit. In harmony with this the Apostle says: "Being justified by faith we have peace with God through our Lord Jesus Christ, by whom, also, we have access by faith into this grace wherein we stand and rejoice in *hope* of the glory of God," and this hope maketh not ashamed.

Many of those who have not this sort of a hope reach a time when they are ashamed of their hope, especially if one's theory does not happen to turn out well. You know we have had the theory that the Lord wanted to take everybody to heaven when they died and some lives so wickedly as to be unfit for heaven they would have to be tormented through all eternity. How ashamed we were sometimes to present such a gospel as that! We could not see the reasonableness of it. We thought it must be so because we had been told so, and because great books of theology had been written that told us the same thing. Though the minister, perhaps, was not preaching it and would not say very much about it, nevertheless, we were supposed to believe it, and if we did not accept of it we were in danger of going there ourselves we thought.

So many have been shamed out of telling the people anything like that, especially by some who were more or less reasonable and required a reason for the hope which they heard expressed, and said, we would like to have you give us a good reason for the hope which you have. You might give them some retort and turn your back and go away. The Apostle says: "Be ready always to give a reason for the hope that is in you." The reason for this is that God is the most reasonable being in all this universe, who had His word written in such a way that when we understand it we see it to be the most reasonable thing that has ever been presented, and it is for that reason, again, that he said: "Come now and let us reason together." He invites us to bring forth the strongest reasons we can, and if we are ready to listen to all that he has to say there will be a satisfactory explanation of all difficulties. This is what thousands and millions of present-day Christians will have to learn.

They need to be begotten of a living hope, a hope of life, if they would obtain present blessings. This is *our* privilege, and when so begotten, we have a hope that we do not need to be ashamed of. This hope, says the Apostle, maketh not ashamed. Those who have learned to rightly divide the Word of Truth and have studied to show themselves approved unto God, and have seen that the Lord requires a living sacrifice, and then that they receive of His holy spirit whereby the love of God is shed abroad in their hearts, have no reason now to be ashamed.

The Apostle, therefore, says: "Rejoice in hope." Those who have such a hope as I have described see clearly that the Lord has something grand and glorious for them in the heavenly Kingdom. They believe the true gospel since they have reasoned together with the Lord. And in respect to this they have acquired an intense desire and longing to attain to that glorious condition. Now, since they have been begotten to a living hope, since they have received of the Lord's spirit shedding abroad the love of God in their hearts, they confidently expect that God will give them that good thing if only they will be faithful unto death. The Apostle says that all such, then, are "rejoicing in hope"—"rejoicing in hope, patient in tribulation, continuing instant in prayer." Who would not rejoice, dear friends, in such a hope as that?

So, dear friends, if we have this hope, which is as an anchor, if we are anchored to that within the vail, then we *should* be rejoicing, and so, no doubt, you *are* rejoicing this morning, though you are not rejoicing the way a great many people think they had to—yelling Hallelujah! Amen! at the top of their voices. Now, there may be a great deal of joy and rejoicing in that, and I have no doubt at all that some of the Lord's dear people have really manifested their joy in that fashion, but the difficulty with many has been that they let their nervous system run away with them. Joy will affect some temperments differently than it will affect others. Some have gone so far as to get to the insane asylum. We do not want to do that; rather, put on the brakes a little. Let your moderation be known unto all men.

Do things decently and in order; but there are those who think they just have to give way—let the Lord have His way, they say—that is a great expression with them. They will yell, fall to the ground—men and women mixed up in the straw, which they use on camp grounds—rolling and tumbling over one another. They are very justly named Rollers. I never got to the point where I could do the rolling, thank God.

No, we do not want to let our rejoicing run away with us. We can rejoice in the Lord even if we do not make a sound. A person may have no use of his vocal cords at all, so that he could not make a sound, and yet he could rejoice *in the Lord* just as truly as a man who could be heard a mile. Rejoice *in the Lord* and not in what you are doing, or in what you make people think of you, because of unseemly actions. We have a pure hope, dear friends, and if we have that true, pure, triumphant sort of hope then we will be rejoicing in it, and he that hath this hope in Him purifieth himself as He (Christ) is pure."

Again, the Apostle says: *"Hold fast the rejoicing of the hope,* firm unto the end." There are a great many things that might be said in respect to that. But if we have that hope, let us hold it fast and not let it go, and if we are going to hold fast to our hope we must do several things. We must, as the Apostle tells us, "Study to show ourselves approved unto God, workmen that need not be ashamed rightly to divide in the word of Truth." We are to serve faithfully in whatever capacity the Lord has placed us. If He has given us a large portion of the service, let us see that we strive to do as much as He has given us to do. If our service is rather small and insignificant, let us seek to be faithful in that, for that is what we are going to be measured by. "He that is faithful in that which is least will be faithful also in much."

Whether it be a large service or a small one, when we have done all we can do we can only say, we are unprofitable servants. The fact is, when we have done all we can do, we have done nothing at all that is of any special credit to ourselves. It is no special credit to us if we have simply done what it was our duty to do. It is my duty to make use of my talents, as the Lord directs, and from our standpoint there is no credit due me, and the Lord so informs me. "When ye have done all say we are unprofitable servants." We have not brought our Master one iota of profit.

The Lord could get along much better without us in preaching this wonderful gospel. He could do that better, no doubt, than you or I can, for we, like children, often must simply get in His way. I think that the Lord will have to overrule what some of us do at this present time. We want to help, like little children. A father went to the market and little Johnny went along, and when the basket was piled full of groceries and other things, he caught hold of the handle and says, "Let me carry this, I can carry it." All right, Johnny, we will go along. Johnny went along struggling with the basket. Before long he set it down, and father said, bring it along, you can lift it. Johnny got hold of it again very bravely and moved it two or three feet and then set it down again and then he began to cry, "Papa! I cannot carry this!" Now, Johnny, said father, I thought you could not carry it, but never mind, we will get it home some way, and so he took the basket and Johnny in the other arm and went along, and when Johnny had rested a little, he said, now Johnny, we will both carry it, so Johnny got hold of it on one side and the father had to almost carry the basket and him too.

The Lord sees that if we did not have something to do to keep up our interest we would not get along at all. And so He has given us a part in the work, be it great or small, to keep ourselves alive, and keep ourselves interested in these glorious things. We may be holding on to the basket, so to speak, and make it harder for the Father to get along, if possible. We may be really in the Lord's way and hindering His work, so that He will have to overrule much that we do.

Nevertheless, dear friends, let us keep on doing what our hands find to do. Let us show ourselves approved unto God. Let us watch and pray. We are living in a time when we need to pray more than ever before. We must pray always. (Of course, that has always been true since this age began.) Pray always in the sense that we must have the spirit of prayer.

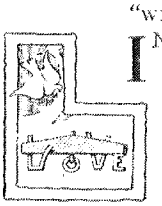
Then, also, the psalmist says: "In the evening and in the morning and at noon will I pray unto thee and cry aloud." Now it seems to me that this was said for some purpose. You remember that our Lord Jesus sometimes prayed all night. He had His set *places* and *times* for prayer, and when He was in certain localities He would use these. He went frequently into the Garden of Gethsemane. That was a place where He was wont to resort, as the Scriptures say. And He often went into the mountain alone.

The Lord desires us to come into fellowship with Him, and we are living in a time now when we need to be more in fellowship with the Father and the Son than ever before. Just now we are to learn to be in fellowship both with our Lord and Saviour, and our heavenly Father in the secret place, so we need to talk with them frequently and learn to have real delight in drawing near them in prayer. "Delight thyself, also, in the Lord and He shall give thee the desires of thine heart." Doubtless the Lord would be pleased if we would follow the suggestion given in the 55th psalm, which says, in the "morning, and at noon, and at evening will I pray." If we will thus seek to continue in fellowship with the Lord, we will be able to hold fast the confidence and rejoicing of the hope firm unto the end, and if we have such a hope it will be a final and triumphant hope.

That is the kind of hope our text tells us about, and there is no other kind of hope that is sure and steadfast so far as I can see. Let us hold fast to our hope, a hope anchored for us within the vail and continue to rejoice in hope until we shall finally see the crown laid up for us when we go through the vail and the Kingdom shall be ours. Let us be firm and hope unto the end.

DISCOURSE BY BRO. F. A. HALL.

"WHAT IS THE MARK FOR THE PRIZE?"



IN the day of fruition our hopes will be realized if we prove faithful until the end, and what a good hope the world has also! The word Adam properly belongs to the race and if we think of it this way, the thought comes that this large man Adam ate some fruit that made him sick, and from that day to the present he has been growing worse. All sorts of doctors have been working on him, but to no effect. He needs the great physician who is able to heal all our diseases, and the trees of life again planted in the earth on either side of the river of water of life pure as crystal flowing down through the streets of the holy city. The great physician, Jesus our Saviour, is to use the leaves of these trees for the healing of the nations in that day when he comes to "judge the quick and the dead at his appearing and his kingdom." II Tim. 4:1. So we know about the mystery which was not revealed to men in other ages as it is now revealed to His faithful ones. How? By the Spirit. Eph. 3:4-9.

This mystery is all covered up, hidden from the wise and prudent in the parables, dark sayings and types of His word. When Jesus, the great Saviour came preaching the "Gospel of the Kingdom," the glad news of it in parables, His disciples marveled and asked Him why He did not preach in more simple language so the people could understand the message. His reply was that, "It is given unto you (My faithful friends) to know the mystery of the kingdom of heaven, but to them it is not given." It was given unto the disciples because He explained the meaning of the parables, but to those who opposed Him, and said He has a devil and is mad, who did all they could to hinder His work, even as the same evil spirit works in the disobedient of the present day, to this class He did not explain the parables, and "Without a parable spake He not unto them." Matt. 13:10. Then how luminous the parables must be to us, who have the gift of the Holy Spirit which the disciples did not have while Jesus was with them before He was glorified. John 7:39.

The present time or during the gospel age might be likened to a medical college. The Lord "gave some apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints (fitting them) for the (future) work of the ministry * * * till we all come into the unity of the faith."

I marvel here at this convention to hear the various lectures and testimonies all in perfect accord one with another and with God's word. Surely this must be the School of Christ. It reminded me of the lectures of the various professors before the classes in school. Some lectured on anatomy; some on physiological diseases, others on dissections, clinics, therapeautics, just as we have had it here in these lectures on how to heal spiritual and physical diseases, not only

in the present life, but in the world to come. These lectures are not intended to educate the students, but to outline the lessons written in the text books, thus enabling the student to pass his grades until the graduating day through a study of the text books.

The Lord explains in Rom. 12:4-9 that we have various qualifications, and we should master the special part assigned to us individually in order to become expert specialists. Our minds are differently constituted owing to the fall, therefore we cannot do all things well. The brain is the thought factory of our organism. When impressions are brought to bear on the nervous arrangement of our five senses thoughts are produced and these must be arranged into groups according to their nature. The phrenologists have technical names for these organs of the mind, but we will call them bumps for convenience. Thus we have a bump of reverence, a bump of ideality, of music, of calculation, of combativeness, etc. If these bumps each had the proper supply of thoughts we would say that was a well-balanced mind, but if one organ lacked a good deal and another was overdeveloped, you can see that mind would not be sound, not well balanced.

The will of a man is simply a unanimous consent of these various organs to do a certain thing. Sometimes we say, "I can't make up my mind just what I should do." The organs then are not in agreement. The prophet says, "As a man thinketh in his heart (in his affections, in his mind), so is he." So we see that the will of a man is the ego, the soul, the being. This is what we present to God in sacrifice with the house (the body) it lives in. One without the other would be dead.

Sinners are not invited to present their bodies a living sacrifice, holy and acceptable unto God which is a reasonable service. No, indeed. To get a clear view of what we sacrifice let us note that we were born in the broad road to destruction. "Shapen in iniquity," as "prone to sin as the sparks are to fly upward," dead, inert matter practically, when we heard of a Saviour who was mighty to save, so we came to Him and learned that if we believed that He died for our sins, according to the Scriptures, then turn away from sin—be converted—we should be saved. We who realized our undone condition, and were sick and tired of sin and of the evil of this world laid hold on the Lord, and rejoiced, and were taken into the yard as we might say of the Lord's house. "Moses verily was faithful in all his house as a servant (over servants), but Christ as a son over His own house whose house are we," a house of sons. The broad way to destruction began at the Garden of Eden, and ends at the opening up of the highway of holiness, at the beginning of Christ's reign, when He takes His seat upon the throne and all his holy church with Him. Matt. 25:31. This road has pursued the even tenor of its way downward for about six thousand years. The gospel age was opened up by Jesus, who came preaching the gospel of the Kingdom. So we might liken the condition of justification to a large field on one side of the broadway, rich in tall grass and still waters. Looking across this field we see a straight, "narrow way" leading up to Mount Zion. This is "the secret place of the most high." We note that no sinner can get into it unless he passes through the green field—justification. When he finds Jesus, who is "the way, the truth and the life," he leaves the broad way, and entering the field we say he is converted. He finds peace by faith through the Lord and Saviour, Jesus Christ, and is now washed whiter than snow. His sins are removed from him as far as the east is from the west. This was accomplished for him by Jesus when His head fell forward on the cross and His purple lips gasped, "It is finished." Yes, there He finished once for all the righteousness of every member of His body, even unto the end of the age. In proportion as we believe in the finished work we have that peace of God that passeth all human understanding.

Now, I am not contradicting anything that has been presented by others here along the lines of our responsibility for sin. Jesus paid to justice the price of the Adamic sin for us on that cross, and afterwards He became our advocate, our attorney, to plead our cause before the Father for further sins through weakness or mistakes, but not for wilful sins. God cannot forgive these in this world, nor in the world to come. He scourges us. Even every son whom He receiveth, as you, dear friends, punish your children for persistent wilfulness. If we spare the rod in this, we spoil the child. God does not horsewhip His children for every transgression any more than you punish yours, except for those that would be an injury to them to overlook. He is slow even to chide if He sees we are striving to please Him. He pitieth us as a father pitieth his own son that serveth him. Let us not always harp on the severity of God, let us also note His loving kindness and thus we shall learn to love Him. We are to serve Him through love, not through fear.

The parables are full of rich things for us, especially those that deal with the end of this age. They teach us how God deals with His children, who make a covenant with Him by sacrifice now. After we have been justified through our faith in Jesus as our saviour, we are invited to present your bodies a living or live sacrifice," or for a sacrifice to God, which is your reasonable service. To show that we, the members of the body of Christ, are not saviours, we call your attention to the sacrificial ram having been brought into the court, as we were into the yard of justification, up to the door of the tabernacle, the Lord's house, its head cut off and laid on the altar. Here is where we are shown as being baptized into His death on the cross. The whole ram died when the head was severed. Then the body was cut in pieces, washed by water, through the word as we are and piece by piece laid to the head on the alter, representing the individual work with the body members of the Lord's Church, simply pieces of dead flesh—no more, the mental organs belonging in the head. We are pieces of a saviour in one sense.

When we present our bodies for sacrific and the Lord accepts them, at that moment we have our justification vitalized, and are begotten sons of God. Now, we are not to confuse the phases and to think of a begotten thing working in the harvest field. It is simply in the womb condition until born into the spirit world and then it is only a new born baby. It would seem that it will require time to attain to maturity there. We shall not have all knowledge of God's things immediately. There will be some things to learn we are assured of in Rev. 7:1-4, where John saw an angel ascending from the east, from the way of the sun, not coming down from heaven. He had the seal of the living God and with it he sealed the whole church—144,000, and surely some of them were on the other side of the veil, when sealed, not all of them in the flesh. The difference between us and them is that the risen saints now have their glorious bodies like that of Jesus. We are said to have risen with Him by faith, and to walk in the new life; we are not children of this world walking in darkness, but children of light. Children of the day, yet we are something like a boy flying a kite. The kite is up all right in the heavens, but it is anchored to the boy who is down, you see.

All the parables show two parts to our walk in the flesh, two phases of our suffering in the flesh. One while reaching the mark—the full stature of manhood—and the other after we reach the mark. It should be noted in these word pictures that inert matter is being formed by a power outside of itself. The Lord presents us as jewels. "They shall be mine, saith the Lord, in that day when I make up my jewels." When He makes them up, be it noted, all who consecrate and stay by the proposition until the end are jewels—reflections of the beautiful light of God. Copies of His son, "that true light that lighteth every man that cometh into the world." Yet we see that the wise virgin class are the choicest ones of all; better reflectors without flaw, yet, too, He shows us in another view of the matter that like the stars, there will be a difference in their radiance. So when He comes to sort out 144,000 of the best ones He calls this "making up" or picking these out from all the other hundreds of shining jewels. We note that diamonds are found in the mud and a hand lifts them up, takes them into the yard mentioned, where they are washed from all mud and dirt, then they are taken into the work-shop of the great master workman, "The secret place of the most high."

It says, "No admittance," on the door. No man can enter there. Here the stone must be shaped properly to reflect light. When the desired shape has been reached, is not the stone at the mark? Could there be any more shaping done? But it does not reflect much of any light here. It needs polishing to do that. The world may be likened to stones, but from their texture we know they could not be polished to any great extent so as to reflect light. Some of them can possibly reflect the figure of a man, but it is the diamond jewel that only can reflect the divine character, and the jewel never did one thing but work out its own salvation. Now, that sounds strange to say such a thing as that, but, dear friends, it worked out its salvation exactly as you must work out yours—it submitted itself; it consecrated itself every day in its heart; it abandoned itself to the great

lapidary, and that is all it could do, or you either. It is abandonment, submission to the perfect will of God that will perfect you. No flesh shall glory before Him. Glory in the Lord's work in you. Does the clay in the hands of the potter fashion itself? No, its part is to assimilate from its environment, as the jewel did, the power about it which is able to bring it off a vessel meet for the master's use. It was the hand of the potter that formed it, and then, when the proper shape had been given it, it was at "the mark," was it not? But was it ready for the palace of the King? No, it must have its ornamentation of glory and beauty given it afterwards. It must go through the fire over and over if the colors were to be brought out properly.

After we reach "the mark" our sufferings with Christ only begin. I could not think of God testing anything before it was finished. Adam was created, perfected, then tested. The greater Adam is to be perfected before Satan is loosed to go out to prove the Lord's judgment work.

The complete church is tested after it reaches perfection—the predestined number, and we are not tested until we have reached the mark. Jesus as a man reached the mark of perfect manhood at about the age of 30 years. He knew the Scriptures well, no doubt, but don't you remember that when He was baptized in Jordan and came up out of the water the apostle says the heavens were opened unto Him—spiritual things. He saw a deeper meaning to the words of prophecy and the law. There was an undertone that perplexed Him to some extent we should think. We remember that His consecration to death, baptism and spirit begetting seems to be indicated at the same time—at the immersion, and it would seem natural that He desire to get away from the throng, friends, everything, to study this matter out. So His spirit, the energy of His mind, led Him away into the mountain to pray and meditate. It seems just as though He now being a newly begotten child of God, or a babe in the Christ class required to reach "the mark," and that this required the 40 days to do it. He could not eat or drink, as on former occasions; the Father's business always came first. He already was at the mark of perfect human love, but here it seems that He must also attain to the perfect divine love mark. When the mark was attained and the 40 days were over, that faithful old serpent, the devil, was on hand to tempt Him. From that moment until His death He was on trial in the testing of not only His new spirit mind, perfecting His right to the crown of life by the things which He suffered, but He was under test of His obedience to the law. We are not thinking that Jesus required any scourging and purging as a new begotten creature, always doing the things that were pleasing to the Father. His reaching the mark of perfect spiritual love was rather a logical arrangement of the spiritual phase of the truth which had been opened up to Him. He never had anything but perfect love, but using the scriptural picture of a begetting, there must of necessity follow some logical reasoning on His arriving at maturity. If His new begotten life were perfected to begin with there would then be no sufferings needed.

The church walking in his steps are also begotten of God (James 1:18), and are to reach the mark, suffer with Him, then be glorified together. This is God's arrangement. Justification first, then consecration by taking out naturalization papers in the heavenly kingdom. Henceforth, not to walk, talk or be known as inhabitants of the world. The process of change of being from human to spirit requires all our consecrated earthly life. This the work of putting off deeds of a bad character and putting on deeds of a good character by ASSIMILATING LESSONS, by being rightly exercised or growing into a new being, which is only the mind part of the new creature which God is creating while we are using these old human earth-houses or bodies. "We know that if our earthly house of this tabernacle (apartment—the first room condition) were dissolved (had returned to the dust as it was) we have a building (body) of God, a house not made with (earthly) hands (but by the power of God), eternal (immortal) in the heavens. II Cor. 5:1. In this earthly body we groan like the rest of the world (Rom. 8:23) only within ourselves, however, if we are assimilating, if not, we complain and run away from our nourishment like fool virgins. We are burdened here with a lease on this house until we finish our course, then we shall move into our new house, earnestly desiring to be clothed upon—our new minds, you see, crying, "How long, Oh, Lord?" If so be that being clothed upon, or desiring to get a new house we are not found naked; find no new house eternal in the heavens waiting for us. Let us strive to enter into His rest. How? By assimilating, learning lessons from our experiences. If we go to school and throw paper wads at the ceiling and neglect the lessons, shall we graduate? We can only put off the old man and his deeds by eating and stuffing as a new creature until we are strong enough to keep the body under. This is Paul's argument, not to spend our energy and strength in avoiding trials, temptations, but growing strong in the new mind. It is the new mind, the new creature that is to put away sin. God is not exhorting the old man to do anything, but the new mind to put away the old man's sin. Why can't we get some encouragement from these pictures? When they say to me, if you would win this prize, put away your evil deeds, control yourself, then I say, O Lord, I am undone, I can't do it. How shall I ever be delivered?

If you then go to the God of Comfort, He will say, except ye become as a little child you can never enter into the Kingdom. I have done this, Lord. I am deeply desirous of coming unto Thee as a babe in Christ to learn of Thee. It won't do to say here as a begotten child. We must not mix the phases. A begotten child in the womb does not learn lessons, but notice, it works out its own salvation by assimilating, does it not? Don't you think it reaches "the mark" at birth? I do, if we use this phase, but coming back to a babe in Christ, let us ask ourselves, dare the babe toil or spin to bring itself to manhood? No, it works out its own salvation by assimilating. If it did not eat it would die. So we see that an outside influence exerted on the child in embryo and on the babe in Christ produces the growth in them, even as the diamond could not shape itself, yet it reached "the mark" of maturity, the proper changes to perfection.

The crude stone in the earth was dead without life, but a higher power was exercised upon it and it was lifted out of its fixed position, washed by justification, chosen in consecration and sanctification and taken into the work-shop; into "the secret place of the Most High"; there to be cut and fitted for a place in the beautiful temple of God, "whose temple ye are," living stones, elect, precious. These stones are not all shaped alike, but all will be polished alike. All are not pillars, or ornamental stones over the windows, porches, etc., etc. Many of them will be just square stones in the wall, polished on one side, even as star differeth from star in glory. We get the glory here, now. If you work one hour in the harvest each day, you would not expect to receive ten hours' pay. "He that reapeth receiveth wages." The beauty of the integral parts of God's temple is according to the capability of each stone of being worked. The beauty of the diamond is according to its reflecting power; the texture of the stones, and of freeness from flaws such as stubbornness, pride, indifference, neglect, indolence, etc.

The beauty of a dutiful son is his obedience and reverential love for his father and his accomplished politeness to all others. While the babe in Christ is growing to the "full stature" as a member in Christ he is dealt with by God as a child, but when he arrives at maturity—"the mark"—he puts away childish things and the joys of those happy, careless days, and now assumes the responsibilities of manhood. This is where he meets the world face to face and the son of God does the same.

The little book was sweet in our mouths while eating, assimilating, pressing towards the mark of manhood, but here it gets bitter. It is the Lord's cup that now must be drained. The mark is the perfect knowledge of how to love God supremely, our brother, our neighbor and our enemies. We never transgress ignorantly now. Our well instructed soul knows how to love, and we are told that now "The Lord your God proveth you" to know if you will maintain this high mark of character. Stand at this mark, Jesus character, and fight to hold your position against all enemies that would induce you to revile somebody, misrepresent them, think evil of them, speak evil and tear them down, even in the slightest degree, which means murder. You are killing their spirit to that extent. Which are we doing, building one another up, or tearing one another down? One is to walk after the Spirit, the other is to walk after the flesh. We cannot always do the things that we would, and instead of maintaining this high ideal, we may in an unguarded or weak moment, tear down, but we must repair. We must eat, assimilate, but a child, even a babe, has an inborn natural craving for food, so do we, according to the fixed principles of the law under which we are being developed, not the Jewish law. Law is simply the will of God. The law of Moses was one way God manifested His will to men and to angels as well, for the purpose of teaching valuable

lessons. Not that any Jew was saved under it, but Jesus' purity as a man was proved by it.

We grow as the lily grew, by assimilating. This is our part. To take nourishment means to "put on the new man," does it not? To add the graces of the spirit, and to *do these things* that an abundant entrance may be ministered unto you into the kingdom. If any child have a healthy appetite and exercise in the service of the Lord, won't he grow beautiful? We think so. Does this not all mean to learn to eat some patience out of every disagreeable, nagging experience? The ass knoweth his stall and the ox his master's crib, surely we, His children, His sons, ought to have learned long ago that all things, not a few pleasant things, but all things, loss of character for righteousness sake, loss of goods, of business, home, friends, human love, all that is dear, all that makes the human heart glad, that made it hungry and broke; that all these things are fixed principles of the law under which we are developed, and all are pulling together for our upbuilding, our good. Oh, how can we ever endure the pain of it all if we cannot see this, dear friends? You who are full in some things bear with the hungry ones. We all need the love of Jesus. Love ye one another even AS I HAVE LOVED you. This means to build up, doesn't it? The love of Jesus could never tear down, even to pull downward is sin.

The harvest of the gospel age is full of wonders. We can see them now as the sun first sent forth a few gleams in 1874, then gradually as the growing light of the morning of the "day of the Lord" spread its beams around, the old scarecrows of the "prince of darkness" lost their power. This light is the power or chain that is binding Satan. It is another way of saying that the great angel whom John saw coming down from heaven with a great chain in his hand (the Lord Jesus) is the truth due now. The links represent the six seals of revelation which was broken by the lamb as though it had been slain. This chain has really seven links in it, but we notice that the seventh link is under Satan's arm. He has one arm loose yet, but when the last link is added, the seventh seal is broken, he will be bound completely, we believe. These seven seals we see represented under several names. They are the seven courses being placed in our table in the presence of enemies. We haven't yet eaten all of the sixth course. It looks funny to see this table full of children with their mouths full of the sixth course, goodies turning their heads always towards the steward's pantry and hollowing for the last course, the pie. Do you think such voracious appetites indicate spiritual leanness?

If you go fishing before the time and don't keep your seat at the table you may miss the pie.

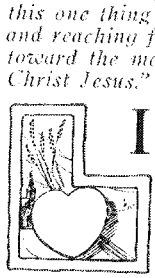
The harvest is simply the general assembly of the first born class. The "making up" of the Lord's jewels. All the overcomers in the spiritual race are jewels—the wise and foolish virgins, but when He says He is going to make up, or select, out 144,000 of all the millions of jewels he has been working on throughout the age, let us fear lest we should seem to come short, and be left when the last jewel passes under the vail. The harvest time will be over then and the growing time, the summer with its sunshine and rain, and singing of birds, blooming flowers and perfumed air will all be past, and the door will be shut. It is like the time when the wheat shall finally be ground into flour, and the loaf without leaven mixed with the water of the word shall be ready to bake. The heavens being on fire and the works therein burning will be the means of bringing the foolish ones to knock. Their house will be on fire then, but the loaf is made, no more can come in and none can get out. So while the great time of trouble will burn Babylon, thus liberating those who would not come out of her when the Lord called, it will be the finishing touches to the loaf to prepare it, to bake it to a turn. While this is the fruition of our hopes to be found in the loaf, we see it to be the glory day for the world. The harvest is the end of this present evil world. Not the end of the world that was, which was destroyed by water, nor of the world to come wherein dwelleth righteousness, but of the present evil world under the power and rulership of the "prince of darkness" and surely the signs of the times indicate that now the world is on fire; the fire is growing hot; baking day is here. Wherefore gird up the loins of your mind. Here is the patience of the saints, when no man can work, the standing time to let patience have her baking work. We need courage, dear friends, now if never before. Let us love one another fervently with a pure heart even as Jesus loved us.

So can't we see that all the exhortations to holiness, to purity, to the putting away of evil, sin, hatred, malice, envy, jealousy, evil speaking, to let our light shine, to have salt in yourselves, to be filled with the Spirit, zealous, gentle, kind, long suffering or forbearing, humble, meek, childlike, all these mean when summed up the work of the Lord in us BECAUSE WE SUBMIT OURSELVES COMPLETELY, realizing that we ourselves can do nothing? Do we not see that "the law of the spirit of life in Christ Jesus" has fixed principles about us in every experience of life. We should assimilate something from every experience that would be to us what the laws of nature are to the lily. If the lily does not absorb nutrition by assimilation it would lack the fruits of the spirit would it not? So let us be students of the word as illustrated in every incident of life. We can do what we please with no restraining hand to hinder, but we shall win the prize only by doing the will of God, and that means our sanctification—to stay in the work-shop, "the secret place of the Most High," until the Lord's work in us is completed. The pure in heart only shall see God, and He Himself is the one that is creating us in righteousness and true holiness. Now, to boil it down, all the lessons at this convention have simply been eat, stuff, assimilate, and you can no more help growing than a healthy child can. The temple stone did not lift itself up, wash itself, shape and polish itself, neither do we. The stone submitted. The potter's clay did not lift itself out of the earth; it did not wash itself from the sticks, stone and coarser particles and place itself upon the wheel. It was the potter who moulded the useless mass into a beautifully formed vessel, then it was at "the mark." It did not afterwards ornament itself and go through the fire. No, no, nothing of the kind, it simply ate the power about it, and it grew like the lily did; it submitted itself under the mighty hand of God, and He brought it off a conquerer. May His grace and transforming power make us meet for the Master's use in due season. Do you give your children tainted, poison food? If you ask for bread, will our heavenly Father give us a stone or a serpent? Let us ask, then trust Him. Amen.

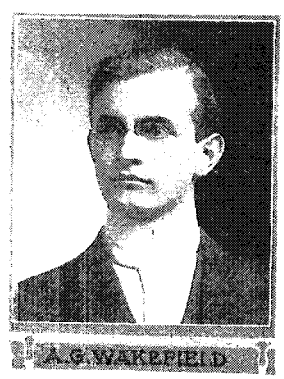
DISCOURSE BY BROTHER A. G. WAKEFIELD.

SUBJECT: "THE PRIZE OF OUR HIGH CALLING."

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14.)



IN COMING to a consideration of the prize of our high calling, we first inquire, What is the prize? Second, we wish to know, How we may become eligible to receive this prize, and third, we wish to know, How we may win the prize.



First, then, in considering, What is the prize? Our attention is directed to the words of the Apostle, "God is faithful, by whom ye were called unto the fellowship of His Son, Jesus Christ our Lord." (1 Cor. 1:9.) It is sometimes hard for us to understand fully the meaning of this: In what particular sense are we to be called to the fellowship of His Son? But the Apostle does not specify but uses the term in a broad way. Then, we desiring to know something about the manner of our Lord's life, so as to know of those experiences through which he passed, if we are to understand to what we are called, we find the Apostle's words in 2nd Cor. 8:6, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." To know how rich was our Master, and upon what plane of glory He existed, we turn to the words of the Wise Man:

Prov. 8:22-30, "The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth:

While as yet He had not made the earth, nor the fields nor the highest part of the dust of the world. When He prepared the heavens, I was there; when He set a compass upon the face of the depth: When he established the clouds above: when He strengthened the fountains of the deep: When He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: Then was I by Him, as one brought up with him: and I was daily His delight, rejoicing always before Him."

What a glorious position was that occupied by Jesus! "All things were made by Him; and without Him was not anything made that was made." Jno. 1:3. Here we see our Lord Jesus to be the great representative of our heavenly Father. He is spoken of as the Only Begotten Son, the only one who received His life, his creation directly from the heavenly Father, and as such He has been the instrument of our God in bringing into existence all of God's creation.

Thus we see that our Lord Jesus was a very highly honored one in the Father's service; and, "He who was rich for our sakes became poor." The Apostle again expresses this matter in Phil. 2:5-10, "Let this mind be in you, which was also in Christ Jesus." (We now quote from the Diaglott translation.) "Who, though being in God's form, yet did not meditate a usurpation to be like God," "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

Thus we see the extent of our Lord's humiliation, His self-abnegation, and as He thus sought to do the Father's will, He won a place in the Father's favor far above that which He had previously occupied. "Wherefore God also hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth." Oh,. the great glory to which our Lord and Saviour, Jesus Christ, has been exalted; what a wonderful position this is, and we are called to the fellowship of God's Son. Can this be true, that we are called to the fellowship of Jesus Christ our Lord? If called to the fellowship of His glory, we must also be called to the fellowship of His suffering. How poor did He become, what self-abnegation was His! and then further than this He was subjected to the ignominious, the shameful death of the cross.

Let us read from 2nd Tim. 2:11-12, "It is a faithful saying: For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him: if we deny Him, He will also deny us." How wise, dear friends, if we shall reign with Him, we must come into that reign, into that glory, by suffering with Him. We could not expect to share in His glory, to participate in the fellowship of His glorious position unless we have attained unto it by the same means that He attained it. We are, therefore, to realize that our Lord Jesus Christ has been exalted to the right hand of the Majesty on High. We would feel a pang of sorrow every time we should think about this matter if we should think our Lord Jesus Christ had done so much for us, had gone into death never to return, but we are thankful that He is highly rewarded, not only returning to the glorious position which He occupied before He came into the world, but has been given a position far above that which He originally occupied.

Let us see what the Apostle has to tell us about this in Hebrews 1st Chapter 1-4, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the world; Who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by himself purged our sins, sat down on the right hand of the Majesty on High; Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." Thus we see if we have been called to the fellowship of God's dear Son, it implies that we also have been called to a glorious position.

Turn again to Eph. 1:3-5, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will." Are we, then, predestinated to be the children of the most high God? The Apostle distinctly tells us so. Oh! but someone will say, we could not aspire unto such glory as that: and we agree with him; we could not aspire unto it. "Wherefore he has made us accepted (acceptable) in the Beloved." It is only as we come to God through Him, only as we exercise faith in Jesus Christ that we may ever hope to attain unto so glorious a position.

The Apostle tells us in Rom. 8:15, "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." In other words, "called unto the fellowship of His Son."

We would be inclined to doubt as respects these various things, yea, we could not believe them, if it were not that the Scriptures set them before us in such positive language.

Inquiring further, we read His own words in Rev. 3:21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne." Thus, we see that our Lord Jesus Christ has been exalted to be seated with our heavenly Father in His throne, set down at the right hand of the Majesty on High. So we are called to share with Him in His throne, to participate in the glory of the Heavenly Kingdom.

Now let us consider the Master's personal glory: we find that He has been exalted to the same nature as our heavenly Father (John 5:26). "For as the Father hath life in himself; so hath He given to the Son to have life in himself," and again we read (John 3:2), "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." Joining these two Scriptures, we find that the Lord Jesus Christ is now occupying a position of glory like unto the Father. As the Father possesses that great quality, immortality, so the Lord Jesus Christ has also been given to have life in Himself. Amazing grace, the same offer is extended to us! We haven't it yet, but we know that we are the sons of God. Oh! what a blessed assurance, for it is sated further that we also know that when He shall appear we shall be like Him, for we shall see Him as He is.

We inquire here, though, why does the Apostle offer this fact as proof that we shall be like Him. Do not the angels see Him in His present spiritual condition? Do not the angels see our heavenly Father and, if so, this is not a proof that we shall be like Him, but merely that we shall be spiritual; but may we not say the word "see" here has the thought of comprehend, fully understand, His Majesty, to be able to comprehend our great Master as He is in His present heavenly glory? We are thus able to see that we also shall be like unto Him so that we may be able to comprehend, to understand the glorious condition to which He has been exalted.

We read again in 2nd Peter 1:3-4, "According as His divine power has given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." The Apostle here again assures us that we shall, if faithful, be possessed of immortality, because immortality alone is that quality which is absolutely incorruptible.

We turn again to St. Peter's words in 1st Peter 1:4, "To an inheritance incorruptible, and undefiled and that fadeth not away, reserved in heaven for you." Oh, dear friends, let us indeed appreciate these glorious promises which have been given to us. Someone has suggested to us that this translation would perhaps be better thus, "Wherefore unto us are given the best promises." There have been good promises made for the whole world of mankind, especially have these good earthly promises centered upon the Jewish Nation, but the very best promises of all are given to those who at this time are undertaking to follow in the footsteps

of our Lord, seeking to be one of those who participate in the fellowship of Jesus Christ our Lord, for we can be comforted with the assurance of our Lord that we shall have the privilege of participating with Him in His throne.

We call your attention also to Rev. 20:6, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with Him a thousand years." Our Master here again assures us of immortality: "Over these the second death hath no power." Rev. 2:11, "He that hath an ear let him hear what the spirit saith unto the churches; he that overcometh shall not be hurt of the second death."

Having considered briefly the prize, and a few of the scriptures bearing upon it, we trust our love and appreciation for that prize is increased, and that we are enabled to discern more clearly the wonderful height to which our heavenly Father is calling us, that we have an increased desire to serve our Master if so be that we might attain unto that prize.

COUNTING THE COST.

Matt. 16:24, "Then said Jesus unto His disciples, if any man will come after me, let him deny himself, and take up his cross and follow me." Matt. 16:24. Deny ourselves what? The pleasure of sinning? Far from it; no one has the right to sin. He does not say this and we infer that this then is not what he means. There seems to be a deeper thought than this. Let him deny what? Himself. He does not say let him deny other things, but let him deny himself. This was the course which our Lord Jesus followed. He denied Himself when He came to John at Jordan. His words as quoted by the Apostle were, "Lo, I come (in the volume of the book it is written of me), to do thy will, O God." (Heb. 10:7.) Here He ceased to have a will of His own; in a legal sense He decapitated Himself; thenceforth He had no will of His own, He was from that time subject to the will of the heavenly Father: He denied Himself, and if we desire to follow Him, it is necessary that we should come by the same method; that we should deny *ourselves* and that, after we have denied ourselves, we should take up our cross and follow Him. This means that having denied ourselves, the will of God being contrary to our wills, to our desires as natural men and women, and as we have covenanted to take His will as our own, we must cross our desires with His will and do that which we know to be pleasing and acceptable in His sight. Let us more and more deny ourselves, take up our cross and follow Him.

Luke 14:26-33, "If any man come to me, and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple." We are not to understand the Lord here to be teaching that we should hate in the sense in which we generally use that term; that would be contrary to all his teaching, we are rather to have the thought of "love less," "If any man come to me, and love not less his father and mother, etc., he cannot be my disciple."

He then exhorts us to count the cost before entering, "For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?" In these words the Master gives us the thought that we should not enter upon the race for the prize unless we should first turn the matter over in our minds and decide that the prize is greatly to be desired, and that we will be able by His grace to attain it if we shall strike, if we will be willing to sacrifice all that we have in order to attain it.

But now, let us come to the climax of our Lord's argument in the 33d verse, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." If he forsake not some of the pleasures of life, he cannot be my disciple; is that what he says? He does not; he indicates that we should have that appreciation of the prize which would make us willing to forsake *all* that we have if we would be His disciples, if we would follow His footsteps, if we would hope to win the prize which He has won.

First, let us get the thought before our minds that that prize is the greatest thing in the universe that we could hope to attain, and then let us day by day seek to get a greater appreciation of the prize so that as we shall look at the prize, the things we have here, the glory and honor of men, will pale into insignificance; we are to realize that they indeed are nothing. The question which we shoud ask ourselves is, What have we? and we would answer, Nothing. We have nothing that is worth while as in comparison with the glory which the Lord sets before us. Of course, we do have some little things here, but the thought is that, as we shall think of the heavenly glory, the things which we possess now are so insignificant that they are incomparable to the wonderful glory to which we have been called. Thus gladly let us hearken to the Lord's injunction and forsake *all* that we have if we would endeavor to attain unto this prize.

The matter is stated by the Apostle in Rom. 12:1, "I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." What could be more reasonable than the service which the Apostle here suggests? Suppose that you were drowning and that someone whom you had offended would see you and come and pull you out. They would save you from death and you would thus have an imperfect life for a few years of suffering; and yet you would feel that you owed unto that one a debt of gratitude. So far as justice would be concerned, there was no reason why he should not have let you drown, but he did not do so; he saved you that you might enjoy a few more years of our imperfect and troubled life, and you would feel that you could not repay the debt. The whole world of mankind was in a condition worse than drowning; they were under condemnation from the great Judge to a death sentence. The Lord Jesus Christ as the great representative of the heavenly Father, while knowing that they had offended God, came into the world and died for them and, when He shall have accomplished the purpose of His sacrifice, He will have given to each and every one of our race an opportunity for life, not in the imperfect state we now have it, but in fullness and completeness of perfection.

Thus we see that our heavenly Father has not only set before us this most glorious prize, but also has made us acceptable by faith in Jesus Christ, brought us into a condition where we could seek for that prize, saved us from our former fallen condition, and what is now more reasonable than that we should offer ourselves in sacrifice unto the one who has saved us from drowning? Even so, we should indeed realize to a still greater extent that we never will be able to pay the great debt of gratitude that we owe to our heavenly Father and the Lord Jesus Christ for having brought this salvation to us.

RUNNING FOR THE PRIZE.

Now then, dear friends, if we understand how we may enter into the contest, if we have counted the cost, if we have come to a realization that the glorious prize which the Lord sets before us is so great as that our present life is insignificant, then we will enter the race, and now we wish to know how we may win the prize after we have started in the race.

We turn to the Apostle's words in 2 Pet. 1:5-11, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge." The first point which the Apostle brings to our attention is the necessity of giving all diligence. The race for the prize is not a side issue—it must be the all-important thing in our lives, to which we must bend all our energy, all our strength; and then, giving all diligence, we must add to our faith virtue or fortitude. We must first have faith, or confidence, or trust in the Lord's promises, assurance that the things which He has offered will be given if we will comply with the terms. Then, we must add to our faith virtue; that element of character which will enable us to persist in the race-course although the trials and temptations may be severe, and which will enable us to resist the various suggestions of evil, although they may be presented in a very subtle form.

In order that we should be able to discern the Lord's will in these matters, it is necessary that we should add knowledge. The Apostle does not mean that we should add knowledge of the various sciences of the world. His exhortation is that we should study the Divine Word, which is the noblest science and the best instruction. The rules of the race-course are given to us in the Word of the Lord, and if we would run successfully, we must be acquainted with the rules.

"And to knowledge temperance (moderation)." St. Peter does not here imply that we should be moderate in running the race; his thought would rather seem to be that we will be moderate or temperate in all other things in order that

we might be able to give all diligence to this one thing. We will be temperate in our speech, our words, our actions, our dress, in fact, in all the things pertaining to this world. All this is done in order that we might have more time and strength to devote to the race for the prize.

"And to temperance patience." Patience is one of the most important characteristics that the Apostle mentions in this treatise. Patience might be defined as cheerful endurance of the hardships and difficulties necessary to be overcome if we win the prize. As our Lord Jesus won the prize through suffering, even so if we would win the prize, we must suffer in the same way; and as He manifested long-suffering in His dealings with those who caused the suffering, even so it is our privilege to realize that frequently persecution is brought upon us by those who verily think they are doing God service.

"And to patience godliness (God-likeness)." In order to add God-likeness, it is necessary that we should know the character of God, and that is revealed to us in the Word. Let us therefore diligently apply ourselves to the study of the Word, that we might discern more clearly the Lord's method of dealing with mankind, that we might discern the operation of His several attributes; then, having discerned these, let us seek to imitate them in our own lives. As the poet has expressed it:

"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

"And to Godliness, brotherly kindness and to brotherly kindness, charity (love)." The word here translated brotherly kindness is *philadelphia*, which signifies brotherly love and comes from the root *phileo*.

While we properly speak of love for our enemies as being the highest degree of love, we think that the great test will come to us along the line of love for the brethren. We can sympathize with the world when they do those things which would naturally cause us offence, realizing that they do not have the light, but when a brother in Christ does that which is wrong, almost instinctively the thought comes to us, He ought to know better. However, we must recognize that our brother is not yet perfect and that he is contending with the fallen tendencies of his imperfect human body, and must remember St. Paul's words in 2 Cor. 5:16, "Henceforth know we no man after the flesh." It is probably our brother's worst enemy which is causing the offensive action on his part—his old human body, which he is striving to overcome. Let us remember that we also many times do those things which we could not approve, as St. Paul mentions in Rom. 7:15-23, where he tells us that he did the things which he desired not to do, and was unable to do the things which he preferred.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." The Apostle does not say that we will not be likely to fall; he makes the matter definite, "for if ye do these things ye shall *never* fall." Thus, if we desire to know how we may win the prize, St. Peter tells us plainly that we must add these qualities to our character. "For so an entrance shall be ministered unto you *abundantly* into the everlasting kingdom of our Lord and Saviour Jesus Christ."—not squeezed in at the last minute, but an abundant, glorious entrance.

ST. PAUL'S EXAMPLE.

Let us now note how St. Paul appreciated the prize, and sought for it. His course is set before us forcibly in 1 Cor. 9:24-27. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." In these words the Apostle calls our attention to the fact that in a race it is necessary for the contestants to exert themselves, putting into the running all the strength which they are able to summon, in order that they may win the prize. They do not have time to stop on the way to attend to other matters which may attract their attention, but must center their efforts on running for the goal. Then our attention is called to the illustration of a personal combat, and that it is necessary to win such a contest that the one striving be temperate in other things. Finally, he suggests that the reward for which they strive is a corruptible one. At present there are three men standing before the people of the United States as candidate for president. The winner will attain a position for a few years which will carry with it a little honor and praise of men, and a great deal of worry and care. Yet these men are willing to give a great deal of time and attention, devoting practically all of their energy in the effort to be elected. Yet, what is the position for which they are striving compared to the office to which God has called us? Ours is worth all our time and strength, all the attention which we can give. No wonder the Apostle said, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." St. Paul centered his eyes on the goal, and endeavored to run in a straight line for it, ignoring the attractions along the wayside; or, in the other illustration, he recognized his combatant, and was not wasting his strength with wild blows, but aimed at the most vulnerable point.

"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Being a New Creature, St. Paul recognized that his earthly desires and aspirations were continually desiring to assert themselves, that the old mind was desiring to again come into power, thus overcoming the New Creature, the new mind. We might here think of the human body with the natural desires of the old mind as being illustrated by a slave, who was desirous of gaining his liberty, and the New Creature as the master. The Apostle first suggests the necessity of restraining the slave, and in order to do this, it was necessary to browbeat him (Diaglott), and then, possibly put him in chains for a time. However, in this condition he would be a continual source of expense to his master, and would accomplish no good. It is necessary further to bring the body into subjection to the new mind—make it serve the interests of the New Creature. The natural mind may suggest that it will be willing to forego some of its rights, if the new mind will meet it half way, but we are to remember that the old mind is legally dead, and has no rights. It must therefore be kept under, and made to serve the new mind without any compromise whatever. It is necessary to do more than start in this way; one may go along well for a time, and then lose the prize, as the Apostle suggests; "lest having preached to others, I myself should be a castaway."

Let us turn now to Phil. 3:4-14. The Apostle first calls our attention to the fact that we must not place our confidence in his flesh, but rather in the Lord, and then says that he might also have confidence in his flesh. Then he mentions some of his qualifications as a natural man. He was born an Israelite, a member of the only nation with whom God had been dealing for 1,800 years, and additionally, he was favored above the average Hebrew, having an education in the law and other sciences of his time. Tradition tells us that he was a member of their Sanhedrin, the highest position before the people which he could obtain, unless of the priestly family. He was zealous for the law, and for the traditions of the people, and in this he went to the extent of persecuting the Church, which from the Jewish standpoint was an heretical organization. Additionally, he says, "As touching the righteousness which is in the law, blameless." How can this be? Do we not recognize that no one could actually keep that law, except our Lord? The answer is that the Law Covenant provided certain sacrifices to be offered for transgressions against the law, and St. Paul evidently means to say that he had taken advantage of this provision, thus having atonement made for his sins.

"But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law (and yet he said that according to the law he was blameless), but that which is through the faith of Christ, the righteousness which is of God by faith." In other words, St. Paul would indicate that he considered the prize to be of such transcendant value that beside it all of his attainments as a Jew were insignificant—that he would gladly leave them all for the prize, and count them an incumbrance which he must be rid of if he would be able to run successfully. His object

is then stated as being, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made comfortable to His death; if by any means I might attain unto *the* resurrection of *the* dead. Here he plainly shows that the thing which prompted him to so gladly leave all the things of the world behind was the hope of sharing in Christ's resurrection, and to sit with Him in His throne.—Rev. 3:21, 20:6.

"He then tells us that having this desire, and entering the race-course was not sufficient. This did not mean that he had already attained the prize. It indicated that the prize had been offered, and that he appreciated it and had started in the race for it. Before he could attain it, it was necessary that he continue in this way; "but I follow after, if that I may apprehend (lay hold of) that for which also I am apprehended of Christ Jesus."

Let us now notice the climax of the Apostle's exhortation, "Brethren, I count not myself to have apprehended: but *this one thing I do*, forgetting those things which are behind (the things which he mentions in verses 4-6), and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Let us, dear friends, seek daily to get before our minds a clearer knowledge of the prize, that our desire to attain it may grow stronger, and that thus our desire for the present temporal things might decrease, and then, leaving the things of the world behind, and entering the race-course, let us set our eyes on the goal ahead, and say with the Apostle, "This one thing I do." Let us make this the prime object of our lives, to which all things else must bend. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."

"Each heart will seek and love its own;
My goal is Christ, and Christ alone."

"METHODS FOR DEVELOPING A CHRISTLIKE CHARACTER"

By Paul S. L. Johnson

For a number of years Brother Johnson has been delivering, at the various Conventions of the International Bible Students, discourses on "Methods for Developing a Christlike Character," ten lectures in all. The last four were delivered in connection with the Toronto and Washington Conventions of this year, 1912.

The first six were published from time to time in the SOUVENIR REPORTS. The editions, however, were small, many did not secure a copy; furthermore, many others have come into the Truth since the six, which have been prized so highly, were published.

I, therefore, after interviewing Pastor Russell and Brother Johnson, decided to publish a reprint of the first six lectures, together with the last four, in this volume, so that all who desire them may have the complete set under one cover.

These reprints have been revised, condensed, simplified and unified by Brother Johnson. Each lecture is headed by a syllabus, so that a general outline or abstract of the particular discourse may be had at the beginning, making it easier to follow the detailed explanation.

It is earnestly and prayerfully desired that in this form they may prove more helpful to the brethren—those of "like precious faith"—who may desire to use them.

May our heavenly Father add His blessing that it may be to the glory of His name and the blessing of His children.

L. W. JONES, M. D.,
Compiler of "Souvenir Notes."

DISCOURSE I.

THE DEVELOPMENT OF A CHRISTLIKE CHARACTER.

TEXT: *For whom he did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren.* Rom. 8:29.

OUTLINE.

I. ITS NATURE.
  A. Nature of Character.
    a. Its definition. b. Its kinds.
  B. Nature of Christ's Character.
    a. Its definition. b. Its elements. c. Its exemplariness. d. Its imitation.

II. ITS REQUIREMENTS.
  A. The necessary faculties.
    a. Their nature. b. Their condition. c. Their necessity. d. Their uses.
  B. Faith justification.
    a. Its nature. b. Its necessity.
  C. Consecration.
    a. Its nature. b. Its necessity.
  D. Spirit begettal.
    a. Its nature. b. Its necessity.

III. ITS NECESSITY.
  A. For the life that now is.
    a. For maintaining our standing. b. For further advancement. c. For insuring proper service.
  B. For the life that is to come.
    a. For gaining the prize. b. For proper use of future exaltation.

IV. ITS PARTICIPATORS.
  A. God (through the ministry of Christ).
    a. The fact. b. The means. c. The sphere. d. The process. e. The motive.
  B. Ourselves.
    a. The fact. b. The means. c. The sphere. d. The process. e. The motive.

V. ITS WORK.
  A. Its nature.
    a. Removing the faults. b. Supplying the lacks. c. Improving the good.
  B. Its illustration.
    a. Its nature. b. Its lessons.

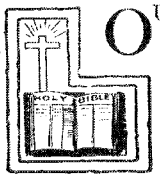
VI. ITS CIRCUMSTANCES.
  A. Easy.
    a. Nature. b. Causes.
  B. Hard.
    a. Causes. b. Results.

VII. ITS RELATIONS.
  A. The Fact; to the 6 other steps of the Christian life.
  B. The nature.

VIII. ITS METHODS.
  A. Their kinds.
    a. General. b. Special.

B. Their scope.
a. Developing good. *b.* Overcoming evil.
C. Their nature.
a. The general methods.
1. For developing good. 2. For overcoming evil.
b. The special methods.
1. For developing good. 2. For overcoming evil.
D. Their functions.
a. General methods. *b.* Special methods.
E. Their use.
a. The persons. *b.* The manner.

IX. ITS ATTAINMENT.
A. The persons.
a. Negatively. *b.* Positively.
B. The results.
a. Their nature. *b.* Their desirability.



OUR text treats of the predestination, not of the individuals, but of the characteristics, of the class whom God designs to glorify with his Son. Foreseeing the entrance of sin into the world, God's wisdom saw the possibility of deriving great good therefrom. Among other things, he foresaw that there would be a class in the human race, who in spite of the depravity of the fall, would be glad, indeed, to devote themselves wholly to the service of Jehovah; a class would trust Him where they could not trace Him. Accordingly, He determined to make use of these as a kind of first fruits of His creatures, intending them for the divine nature and a very special field of activity in his future arrangements. Such a high honor as He intends to give them could not be entrusted with safety to any but those who possess characters, fully in harmony with His will. He foresaw that His Firstborn Son, Jesus, would in a hard experience of suffering, develop a character that in every way could be depended upon to do God's will. He decided to use His Firstborn Son's character as a sample or copy, after which the characters of all the others in this class, should be patterned. This is the thought contained in the text, "Those, whom he foreknew, he predestinated to be conformed to the image of His Son, that He might be the firstborn among many brethren." Those, accordingly, who follow Jesus' footsteps and develop a character like His, are the many brethren, of whom He is the Firstborn.

The subect we desire to treat in this discourse is,—

"THE DEVELOPMENT OF A CHRISTLIKE CHARACTER."

It is a broad one, and we desire to discuss it as a thought introductory to the thoughts running through this series of discourses on "Methods of Developing a Christlike Character."

1. ITS NATURE.

In speaking of the nature of a Christlike character, it would be well for us, first, to see what is meant by the word *character*. What is character? We may define it as the mental, moral and religious quality of one's cultivated disposition. We are born with dispositions, but not with characters. Characters are developed. Character is developed by one's taking a personal stand, in the various scenes and circumstances of life, through the operation of His will, along the lines of certain principles, as these apply to the questions, that confront him from the mental, moral and religious standpoint. Character, therefore, is closely akin to will. It is really the basis for the will's expressions. We will, as we will, because our characters are as they are. If our characters were different, we would will otherwise than we do. Therefore, in our definition we have stated that character is the mental, moral and religious quality of one's cultivated disposition. It is something developed, not instantly created or born. Characters are of various kinds, dependent upon the way in which people comport themselves toward certain principles, as these apply to the mental, moral and religious quality of their conduct, in relationship to the various activities and scenes of life. Those who take a personal stand, favorable to good principles, and seek to subject themselves in their thoughts, words and acts to these principles, develop good characters. Those who subject themselves in their thoughts, words and acts, to evil principles, develop wicked characters; while those who make no effort to take a personal stand for good or bad principles, develop indifferent characters.

Having seen what character in general is, we desire now to look particularly at the character of Jesus, which is set forth as the copy according to which God's people must pattern. We would define the character of Jesus, as the mental, moral and religious quality of His cultivated disposition, as a new creature. We are not here referring to His perfect character as a human being, developed during the first thirty years of his life, but of the character that He, as a new creature, developed during the three and one-half years of His ministry under the crucial test of sufferings. This is the character of Christ of which our text treats and which is, therefore, the copy according to which God's people are to be conformed. In the various activities of His life, Jesus took a stand in perfect harmony with, and subjection to, the principles underlying God's own character. Accordingly, He developed a good character, and that in spiritual respects. As we analyze the elements that constitute His character, we find that they are sevenfold.

(1) ABHORRENCE FOR EVIL.

The scriptures state that Jesus abhorred evil. Hebrews 1:8. "Thou lovest righteousness and *hatest* iniquity." To Him, evil was repulsive. Every sentiment of His heart and mind revolted against it, and accordingly, his stand toward it was one of abhorrence.

(2) AVOIDANCE OF EVIL.

This feature of His character flows from the preceding one. Naturally what one abhors, he avoids;—for the human mind is so constituted, that it seeks to get away from what it abhors;—and so Jesus avoided evil. We have illustrations of this element in His character; for example, in the temptation scene, when He refused to throw Himself from the pinnacle, realizing that He would forfeit God's favor by such a useless, dangerous and uncalled for act. Therefore, He avoided the situation and, therefore, the evil of such conduct.

(3) OPPOSITION TO EVIL.

Jesus' whole course, while in His ministry, was more or less marked by opposition to evil. He attacked it, as well as repulsed its attacks. This appears, among other things, in the temptation scene where he drove the adversary from Him with the statement: "Get thee behind me, Satan." Accordinkly, in his opposition to evil, he both attacked and repulsed its attacks.

(4) THE GRACES.

Jesus' character was one in which all the graces were found. In John 1: 14, we read: "We beheld His glory, the glory as of the Only Begotten of the Father *full of grace* and truth." Every one of the graces, therefore, appeared in His character. This doubtless was the reason why He was such an attractive personality.

(5) THE SPIRITUAL SENTIMENTS.

As a new creature, our Lord, of course, had to have spiritual sentiments, and he succeeded in developing His character in this respect by thoroughly attaching His effections to spiritual things. Heb. 12:2, is a passage to the point; "Who for the joy that was set before Him (the joy was the spiritual exultation and the opportunities coming from it), endured the cross, despising the shame, and is set down at the right hand of the throne of God." Jesus, likewise, indicates this to be His attitude in His prayer. John 17:1: "Glorify the Son." He prayed for spiritual blessings, indicating his affections were set on them.

(6) USING HIS SENTIMENTS AS SERVANTS OF RIGHTEOUSNESS AND HOLINESS.

By His consecration to the Heavenly Father, He laid down His own will and accepted the Father's will as His own; and thus put at the Father's disposal all that He was and had for the Father's use in the spread of God's cause. Consequently, in His activity, He used up all that He was, and had to advance the cause of righteousness and holiness. Among other passages, Matt. 20:28 proves this point. "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

(7) BALANCE OF CHARACTER.

This was the final element of our Lord's character, and was developed unto perfection. He was able to maintain thereby perfect poise in every feature of his character, putting into dominance, wisdom, justice, love and power, combined with one another in orderly arrangement. Passages like the following would prove this: "God gave not the spirit by measure unto His Son." "In Him dwelleth all the fullness of the God-head bodily." "Full of grace and truth."

Such a character, composed of such elements, all of which were developed and crystallized unto perfection, is

certainly most exemplary. The Psalmist might well say of Him (Psalm 45:2), "Thou art fairer than the children of men." Such a character is certainly worthy of all imitation, and it is no less than such an ideal as He attained, that God invites us to strive to gain. We, therefore, are to develop characters in which the mental, moral and religious quality of our cultivated dispositions as new creatures, is an image of that of Jesus. We thus would have in our characters, when so developed, each element that we find in His character—abhorrence of evil; avoidance of evil; opposition to evil; the graces; the spiritual sentiments; the ability to use our sentiments as servants of righteousness and holiness, and balance of character. Our hearts certainly should be filled with gratitude to God for His setting such a noble ideal before us, putting us under the conditions, and giving us the means necessary for its attainment.

II. ITS REQUIREMENTS.

There are certain requirements necessary to form a character of this kind. If we were not endowed with the necessary faculties, such a development would be impossible. Jesus had mental, moral and religious faculties; or, to put the matter in another form, as a human being, he had religious, selfish and worldly sentiments, which, when given the spiritual quality that we call the new creature, made it possible for Him to attain a (cultivated) spiritual quality in His mental, moral and religious faculties. Our having similar religious, worldly and selfish sentiments, is the basis for the possibility of our developing a character like His. Without these faculties, of course, it would be impossible for us to be human beings, and it would be impossible for us to have the image of God. Accordingly, we see that the religious, selfish and worldly sentiments are a necessary basis for the development of a Christlike character.

Originally human faculties, religious, selfish and worldly, as exemplified in Adam and Eve, were perfect. The same quality characterized the faculties of our Lord Jesus; but such is not the condition of our faculties. The fall has wrought a depravity in us, that was not in Jesus' sentiments in any sense. Nevertheless, we have vestiges of the image of God, which have survived the ravages of the fall; and which are used by God as the basis for the development of our characters. Our religious, selfish and worldly sentiments are susceptible of various uses, and we find under the conditions of the curse, different uses have been made of them. There are four powers that seek to dominate our faculties: God, on the one hand; on the other hand, Satan, self, and the world. Satan seeks to gain his dominance, mainly through perverting the religious sentiments by error and misdirection, backing this activity by manipulating the selfish and the worldly sentiments in harmony therewith. People, as a rule, are dominated unconsciously by Satan through their selfish sentiments, but there are some, also, who are dominated by the will of the world. The ideal is, to have the religious, selfish and worldly sentiments under the rule of Jehovah; and this makes developing a Christlike character possible.

A second requirement for developing a Christlike character is, faith-justification. At the present time, God does not actually justify us. He causes our Lord's merit to be imputed to us, and thus we are reckoned, though actually not, perfect. This is a necessary requirement for developing a Christlike character, because, without faith-justification, God will have no dealings whatever with us; it makes us acceptable in His sight, and without such acceptableness, it would be out of the question to expect God to deal with us in developing us in Christlikeness.

The third requirement necessary for the development of a Christlike character, is consecration, the immersing of our wills into the will of Christ. This requirement is of absolute necessity, for nobody can become Christlike unless Christ becomes his head, and in consecration we take Christ as our head, that is, we take His thoughts as our thoughts; we take the things to which he aspired, as the things to which we aspire, consequently His heart and mind become our heart and mind in consecration; and, therefore, this step is seen to be one of absolute necessity if Christlikeness is to be attained.

There is still a fourth requirement in order that Christlikeness may be developed—the spirit begettal. By the spirit begettal we do not understand that a new set of brains are given to us; for as we look at the heads of those who have been spirit begotten, we find them to have the same shape after, as before, the begettal; therefore, we have not been given a new set of brains; nor by the begettal, do we undrstand that a new spirit being is inserted into us. The scriptures nowhere warrant such a thought. Rather, by the begettal, we understand the impartation of a spiritual quality to every organ of our brain, enabling each organ to project itself beyond the natural things, to which alone, before the begettal, it was adapted, unto spiritual things, to which it receives adaptation by the implantation of this spiritual quality. This implanted quality is necessary if we would be conformed unto Christ's image; because His character is the mental, moral and religious quality of His cultivated disposition *as a new creature;* and if we would have a similar mental, moral and religious quality in our cultivated dispositions, we must of course be new creatures, and this we are made in the begettal.

III. ITS NECESSITY.

The development of the Christlike character is necessary for all of those, who would be joint heirs with Christ. Without such a character, they would be unfitted for joint-heirship with Christ; by it, they are fitted for that glorious position. Paul assures us, that, "Godliness is profitable for all things, having the promise of the life that now is and that which is to come." We may use godliness and a Christlike character as fairly synonymous, accordingly, this passage warrants us in saying that the development of the Christlike character is profitable for all things, having the promise of the life, that now is, and that which is to come.

For the present life, therefore, such a character is necessary. In the first place, it is necessary for us, in order to maintain the standing unto which we have attained in the high calling. God has separated the consecrated from the rest of mankind, intending that they should lead a life apart from the world under different instruction and with different aims and experiences. This severance of the church from the world is in order that such experiences might be given to it as would fit it for the part, in God's plan, that God has predestined the church should have. If we fail to develop such a character, we fail to attain the purpose of our calling, and, therefore, will lose our standing in the "high," "holy," and "heavenly calling." Accordingly, only he who continues to grow in Christlikeness, may hope to retain his place as a member of the body of Christ and as an aspirant to the divine nature. Further, such a character is necessary for continued advancement in Christlikeness. Each step taken is but a stepping stone for further advance. Only as we are faithful to past growth, may we expect to continue to grow; therefore, the process of developing a Christlike character requires continued exercise, in order that we may make progress therein. Then, too, it is necessary in order to insure our rendering proper service to God's cause. God has called us now to be priests of His, sacrificing our all in the interests of His cause. He does not desire external work simply; He wants this service to flow from a heart thoroughly loyal to, and in harmony with, the principles underlying His own character. Therefore, He has so arranged matters with reference to His service that it can be properly rendered only when the service is backed by at least some measure of Christlikeness. How can we reflect credit upon Him, if we are continually misrepresenting His character by our lives? Such a course could do nothing else than to bring discredit upon His cause, and therefore upon Him. While, if we exemplify His character, amid and through our serving His cause, we will thereby reflect credit upon Him. Furthermore, such a character is necessary to make the service profitable to others. God does not call upon us simply to be active, but to make our activity count in the interests of those whom we serve; but he who serves, violating the features of a Christlike character, injures those whom he serves by his example; and makes unacceptable to them, in most cases, what he is seeking to present. Accordingly, the failure to manifest the spirit of Christ, incapacitates one from rendering proper service, while the manifestation of that spirit, most assuredly makes the service acceptable to those, who are in an attitude wherein the service can be of blessing to them. For the spirit of Christ makes one attractive and acceptable to them; and thus the service more acceptable. Still further, our service would not be profitable to ourselves, unless it flowed out of some measure of the spirit of Christ. I Cor. 13:1-3, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have

the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Charity is the chief quality in a Christlike character. Accordingly, this passage would prove that in order that our service be a blessing to ourselves, it must flow from Christlikeness. Such a spirit makes the heart joyous in service.

But such a character is likewise profitable for the life that is to come. It is the condition for our attaining the prize of the high calling. God will not give us the divine nature, with all the possibilities which that nature has in the plan of God, without our having a character that He could depend upon under every condition, to do exactly what He wants, no matter how great the pressure might be to an opposite course. God has safeguarded this prize by making the development of a Christlike character a necessary condition for its attainment. Vain would be our hope of gaining the divine nature and joint heirship with Christ, if we had not His spirit. Then, too, such a character would be indispensable to a proper use of our future glory as God's elect. How could we serve God, under the conditions in which He will place the faithful, unless we had a character that could fully measure up to the requirements of those conditions? And a Christlike character is the only one that will measure up to all of the requirements of kingship, priesthood and judgeship with Christ, in the millennial age, not to speak of the uses that God will make of the faithful in the ages following. How could we prove a blessing to the fallen race of mankind, unless we had a heart like our Lord's, full of "compassion for the ignorant, and for them that are out of the way"? How could we without it be happy in a position in which it is indispensable for the successful completion of His work? And how could be reflect credit upon our God, unless under those conditions, we thoroughly show forth His and His Son's dispositions? Accordingly, we see the commanding necessity of a Christlike character for the life that now is and for that which is to come.

IV. ITS PARTICIPATORS.

It would be well for us to study the participators in the development of the Christlike character. We may reduce these to two—God and ourselves. God, therefore, is the first participator in the development of the Christlike character. The scriptures everywhere affirm this thought. "It is God that worketh in you, both to will and to do of His good pleasure." Phil. 2:13. "He that hath begun a good work in you will finish it." Phil. 1:6. "Ye are God's workmanship created in Christ Jesus unto good works, wherein God hath ordained that you should walk." Eph. 2:10. Our text, likewise, gives the same thought, showing God's predestinating work in this matter. While, therefore, according to these scriptures, God is the great Participator in the development of a Christlike character, He does not do the work personally, but through the ministry of His Son, Our Lord Jesus Christ. Jesus is the glorious agent, whom the Father delights to use in our development. He is Bezaleel, the skilful worker in gold, and the cunning artificer in the designs of character, that the Father is pleased to use in the spiritual tabernacle. Chapters 2 and 3 of Revelation give ample evidence that it is our Lord who develops us. The two thoughts that God develops our characters, and that Christ develops our characters, are harmonizable upon the principle enunciated in I Cor. 8:6: "All things are of the Father," "by the Son."

Jehovah uses certain means in our devlopment. The first of these is the spirit of God, which is imparted at consecration. It is the means of our development in the sense that God uses it, as the thing that He develops by exercising it unto the cultivation of every good word and work. That God so uses the spirit we see from a number of scriptures: "Now are ye washed; now are ye sanctified; now are ye justified in the name of our Lord Jesus Christ and by the Spirit of our God." I Cor. 6:11. "Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Rom. 5:4. These passages are sufficient to show that one of the means for our development at God's hands is the Spirit of God; the heavenly quality imparted to every organ of our brains, adapting it to spiritual things. He develops this spirit by enlightening, energizing and stimulating it to work.

This brings us to the second means of which He makes use in our development—the Word of God. God's Word does not consist simply of so many thoughts. His word, according to Jesus' statement, "is spirit" "and life"; and according to Paul's statement, "is quick and powerful, sharper than any two-edged sword." It is charged with an energy eminating from the divine heart and mind, even God's power. And it is because of its being charged with God's spirit, that it is so effective in moulding character in harmony with that of God and Christ. That God makes use of His word in our development, we see from a variety of scriptures: Acts 20:32. "I commend you unto God, and unto the *word* of His grace *which is able to build you up.*" II Tim., 3:16, 17. "For all scripture, given by inspiration of God, is *profitable* for doctrine, for reproof, *for correction, for instruction in righteousness,* that the man of God may be perfect, thoroughly furnished unto every good work." Further references will be found in the third discourse. Accordingly, the word of God in our development as new creatures, has the function of giving us all the knowledge, strength, and stimulation to will and to do, according to the Father's good pleasure.

The Lord uses a third means for our development—His providences. He arranges our lives in such a way that the necessary experiences will come to us, amid which, if the spirit of God in us comports itself in harmony with the principles of the Lord's Word, Jesus' image is cultivated in us unto completion. We might have the Spirit of God in ever so large a measure, and we might have the word of God in ever so large a measure, but if we were not given providential circumstances calling forth certain activities on our part, it would be impossible for us to undergo development and cultivation as new creatures. The passage, "All things work together for good to them that love God, to them that are called according to his purpose" (Rom. 8:28), proves that the providences of God act in our development. "The steps of a good man are ordered (arranged) by the Lord." Psa. 37:23. Not one hair of our heads can fall without the will of our Father. As no power could have been exercised by Pilate over our Lord, without the Father's permission, so none are able to do anything to God's children apart from His permission. This thought is surely full of inspiration to gratitude and appreciation, as we consider that the Almighty deigns to notice us in all our ways, if we are His children; and uses His knowledge of us for our development, by arranging the affairs of our lives to make us bring forth much fruit. John 15:1, 2.

Thus, we see that Jehovah makes use of three means in our development—the spirit, the word, and the providences of God. The spirit is the quality, which is developed and by which He develops us. The word is the power, through which He energizes the spirit in its development, and the providences furnish the necessary experiences amid, and through which, the development takes place.

The sphere within which God works for our development is found in the principles underlying His own character. God's character has, as dominating qualities, the attributes of wisdom, justice, love and power. See Jere. 9:24, and Job 37:23, 24. Accordingly, God does not only manifest these attributes, in all that He does to us, but what He does, is intended to work these attributes in us; and He seeks to do this in three respects, as our conduct may be viewed from three standpoints—its contents, its motives and its manner of expression. By the contents of our acts, we mean the things that go to make our acts what they are; for example, the act indicated by the word "murder," has certain things that are its contents. For murder to take place, there must be an *illegal taking* of *life.* The illegal taking of life, is the content or nature of murder. So, all our acts are made up of certain elements, which we mean when we speak of the contents of our acts. By our motives, we, of course, mean the sentiments that prompt our conduct. By the manner of expression, we understand the external mode of our acts to be meant. Each of these thoughts is separate and distinct. One may perform an act whose contents are good from wrong motives, and in a wrong manner, or he may perform an act whose contents are wrong from a good motive, and in a good manner, or both motives and contents may be wrong and the manner good. Other combinations are possible. God desires in us that all three be good, be in harmony with wisdom, justice, love and power. He lays, however, the main stress upon the motives. These must be good, if we would be at all pleasing in His sight. Whether the manner and the contents of our acts are good or not, is not the main thing

with God; without good motives, it is impossible to be a child of God, though many a child of God frequently fails in the contents and in the external expression of His acts. Only the pure in heart, those whose motives are in harmony with wisdom, justice, love and power, shall see God.

God develops us through various stages of a distinct process. There are seven distinct steps in the process, through which God brings those who develop Christlikeness. They consist of the begettal, the quickening, the growth, the strengthening, the balancing, the perfecting, and the birth of the spirit. Briefly, we will look at each one of these steps. The begettal is the act of implanting the quality that we call the spirit in our hearts and minds. It takes place as the creative act of God by means of the word. James 1:18 and I Pet. 2:23. Sometime later, our heavenly Father quickens this new quality, that He has implanted in every organ of our brains, into activity in His service. The new creature thus begins to serve God's cause. Rom. 8:11. "God quickens our mortal bodies by His spirit, that dwelleth within us." Eph. 2:5. "You who were dead in trespasses and sin hath he quickened." This quickening is an energizing process. It makes us mighty in word and deed for the Lord. Its development is various, in point of time, in different persons. Some are quickened sooner than others, the reason being that they have greater zeal than others. After our quickening has made some progress, growth in grace and in knowledge begins; that is, we increase in our understanding of the divine arrangement, and in our ability to show forth the Lord's spirit. II Peter 3:18 marks this stage of our development, in the words, "Grow in grace and in the knowledge of our Lord Jesus Christ." This growth is along the line of the seven steps of the Christian walk. (See Discourse III.) Then, after we grow in various respects, the Lord causes us to be strengthened in these features of character, wherein we have grown, by a series of trials, that are permitted to operate upon the qualities and sentiments, that have hitherto grown in us. These trials at first are not severe; but continue to become more stringent, as we continue to become stronger. Later in our Christian experience, God causes the balancing process to set in. He seeks to adjust the various features of character harmoniously with one another along the lines of the primary graces (see Discourse X); and to this end, allows us to come into experiences, amid which, a variety of contrary influences are allowed to operate at the same time, on different capacities within us, in order that we might be enabled, by exercise, to adjust these capacities harmoniously one with another. Then, after balancing has progressed to some degree, a perfecting of that which is balanced within us is undertaken through crucial trials and suffering, until we develop the ability to maintain this balanced condition in our characters under the severest kinds of suffering and thus are made perfect, even as our Lord was made perfect in character, as a new creature, by suffering. Heb. 2:10, and 5:8, 9.

For the last three steps—strengthening, balancing and perfecting—we find a proof in I Pet. 5:10, quoting the passage from the Diaglott, "The God of all favor, who has called you to His everlasting glory by Christ, when you have suffered a short time, will Himself perfect, confirm, strengthen you." The word for "settle" is not in the original, though in the authorized version. These three steps are given in the passage in inverted order of their unfolding. Actually in our experience, we are strengthened, then confirmed, *i. e.*, balanced, then perfected in character. The word "confirm," according to its etymology, means "strengthen together," and gives the idea of balance; the other words are self-explanatory, as proving their respective steps of the process through which God brings us to birth as new creatures.

The final stage of the process, through which God develops us, is, the birth of the spirit, which occurs in the first resurrection. Col. 1:18; I Cor. 15:41-49. The reason why we say the birth is a part of our character development, is due to the fact that our earthen vessel is imperfect, and, accordingly, we never will be able to do perfectly as long as we have our fallen humanity, as the instrument through which the new creature acts. The weaknesses of the flesh make perfection in act impossible for us under present conditions. Just as a good carpenter, with poor tools, cannot do perfect work, which he may be able to do with good tools, so we are unable to do perfectly, as new creatures, with our imperfect flesh. Some of these weaknesses will attach to the flesh even until death, though amply provided for, as not to our condemnation, by the precious merit of our Lord's righteousness. Only by receiving the new body in the resurrection, will the perfect disposition be able to express itself perfectly in act. It is for this reason, that we have stated that the birth of the spirit is also a part of our development in Christlikeness. It removes the defects of the flesh that are inevitable, and that are impediments to perfect conduct, by giving us a body, perfect in every respect, and, therefore, perfectly responsive to a perfect will, which we develop and maintain in becoming Christlike *while in this life.*

We are not to understand that these seven steps are related to one another in the order of time of development—after the manner in which bricks are built upon one another in a wall: one laid down and nothing more done with it, and then another built upon it—rather, we are to understand, that these steps, except the first, second and last, lap into one another in this sense—when one step is carried forward in a certain particular feature, the following step sets in to operate upon that particular feature, and yet, in other particulars, the prior step may not have developed at all; for example, growth in grace: We are to grow in all elements of Christian character, but God does not wait to begin to strengthen us until we have grown in all of them; rather, he lets, *e. g.*, one grace grow and, while others may not yet be growing, or are yet in process of growth, He proceeds to strengthen what has grown, while working on the others to produce growth, which, when completed, He strengthens; and so with all of the steps except the birth from the quickening on; accordingly we may be undergoing perfecting in some respects, while growing in others.

Jehovah, in our development, is animated by certain motives. The Revelator assures us that "He made all things for His pleasure." We are not to understand that a selfish pleasure is here meant, as though God were looking out for Himself as the beneficiary of our development. Rather from the spiritual setting of God's character, we are warranted in construing that while He made us for His pleasure, His pleasure consists in His joy of heart in dispensing blessings. He has a multiplicity of blessings to dispense, which give Him joy of heart to administer. Accordingly, "The great love, wherewith He hath loved us," prompts Him to develop us as new creatures. He desires to bless, to elevate, and to honor us, and therefore, puts us into the school of Christ, as pupils for our spiritual education. This developing process, doubtless, is prompted also by His desire to use this class to carry forward His designs in the ages to come. A further pleasure God has in developing the new creation, consists in His delight to bless the world of mankind in the millennial age; for the Church is the seed of Abraham, that at that time, shall bless all the families and nations and kindreds of the earth. Gen. 22:16-18; Gal. 3:8, 16, 29. Accordingly, we see that God's motive, in this work, is His delight to bless. How noble is His character! How such an exhibition of true nobility ought to draw out from us to Him the noblest sentiments and the best devotion of our being!

Not only, however, does God, through the ministry of Christ, work in our development as new creatures, but we, ourselves, likewise, have a part therein to perform. God does not treat us in this matter as automatons; He treats us as free agents, whose willing, joyous cooperation He is pleased to use; and without which, He will not develop us in Christlikeness. Accordingly, the scriptures set forth the thought, that we have a part to do in the cultivation of Christlikeness. "Work out your own salvation with fear and trembling." Phil. 2:12. A multiplicity of quotations, corroborative of this thought, will at once come to the minds of all Bible students. The exhortations of the Bible are all based upon the fact, that we cooperate with the Lord in our development.

There are available for our use in becoming like Christ, the same means as the Father uses—the spirit, the word, and the providence of God. The spirit is the new creature that develops us, and that is developed by exercising itself; and therefore, we must, by exercise, make use of this spirit in order to our development. The word is the means, to which we must subject ourselves, and from which we accordingly will derive all the information, energy and stimulation necessary for our development into Christlikeness; and the providences of God are for our use, that amid them we may be furnished occasions and external helps for developing the various features of Christlikeness.

The same sphere of activity, that Jehovah uses, we must enter and use for our development. It is the sphere of

principles underlying God's character—wisdom, justice, love and power. In these, and by these, and through these, are we to live, and move, and have our being, as new creatures, and we are accordingly to see to it, that the contents of our acts, the motives of our acts, and the manner in which our acts express themselves, are in harmony with, flow from, and are controlled by, the principles of wisdom, justice, love and power.

As we experience the process that God uses for our development, our part, as new creatures, would be to subject all our conduct, in its contents, motives and manner, to the principles of wisdom, justice, love and power, amid the varying providences, through which we pass. He who continues in this attitude of activity will surely reach the goal of his ambition—a disposition crystallized in all the elements of a Christlike character.

The Lord gives us blessed motives to prompt us in this course. Faith in His glorious character, and the outcome of His plan; hope for a blessed share in carrying forward that plan, and love to Him, and others connected with that plan. are the underlying motives of our hearts, as we are seeking Christlikeness. These will prompt us, in view of what God is doing for us, and what He is, to do everything that we do to His glory, to do everything for Him, to do it as unto the Lord. "Whether, therefore, ye eat or drink, whatsoever ye do, do all to the glory of god." I Cor. 10:31; Col. 3:17.

V. ITS WORK.

The work of developing a Christlike character ought also to receive our consideration. Work becomes the Lord's people at the present time. In the attainment of a disposition like our Lord's, the church must make herself ready. Those who will not have their characters white and pure, cannot be of the Bride of Christ. The church, therefore, at the present time, has the work of preparing a character like that of her Lord. In character development, a number of things require consideration:

There are certain defects that must be removed.

There are certain lacks that must be supplied.

There are certain good things that must be developed.

Three things, therefore, must be done in cultivating Christlikeness, namely:

(1) Removing defects.

(2) Supplying lacks.

(3) Improving the good.

The farmer illustrates this in preparing a garden. He may have a piece of land that is full of stones, and lacking in many of the elements required for the things which he is seeking to grow. His work, therefore, would be three-fold. He must gather out the stones. By fertilizing, he must supply the elements lacking in the ground; and then, by working the ground, bring it into the best state for fruitage. These three things illustrate the three things that we must do in developing Christlikeness. If we were not fallen by nature through original sin, we would have no faults to remove; and we would have no lacks to supply. The only thing requiring our attention, would be improving the good. Jesus had no faults to remove. He had no lacks to supply. He did, however, have to improve, as a new creature, the good that was in Him. Thus, there are certain things required of us, that were not required of our Lord, due on His part to His perfection, on our part to our imperfection. His righteousness, however, compensates in the sight of God for these faults and lacks. They are of weakness and ignorance; and therefore, they are of no real disadvantage to us in the sight of God. But, on the contrary, the wisdom of God works out of these untoward things, many advantages that will aid us decidedly in our ministering on behalf of the world in the next age.

VI. ITS CIRCUMSTANCES.

The circumstances, amid which Christlikeness is developed, are twofold. We may group them into easy and hard circumstances, each of which will correspond to certain steps in our development, as new creatures. We will consider the easy circumstances first. Our first experiences, as new creatures, undergoing development into Christlikeness, are easy, as all who have experienced those steps are able to testify. They correspond to the begettal, the quickening and the growing period, in the process of our development.

At this time, the words of truth, with which we are becoming acquainted, are filling the heart with joy. The fellowship of the brethren, with their helpfulness, their sympathy, and their love, gladdens our hearts. The privileges, of which we become the recipients through our begettal, high and holy as they are, fill the hearts of some of the Lord's people with ecstacy. It, indeed, may be called a honey period in our existence, as the Revelator speaks of our eating the Book, being, as it were, honey in the month. And in later experience, we often look back upon the joys and the blessings that dawned upon us at this period of our lives as new creatures. The cause of the easy circumstances of our development at this particular stage, is the protecting providence of God. God treats us after the manner in which a horticulturist treats his plants. He gives us evenness of temperature and abundance of fresh air and water, so as to bring us into quick development in the quickening and the growing period. He, therefore, shields us from adverse experiences, under which we would not be able to grow rapidly. Accordingly, therefore, this stage of experience may be very properly spoken of, as being under *easy circumstances.*

Later on in our experiences as new creatures our circumstances become harder to endure. Contrarities come into our lives, difficulties, oppositions, hardships and obstacles unthought of and unexpected on our part, come thick and fast to us; and in this stage of our experience, quite frequently, not realizing Jehovah's plan, the thought comes to our minds that the Lord has forsaken us; and we sigh and pant for the easy time we had in the previous part of our experience as new creatures. Some, are even tempted at this stage to believe that the Lord has forgotten them. Such, however, is not the case. The same God who cared for them in their infancy, in the early part of their embryo period, is caring for them now, in their later experience as embryos. Their condition, however, requires different treatment. Characters that can be trusted, as it were, only on dress parade are not the kind fitted to meet the conditions of the high calling. Only those, who can prove true amid the hardest conditions, would be worthy of joint heirship with Christ. How, then, could we gain such dispositions, if we were not put under conditions of hardship and learn, according to Paul's statement, "to endure hardness as good soldiers of Jesus Christ?"

The causes of these hardships are threefold. The disadvantages that the present conditions put in the way of those who would serve God; the opposition of the Devil, the World, and the Flesh; and the sufferings incidental to dying with Christ. Let us notice, briefly, each of these in turn. Satan has permeated the present order of affairs with conditions, disadvantageous to righteousness, because he does not want righteousness to prevail. He pits these disadvantages against the interests of those who want to serve righteousness in the hope of breaking their endeavors. With the most of mankind he has very easy work in this respect; since most people live in their selfish and worldly sentiments. He who would be faithful to the Lord under present conditions, must be so, in spite of conditions disadvantageous to righteousness and advantageous to unrighteousness. When these disadvantages cannot thwart the endeavors of the aspirant to Christlikeness, opposition is added thereto by the adversary. Accordingly we read, "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." I. Pet. 5:8, 9. He seeks to maneouver everything at his disposal into the lives of the faithful in such a way as to drag them down from attaining Christlikeness. He succeeds in enlisting on his side the world, as an ally, in opposition to the Lord's people, as we read in John 15: 18, 19: "Marvel not if the world hate you; remember it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, and therefore the world hateth you." Accordingly, worldly friends, associates in business, society, religion, and even in the family, are frequently found as the opponents of God's people; though in almost every case, unwittingly are they so, in ignorance of the real situation. Then our flesh, which does not willingly undergo the rigours of death, inflicted upon it by the new creature, opposes our course in its endeavors to save itself. "The flesh lusteth against the spirit, and the spirit lusteth against the flesh; and these two are contrary the one to the other, so that we cannot do the things that we would." Gal 5:17.

A third series of obstacles makes the circumstances of

our development as new creatures hard:—Sufferings, incidental to God's cause. These sufferings are physical and mental:—exhaustion, sickness, sorrow, persecution fall to the lot of all of those who are faithful. "All they that would live godly in Christ Jesus, shall suffer persecution." II Timothy 3:12. "We must through many tribulations enter the Kingdom of Heaven." Acts 14:22.

These hard circumstances in our experiences, correspond to the strengthening, balancing and perfecting part of the process, through which we must pass in attaining Christ-likeness, and are necessary because the new creature must develop such strength in each feature of character, and in the various features of character in their relation to one another, as can stand any pressure that the divine will may be pleased to allow to fall to its lot; and by its being faithful under these hard conditions, it develops the character that fits it for joint heirship with Christ. Instead of bemoaning the difficulties, we should hail them with joy, and learn "to rejoice in tribulation, knowing that tribulation worketh patience, and patience, experience, and experience, hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit that is given to us." Rom. 5:3, 4.

VII. ITS RELATIONS.

Developing a Christlike character, as will be shown in discourse No. 3, is one of the steps of the Christian life. The Christian life unfolds itself in seven distinct forms or steps; namely,

(1) Self-denial.
(2) Meditating on the Lord's Word.
(3) Watchfulness.
(4) Prayer.
(5) Spreading the Lord's Word.
(6) Developing character in harmony with the Lord's Word.
(7) Suffering for loyalty to the Lord's Word.

Accordingly, it will be seen that our subject is one of the steps of the Christian life. It will be noticed that we mentioned it as the sixth. This is done not from the thought that it is sixth in importance; but rather, from the thought, that in time of development it is sixth. From the standpoint of importance it is really the first. More stress must be laid upon this than upon any other step, in the Christian life. I. Cor. 13:1-3.

What, then, is the nature of the relationship of the sixth step in the Christian life to the other steps? We reply, it is one of dominance. It is to control the other six, as well as work through them. It also has its own specific function, apart from any of them; accordingly we cannot emphasize this step too strongly in its relationship to the others.

VIII. ITS METHODS.

The bible teaches a great many methods by which a Christlike character may be attained. There are at least twenty-eight such methods taught there. Character cultivation is a science. It works along well defined lines, that, if followed, will inevitably bring forth fruits. We may group these methods into two classes: general and special. The general methods for developing a Christlike character are universal in their application, being helpful to cultivate its every element and all the methods used therefor. It is for this reason that they may be called general methods. The special methods do not in every case apply to cultivating every feature of Christian character; nor do they apply in every use of the general methods or of one another. Because of their limited use they may be called special methods.

The scope of these methods is twofold: First the development of good; second the overcoming of evil. Here we will briefly consider both classes of methods, leaving details to later discourses. We will consider the general methods first. Seven of them apply to developing good and seven to overcoming evil. They are alike except that they work in different spheres, on different objects and with different materials; accordingly it is better to keep them separate and distinct:

THE GENERAL METHODS FOR DEVELOPING GOOD.

(1) Watchfulness for developing good.
(2) Prayer for developing good.
(3) Faith in God's spirit, word and providences as an arrangement sufficient for developing good.
(4) Hope for developing good.
(5) Love for developing good.
(6) Persistent determination in developing good.
(7) Exercise in developing good.

THE GENERAL METHODS FOR OVERCOMING EVIL.

(1) Watchfulness for overcoming evil.
(2) Prayer for overcoming evil.
(3) Faith in God's spirit, word and providences as an arrangement sufficient for overcoming evil.
(4) Hope for overcoming evil.
(5) Love for overcoming evil.
(6) Persistent determination in overcoming evil.
(7) Exercise in overcoming evil.

The special methods, likewise, fall into two divisions of seven each: Seven for developing good, and seven for overcoming evil:

THE SPECIAL METHODS FOR DEVELOPING GOOD.

(1) Subjecting our hearts to the influence of God's word by holding its pertinent parts upon our hearts. (See discourse III.)
(2) Imitating God and Christ by devout contemplation of their characters. (See discourse IV.)
(3) Attaching the affections to spiritual things. (See discourse VI.)
(4) Suppressing by the higher the control of the lower sentiments. (See discourses V. and VI.)
(5) Enslaving our sentiments to the will of God. (See discourses V. and VI.)
(6) Supporting the weak by the strong features of Christian character. (See discourse VII.)
(7) Dominating all features of character by wisdom, justice, love and power combined with one another in orderly adjustment. (See discourse X.)

THE SPECIAL METHODS FOR OVERCOMING EVIL.

(1) Detachment of affections from evil. (See discourse VI.)
(2) Cleansing from evil by the word. (See discourse IX.)
(3) Evasion of evil. (See discourses II. and IX.)
(4) Diversion of attention from evil. (See discourses II., V., VI. and IX.)
(5) Displacement of evil by the opposite good. (See discourse III.)
(6) Restraint of evil by other than its opposite good. (See discourse VIII.)
(7) Presentation of an impenetrable mind and heart in resistance to evil. (See discourse IX.)

It will be well to notice the functions of these methods. For the discussion of the functions of the general methods the reader is referred to the second discourse, where the nature of the subject requires their discussion and to save space the treatment of their functions is omitted here. The function of the first special method for developing good—subjecting our hearts to the influence of God's word by holding its pertinent parts upon our hearts—is to enable us to cultivate every feature of a Christlike character. The function of the second—imitating God and Christ by devout contemplation of their characters—is the same as the first. The function of the third—attaching the affections to spiritual things—is to fit us for heavenly service and existence. The functions of the fourth—suppressing by the higher the control of the lower sentiments—is to develop the secondary graces, pave the way for the heavenly sentiments and keep evil out of the heart. The function of the fifth—enslaving our sentiments to God's will—is to make them serve righteousness and holiness. The function of the sixth—supporting the weak by the strong features of Christian character—is to keep us from falling into evil; and to strengthen the weak and the strong parts of our characters. The function of the seventh special method of developing good—dominating all our conduct by wisdom, justice, love and power, combined with one another in orderly adjustment—is to balance character.

Let us, likewise, notice briefly the function of the seven special methods of overcoming evil. The function of the first special method of overcoming evil—detachment of affections from evil—is to enable us to take the steps preparatory to abhorring, avoiding and opposing evil. The function of the second—cleansing from evil by the Word—is to rid ourselves from every evil word and work by enabling us to abhor, avoid and oppose evil. The function of the third—evasion of evil—is to enable us to avoid such persons and situations as would inevitably cause us to fall into evil. The function of the fourth—diversion of attention from

evil—is to enable us to avoid evil by giving no opportunity for its suggestions to enter our minds and hearts. The function of the fifth—displacement of evil by the opposite good—is to enable us to attack and thus to rid ourselves of evil. The function of the sixth—restraining evil by other than its opposite good—is likewise to enable us to attack and thus rid ourselves of evil; while the seventh presentation of an impenetrable mind and heart in resistance to evil—is to enable us to repel the attacks of, and thus to keep ourselves free from, evil.

The detailed treatment of each one of these methods, with its functions, will be found in its proper place as above indicated.

A word on the use of these methods for developing good and overcoming evil. The fact that the Bible contains so many methods as we have seen, ought to show us that time is required for the development of Christlikeness and that, therefore, they reason fallaciously, who think that a death-bed repentance, fits one for joint heirship with Christ. The necessary time for character development is impossible in the case of such persons, and accordingly, while, of course, we do not believe they will be forever lost, we could not think of them as parts of the Bride of Christ. For "without holiness no man shall see the Lord." Hebrews 12:14. And holiness is a growth.

All God's people use these methods, at least, in part. Without them, it would be impossible to be an overcomer. But all God's people do not use them alike. Some use them consciously, and thus consciously co-operate with the Lord in their development. Others use them, not realizing the process through which their hearts and minds work, in their development into Christlikeness. Our Lord Jesus Himself, knowing what methods must be applied, is abundantly able and willing to work in those brethren, who are unconscious of the process necessary for their perfection. If, therefore, we have difficulty in learning these methods and in applying them consciously, let us not thereby be discouraged; let us rather remember that our dear Lord is abundantly able to make even the weakest of His faithful followers more than an overcomer, and will see to it that he passes through the use of the appropriate methods, even though the person himself be not conscious of the process at the time. However, we are quite sure that those who consciously co-operate with the Lord in applying these methods in their Christian experience, will make more rapid progress, and succeed, therefore all the better, in attaining Christlikeness, and, thus, believe it would be profitable for all of God's children to exert themselves to learn and consciously apply them.

IX. ITS ATTAINMENT.

Christlikeness is attainable we know from the fact that some have attained His spirit, but it is also a sad fact that some have failed so to do. Some have made considerable progress in their endeavors to become like Christ, but, though even for a while outshining others who did succeed therein, finally failed.

The following Scripture passages prove without doubt that some have made a collossal failure of the high calling (Heb. 6:4-6; 10:26-29; II. Peter, 2:1-20-22. I. John 5:16), for whom we may not hope for life at all. Undoubtedly the reason for their failure lies in the fact that they did not make use of the helps of the Lord's word, some or all of the methods above given, and indulged in the use of opposite things, until finally they undermined their characters completely, and thus have become entirely unfit for everlasting life; but it is a comforting fact that the scriptures hold out the thought that some do succeed in this glorious ambition. The predestinated number surely will make themselves ready. The Bride will make herself ready. Rev. 19:6-8. Their success under God's arrangements is due to their faithfulness in the use of the means—the spirit, the word and the providences of God, and the methods for developing good and overcoming evil, in part or entirely as given above. The fact, that there are some who win out in this race for the divine nature, is one fraught with encouragement and inspiration to us, proving that it is possible for us, if we be true, to win out in this same blessed ambition. Let the thought that others have succeeded encourage us to keep on, so that we may with them enter into the same joys, and experience the same blessings.

The results of the attainment of Christlikeness are glorious to contemplate, and more glorious to experience. Words fail us in describing the blessings falling to the lot of those who continue faithful to God. When we realize God's marvelous attributes, and the fact that He intends this class for the highest order of His creations, we may form some idea, inadequate though it may be (I. John 3:2) of the glory, honor, and immortality that await the faithful. They will have the blessed privilege of seeing Jehovah, Christ and all of the faithful class, as well as the eternal enjoyment of their society. The divine nature, with its glorious quality of immortality, will be bestowed upon them. They will be exalted to brideship with Christ, and therefore to His throne as His joint-heirs to all eternity. They will be the favored of God to carry forward Jehovah's glorious works. The blessed privileges of ruling over the world of mankind for its blessing and reformation in the millennial age is one of the least of the blessings unto which this class shall attain. The symbols of the Revelator exhaust the powers of language in describing the desirability of their blessed state. Yea "Blessed and holy as they, that have part in the first resurrection!" Rev. 20:6. Let this glorious prospect fill our hearts with faith, hope and love for its attainment and thus inspire us with mighty energy in our endeavor to cultivate Christlikeness. Let us constantly remember the goodness of our heavenly Father, and of our Lord Jesus Christ, to whose grace all these prospects on our behalf are due, and through whose love, all our privileges have come, unto whom to all eternity, be all praise and glory! Amen.

"When on Thine own image in me Thou hast smiled
Within Thy blessed mansions, and when
The arms of my Father encircle His child,
Oh, I shall be satisfied then."

DISCOURSE II.

GENERAL METHODS FOR DEVELOPING A CHRISTLIKE CHARACTER.

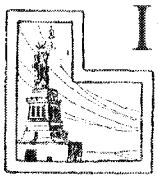
TEXT: *"Be ye doers of the Word." Jas. 1:22.*

OUTLINE.

I. GENERAL EXPLANATIONS.
- *A.* The Elements of a Christlike Character.
  - *a.* Abhorrence of evil.
    1. Its nature. 2. Its scripturalness. 3. Its function.
  - *b.* Avoidance of evil.
    1. Its nature. 2. Its scripturalness. 3. Its forms. 4. Its functions.
  - *c.* Opposition to evil.
    1. Its nature. 2. Its scripturalness. 3. Its forms. 4. Its functions.
  - *d.* The graces.
    1. Their nature (a) defined; (b) enumerated. 2. Their scripturalness. 3. Their classes. 4. Their functions.
  - *e.* The spiritual sentiments.
    1. Their nature. 2. Their scripturalness. 3. Their classes. 4. Their functions.
  - *f.* The use of our members as servants of righteousness and holiness.
    1. Its nature. 2. Its scripturalness. 3. Its classes. 4. Its functions.
  - *g.* Balance of character.
    1. Its nature. 2. Its scripturalness. 3. Its functions.
- *B.* General Methods.
  - *a.* For developing good.
    1. Watchfulness for developing good.
       (a) Nature.
       (b) Scripturalness.
       (c) Function.
    2. Prayer for developing good.
       (a) Nature.
       (b) Scripturalness.
       (c) Function.
    3. Faith in the spirit, word and providences of God, as an arrangement sufficient for developing good.
       (a) Nature.
       (b) Scripturalness.
       (c) Function.
    4. Hope for developing good.
       (a) Nature.
       (b) Scripturalness.
       (c) Function.
    5. Love for developing good.
       (a) Nature.
       (b) Scripturalness.
       (c) Function.
    6. Persistent determination in developing good.
       (a) Nature.
       (b) Scripturalness.
       (c) Function.
    7. Exercise in developing good.
       (a) Nature.
       (b) Scripturalness.
       (c) Function.
  - *b.* For overcoming evil.
    1. Watchfulness for overcoming evil.
       (a) Nature.
       (b) Scripturalness.
       (c) Function.
    2. Prayer for overcoming evil.
       (a) Nature.
       (b) Scripturalness.
       (c) Function.

3. Faith in the spirit, word and providences of God as an arrangement sufficient for overcoming evil.
   (a) Nature.
   (b) Scripturalness.
   (c) Function.
4. Hope for overcoming evil.
   (a) Nature.
   (b) Scripturalness.
   (c) Function.
5. Love for overcoming evil.
   (a) Nature.
   (b) Scripturalness.
   (c) Function.
6. Persistent determination in overcoming evil.
   (a) Nature.
   (b) Scripturalness.
   (c) Function.
7. Exercise in overcoming evil.
   (a) Nature.
   (b) Scripturalness.
   (c) Function.

II. SPECIFIC APPLICATIONS OF THE GENERAL METHODS.
   A. To the elements of a Christlike character.
      a. Abhorrence of evil.
      b. Avoidance of evil.
      c. Opposition to evil.
      d. The graces.
      e. The spiritual sentiments.
      f. The ability to use our sentiments as servants of righteousness and holiness.
      g. Balance of character.
   B. To the general methods.
      a. For developing good.
      b. For overcoming evil.
   C. To the special methods.
      a. For developing good.
      b. For overcoming evil.



IN the preceding lecture, twenty-eight methods for the development of character were mentioned. The fact, that the Lord reveals to us such an array of methods, proves that His ideal is that character development is not a slipshod, but scientific matter. Accordingly, we see the mistake of those people, who think that a method in developing the spirit of religion is formalism. While it is true that methods can be used formalistically; nevertheless, a devout use of them would be the Lord's ideal.

In these discourses on methods, the design is, to show how the new creature, using the organs of the human brain, the religious, selfish, and worldly, as its means of operation, along the lines of the methods heretofore indicated, develops a character like the Lord's. How may we develop such a character? We reply, by the faithful application of the twenty-eight methods referred to in the preceding lecture. The rest of these discourses will give more or less detailed application of these methods to our various capacities, showing how they may be used and controlled for character development. May this matter be with us, not simply one of the head, but also of the heart, so that it may inure to our rich blessing in the Lord, and to God's glory!

In this discourse, it is designed to show how the general methods may be applied in cultivating the seven elements of a Christlike character, and the ability of using the general and special methods themselves.

I. GENERAL EXPLANATIONS.

Some explanations of the elements of a Christlike character, as well as of the general methods themselves, will be found helpful to us in understanding how these methods may be applied.

A. THE ELEMENTS OF A CHRISTLIKE CHARACTER.

In the preceding discourse, in discussing Jesus' character, it was pointed out, and shown from the Scriptures, that His character consisted of seven distinct elements—abhorrence of, avoidance of and opposition to evil, the graces, the spiritual sentiments, the use of His members as servants of righteousness and holiness and balance of character. Briefly would we explain each of them.

The first of these is abhorrence of evil. By abhorrence of evil we mean a deep-seated hatred for evil; such a hatred as more or less fills every sentiment of our being; a hatred that fills us with revulsion from evil. In a moral order of affairs, such as must prevail in Jehovah's universe, evil is necessarily bad and harmful; for in such an order of affairs evil is that which works injury, unhappiness and ruin. It is bad in its nature. It is bad in its effects. Out of harmony with good principles, it must necessarily be bad in its nature. Displeasing to God, indeed an insult to Him, and a bold rebellion against His rights, as well as ruining our happiness and destroying our beings, it is bad in its effects. The Scriptures fully warrant the thought that evil is to be abhorred by God's people; not only is our Lord referred to, as one that hated iniquity, but the Apostle Paul reminds us, Rom. 12:9, that this should be the attitude of the Lord's people, "Abhor that which is evil." Accordingly, abhorrence for evil is an element of a Christlike character.

The function of this element of Christlikeness is to incite the heart, to avoid, and oppose evil. This attitude of God's people is the foundation for all their other attitudes toward evil. Our first state of heart and mind toward evil, therefore, after detaching our affections from it, is that of abhorrence, and from such abhorrence, the other two attitudes, that we are to develop, avoidance of, and opposition to, evil, will readily flow. Therefore, we see that it has a primary function, as well as a secondary function. Its primary function is to seal the heart firmly and closely against evil, and the secondary is, to move it to avoid and oppose it.

Avoidance is the second attitude of the Christlike heart and mind toward evil. It flows naturally and logically from the first attitude; and, therefore, the first should be developed as a basis for the second. By avoidance of evil we mean getting out of its way, fleeing from it, not allowing it to come near us. This we can do in two ways; by evading its presence physically, and by diverting our minds from its contemplation. That God's people are to avoid evil is self-evident to any child of God, even apart from Scriptural statements. However, we cite a passage on this point:—"Avoid it, pass not by it; turn from it and pass away." Prov. 4:5. The function of avoiding evil is to keep us from such situations and persons and states of mind as would bring us to a fall. Since evil is a harmful thing, we are to let it alone. We are not to take it into our hearts. We are to pass by the other way. The office of this element of character, therefore, is one that will help the weak to keep out of the way of temptations too strong for them, as well, also, to keep the strong from allowing themselves to come under conditions in which they may be made liable to fall.

The third element of a Christlike character is opposition to evil. Evil is the principle by which the adversary works. God's people are God's servants. God and Satan are in a battle against one another, as far as the principles for which they stand are concerned. We, being on God's side in this conflict, must of necessity battle for God's cause, as against the cause of the adversary, consequently our attitude toward evil as servants of God, good soldiers of Jesus Christ, must be that of opposition, as well as abhorrence and avoidance. This opposition is primarily to be directed to evil, as far as our personal relationship to it is concerned, though it also has applications to evil in others. The latter is more or less entrenched in us on account of the depravity which has come to us as a legacy from Father Adam and our other ancestors. The first function, of opposition to evil, is to attack it. We might, therefore, consider our natural hearts and minds as so much territory, of which the enemy has gained possesion, and out of which it becomes our duty and privilege to rout him. This element of character has a second purpose: That of resisting the attacks of Satan, the world and the flesh upon us. We may be sure, if we succeed in driving the adversary, the world and the flesh out of the intrenchments wherein they formerly were secure, that they will not remain, as it were, away from the field of battle; but will repeatedly return, attacking the positions out of which they have been routed, endeavoring to regain and control them. Against such attacks we must act on the defensive, repelling them with every power at our disposal. Thus, then, we see the office of the third element of a Christlike character to be, attacking evil within and without us, as well as repelling its attacks upon us and others. The Bible everywhere shows us that this is a proper heart's attitude. Jas. 4:7, would be a passage to the point:—"Resist the Devil and he will flee from you."

These three things—abhorrence of, avoidance of and opposition to, evil, cover the entire ground of the attitude of God's people toward it. Without them, we cannot be counted overcomers. A thorough study of the case will satisfy us that they are sufficient to make us overcomers if faithfully developed in connection with the other elements of Christian character.

The other four elements of a Christlike character are positive; that is, they are related to good, and not to evil,

except indirectly. The first of these is the graces. The classification of the graces and the reasons for the classification, will be given in Discourses 5, 6 and 7. By the graces, we understand those qualities of heart and mind, that make us attractive to God and to those who are of God's disposition. They are excellencies, beauties, and adornments of character, that every child of God must have, if he would be approved by Him. We can better understand what they are, by enumeration, than by definition. We enumerate therefore: Faith, hope, self-control, patience, piety, brotherly kindness, charity, humility, reticience, bravery, industry, self-forgetfulness, long-suffering, sincerity, forgiveness, liberality, frugality, peace, joy, meekness and gentleness. Many scriptures treating of the graces will occur immediately to any Bible student. Several may be here introduced:—Col. 3:12-14; "Put on, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another. If any man have a quarrel against any; even as Christ forgave you, so also do ye. Above all things put on charity, which is the bond of perfectness." Gal. 5:22, 23. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." See also 2 Pet. 1:5-7. The function of the graces is to give to our conduct what the word itself means:—beauty, elegance and attractiveness of manner, of motive, and of sentiment. The graces will be treated in Discourses 3, 4, 5, 6 and 7.

The spiritual sentiments constitute the fifth element of a Christlike character. By spiritual sentiments we mean, both our higher and lower sentiments attached to the things of the spiritual plane, corresponding to the things of the natural plane, to which the human sentiments are attached. Details on this thought will be found in the 6th Discourse. The Bible repeatedly shows, that our sentiments must become spiritual, if we would be fitted for spiritual existence. Col. 3:1, 2: "If ye therefore be risen with Christ, seek those things which are above where Christ is at the right hand of God. Set your affections on things above, and not on things on the earth."

The function of this element of a Christlike character is likewise implied in its name. It is intended to fit the new creation for heavenly conditions. Without the spiritual sentiments, we would be as much out of place in heaven as a fish is out of place on dry land; and as we would be out of place under water. Each creature being adapted by its Creator to its own environment: earthly beings require a different environment from heavenly beings, and, accordingly, they could not be in harmony with heavenly environment, unless they were changed in nature. The purpose of the spiritual sentiment is, therefore, to adapt us to heavenly existence.

The sixth element of a Christlike character, is the ability to use our members as servants of righteousness and holiness. By our members, we mean both our human and our spiritual sentiments. Our consecration has made us servants of God; and He is served along the lines of righteousness and holiness. Accordingly, our consecration would require that this sixth step be taken, and that, therefore, we use our members all that we are and have, and all that we hope to be and hope to have, for God's glory, along the lines of righteousness and holiness. "Yield ye your members servants of righteousness unto holiness." Rom. 6:19. The function of this element of a Christlike character, likewise is manifest from its expression. It is intended to enable us to carry forward our heavenly Father's good cause, as well as to further the rights of God and man.

The seventh element of a Christlike character, is balance. Balance of character, is the ability and quality of the heart and mind properly to adjust themselves amid the varying scenes of life, to the principles of wisdom, justice, love and power, combined with one another in an orderly arrangement. The Bible shows that such a characteristic must be in our dispositions if we would be overcomers. I. Tim. 1:5; "The end of the commandment is love out of a pure heart, and of a good conscience and of a faith unfeigned." The perfect poise of our heavenly Father's character is set before us for our imitation. II. Cor. 3:18:—"We all, with unveiled face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The function of this element of character is manifold. Its details will be found in the 10th Discourse. Here it is sufficient for our purpose to state, that it is to bring about harmony of disposition with the principles of wisdom, justice, love and power in all our conduct.

Accordingly, we see that a Christlike character maintains certain attitudes toward evil, and certain attitudes toward good. Three are intended to bring our hearts and minds into a proper relationship toward evil; while the other four are intended to bring our hearts and minds into a proper relationship toward the good;—all of them are necessary to a well-rounded character, and must in some degree be present in all who would be joint heirs with our Lord Jesus Christ.

B. GENERAL METHODS.

We desire, now, to make some explanations of the general methods for developing a Christlike character that we may be enabled to apply them. It is because these methods enter into, and permeate every feature of character development, and of the methods thereto, that we call them general methods. The two classes, general methods for developing good and general methods for overcoming evil (see preceding discourse), will be considered in turn.

The first general method is, watchfulness for developing good. When we speak of watchfulness for developing good, we are using the word watchfulness in a restricted sense. It has a wider use in the Bible than the one in which we are now employing it. Watchfulness, in general, refers to the surveying of our thoughts, words, motives, acts, dispositions, surroundings and the influences operating upon us. We are not using it here, in this general way; but in a very specific sense; as an attitude of mind, that surveys our dispositions, thoughts, motives, words, acts, surroundings and the influences operating upon us, *for the distinct purpose of developing good.* Not, therefore, watchfulness in general, but *watchfulness for developing good*, is a general method for developing good. The Bible assures us that watchfulness has this use. Luke 21:36:—"Watch and pray always, *that ye may be accounted worthy* . . . and stand before the Son of Man." In this verse watching is directed to a very special end. It is to enable us to "be accounted worthy," and, therefore, is used with specific reference to developing worthiness of character. It represents the attitude of heart and mind, therefore, that is constantly on the lookout to do and to develop good. In developing character, it has a two-fold function. First, it apprises us, as new creatures, of our dispositions, thoughts, motives, words, acts, surroundings, and the influences operating upon us, in order that the new creature might obtain the necessary scriptural information for its conduct. Its second use is, to arouse the new creature to take such action, as the principles of the Lord's word require of God's children amid the circumstances. Its office, therefore, is to give us the needed scriptural information, and to arouse us to scripturally required conduct. Accordingly, we see its importance for character development. Without the use of this method, it would be impossible for us to please God.

The second general method for developing good is, prayer for developing good. Here we remark, that we are not speaking of prayer in general, but of prayer that is directed to the specific object of developing good. We may pray for many things; but prayer, as a method for character development, must be for a specific thing; for Christlikeness. Hence, prayer for the development of a Christlike character would mean the sincere desire of the heart, uttered or unexpressed, going out to God for the Holy Spirit. Matt. 7:7-11; Luke 11:9-13. That prayer is intended for this, we see from Luke 21:36: "Watch and *pray* always, that ye may be *accounted worthy.*" Prayer, therefore, has the work of helping us to become worthy. The function of prayer Godward, is two fold, as far as procuring results is concerned. First, it receives from God in His answers, such helps from His word as will give our minds the enlightenment, and our hearts the stimulation to do what is necessary to obtain the things for which we pray. Second, it also receives from God, in His answers, such helps from His providences as enable us, amid them, and through them, to attain the things for which we pray. Third, if our prayers are to be fully answered, effort on our part to gain the things for which we ask is necessary. God is not treating us as machines, but as free agents. Accordingly, if we pray for an increase of the Holy Spirit, we are not to expect this to be answered mechanically, but according to God's arrangement, along certain lines, adapted to the promise of developing free agents. God does His part in supplying the necessary

enlightenment and stimulation through His word, and the necessary occasions and other helps through His providence; but if we remain inactive, the prayer never will be fully answered. Our part in the answers to our prayers is as new creatures, to subject ourselves to the principles of the word—as they apply to the providential arrangements, that God brings into our lives. Such conduct develops in us the thing for which we pray, and thus our prayers will be answered. God gives the water; we must dig the well. We see, then, that in these three respects, prayer has a very important part in character development; and no one has become, or will become like Christ, who fails to use it. It is adapted to every feature of Christlikeness and to every method for gaining it.

The third general method for developing a Christlike character is, faith in the spirit, word, and providences of God, as an arrangement sufficient for developing good. Here, again, we remark that we are not speaking of faith in general, as noble as that is, as a part of character; but of faith in a specific sense, faith in so far as it has confidence in the means, that God employs for our character development. In the preceding discourse, we saw that God uses, as the means for our development, His word, spirit and providences, and that we must co-operate with Him in their use. Faith in these has a very important bearing on our using them. As a soldier's faith in his gun and bullets prompt him to use, and increase by them his fighting ability, so faith, in the spirit, word and providences of God as an arrangement sufficient to enable us to develop good prompts to similar results. If we had no confidence in them, we would make little or no use of them; and, therefore, would accomplish little or nothing in character development. On the other hand, faith in them gives us confidence to use them for the intended purpose; and this confidence fills the heart with assurance that good will result from their proper use. That faith has such an office in the development of character, is apparent from II. Cor. 5-7: "We walk *by faith.*" The walk here is the Christian life. We exercise our Christian characters by faith, and that faith is specific. It is in God's spirit, word and providences, and not in the things that appear to the natural senses. We walk by faith, and not by sight. The function of this method is to infuse confidence in our hearts. As a loss of confidence is sure to spell defeat, so sober confidence is quality needed for gaining victory.

The fourth general method for developing good is hope for developing good. Again we remark that we do not mean hope in general; but a very specific hope, the hope of developing Christlikeness. Hope, of course, is attachable to many objects in the Christian life. The specific hope, that makes this a method for devloping a Christian character, is that it attaches itself to the desire and expectation of gaining victory in the effort to develop Christlikeness. That hope, plays such a part in character development, we see from Psalm 121:1, 2, 8:—"I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord Who made the heavens and the earth. . . The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." Hope in God, for giving us the help in our going in, and our coming out; —that is, in our conduct, is a mighty stimulant to character development. An illustration will show this:—The soldiers who enter battle very hopeful of victory stand a splendid opportunity, other things being equal, of gaining it, while if they go into battle discouraged and expecting defeat, nothing short of a miracle would give them a victory. So, with us, if we enter into the Christian warfare, hopeful of developing Christlikeness, we stand a splendid opportunity of attaining our purpose; for this hope will make us very courageous to do, and to dare for the Lord; while, if we enter the battle discouraged and dispirited, nothing short of a miracle would give us the victory; and God works no miracles along these lines. The office of hope, therefore, is to make our hearts very courageous, and as such we see it helps the heart to be valiant in battle.

The fifth general method is love for developing a Christlike character. Again, let us remark, we are not speaking of love in general, as desirable as that grace is; but of a very specific form of love—*love for developing a Christlike character;* a quality that appreciates and delights in the thought of gaining such a character; a quality, therefore, that gives the heart joy and gladness in its efforts for it. This, likewise, is set forth in the Bible as helpful. Psalm 37:31, "The law of the Lord is in his heart, and none of his steps shall slide." For the law of the Lord to be in one's heart, means that one loves righteousness, and, therefore, of course, loves its development; and this passage assures us that those who are in this condition of mind will not fall, "none of their steps shall slide." The work of love for developing a Christlike character is to make the heart happy. The heart always works best when happy. When the heart is heavy, even easy things become difficult; while when the heart is joyous, hard things become easy. Love lightens every burden, eases every task, and makes the almost impossible easy of attainment. Accordingly, its place in the development of a Christlike character, as a method, is certainly one of great helpfulness.

The sixth general method for developing a Christlike character is, persistent determination in developing good. By determination, we mean fixity of will; and by a persistent determination, a continued fixity of will; not persistent determination in general; but persistent determination *in character development.* Let us keep persistent determination, as a general idea, separate and distinct in thought from persistent determination to develop Christlikeness. Its special part, as a method, consists in its being directed to this one end. That such a characteristic is desirable we see from Gal. 6:8. "Let us *not be weary in well doing,* for in due season we shall reap if we faint not." To be weary in well doing, would be the opposite of persistent determination in well doing. Persistent determination will keep us active in well doing. It is to those "who, by patient continuance in well doing, seek glory and honor and immortality," that God renders "eternal life." Rom. 2:7. The function of persistent determination, as a general method for developing Christlikeness is to enable us to take a personal stand, whereby the quality of power is directed to a special object; and use every good quality for the attainment of that object; and thus insures certain victory amid the conditions, in which God is developing us. A wavering disposition and an uncertain course accomplish no lasting good results. The determination must be persistent under all the conditions in which we come, if best results are to be obtained. Our wills, being thus fixed, our personal stand in the fight is one, that of itself, goes to develop character.

Summing up the offices of the third, fourth, fifth and sixth general methods for developing good, we would say that they stand related to one another, as follows:—The third gives us the necessary confidence in the weapons of our warfare as certain of success, the fourth gives us courage for the success of our efforts; the fifth makes our efforts full of delight, and, therefore, easy of success; while the sixth bends all the powers of our personality into endeavors to achieve success. *They put the heart and mind in the attitude necessary for success by giving a specific bent to the primary graces!*

The seventh general method for developing a Christlike character is, exercise in developing good. This is the product of the other six. Practicing something continually makes us proficient therein. The housewife becomes proficient by keeping house; the carpenter, by building houses; the soldier, by fighting; the orator, by speaking. We learn to do, by doing. We learn to love by loving. We learn to hate by hating. "Practice makes perfect," is the way in which human wisdom has stated this thought. That the Bible counsels such a method, we find in 1 Tim. 4:7, 8, "Exercise thyself unto godliness. For bodily exercise profiteth little, but godliness is profitable unto all things." The function of exercise in developing good is that of accomplishing the good. It is the expression of all the preceding methods and secures to us the results for which the general methods are intended.

We desire, now, to discuss the general method for overcoming evil. On these we need not be so specific. They being the same as the preceding, except that they work on different objects, and with different materials, many of the remarks made on the general methods for developing good are applicable here.

Watchfulness for overcoming evil, surveys our disposition, thoughts, motives, words, acts, surroundings and the influences operating upon us, from the standpoint of overcoming them, as they are shown to be evil. Jesus shows this is a use of watchfulness in Matt. 26:41. "Watch, . . . lest ye enter into temptation." Its function is, to apprise us of the evils within and without us, and to arouse us to take the proper steps against them.

Similarly, the remarks made above, applicable to prayer as a general method, are applicable here; except that they must be directed toward evil. Prayer would ask, therefore, for help from God against evils. The passage just quoted, "Pray, lest ye enter into temptation," indicates the propriety of God's people seeking overcoming by prayer. Its function is threefold, as in its positive application given above, it secures for us answers from God through His word enlightening and stimulating us against evil, and through His providence, assisting us to fight against it; and our part therein is to do the necessary fighting to overcome it.

So, too, the third general method for overcoming evil—faith in the spirit, word, and providences of God, as an arrangement sufficient for overcoming it, is much like the corresponding general method for developing good. A faith, specially directed to confidence in the spirit, word, and providences of God, as arrangements sufficient for overcoming evil, will rely upon them as giving it all the weapons that it needs for its victory over wrong. That faith has such a use we see from II. Tim. 4:18:—"God *will* deliver me from every evil work and preserve me for His heavenly kingdom." Paul's confidence was in God working such a deliverance for him, which, of course, would be through His spirit, word; and providences as an arrangement sufficient for overcoming evil. Its office is similar to the function of the corresponding method for developing good. It is to give us the necessary confidence to fight against evil.

So, too, hope for overcoming evil, not hope in general, but hope directed to the object of gaining victory over evil—is much like its companion among the general method for developing good. Such a hope contains the desire and expectation of winning in the fight. The scriptures prove this thought in Psalm 121:1, 2, 7. We omit the first and second verses, having quoted them above. "The Lord shall preserve thee from all evil. He shall preserve thy soul"—the souls of those who hope for this preservation. Its function is, to make the heart courageous to enter the battle and fight against evil.

So, too, love for overcoming evil, as a fifth general method, is much like the corresponding method for developing good. It delights in gaining victory over evil. Psalm 119:165, 167. "Great peace have they that love Thy law; nothing shall offend them." "My soul has kept Thy testimonies; and I love them exceedingly." Those who love God's law, therefore, its development in their characters, will not only have great peace, but they will be kept from being stumbled and thus be enabled to overcome evil. Since it gives us holy pleasure in these battles, it makes the battles easy.

Persistent determination in overcoming evil, as a sixth general method, is likewise much like its corresponding method for developing good. A continued fixity of the will against evil is what we mean by this method. That it is to be employed by the Lord's people we find in Hebrew 12:4. "Ye have not yet resisted unto blood striving against sin." Persistent determination in fighting sin must be continued even unto death. Its function is, to give our hearts and minds a personal stand against evil.

Summing up the relationship between the third, fourth, fifth and sixth general methods for overcoming evil, we would say, the third gives us confidence in our weapons; the fourth gives us courage through hope of victory; the fifth makes the battle delightsome and easy; and the sixth applies to the work every ounce of strength that the new creature can command. *They put the heart and mind in the attitude necessary for success by giving a specific bent to the primary graces!*

The seventh general method for overcoming evil—exercise in overcoming evil—is very similar to its corresponding method in developing good. We learn to overcome sin, by overcoming it. We learn to hate evil, by hating it. We learn to fight it, by fighting, and thus exercise in overcoming evil will continually add to our proficiency therein. The purpose of this method is to avail itself of all that the preceding methods give, and to realize their object in our lives by continued effort.

II. SPECIFIC APPLICATIONS OF GENERAL METHODS.

We now desire to apply these general methods in the three respects referred to in the beginning of this discourse. To apply these general methods in all details would be an almost endless task. We, therefore, will give an illustration of but one feature of character, under each line of thought. The attentive reader will be able to make further applications to the other features of conduct.

A. THE DEVELOPMENT OF THE ELEMENTS OF A CHRISTLIKE CHARACTER.

Let us apply the seven methods to overcoming the evil of unbelief by way of abhorrence. There are many other evils than unbelief, but time forbids our giving more than one example for each of the three elements of a Christlike character towards evil.

Let us suppose that one of our faults was "unbelief." How may we apply the general methods for overcoming evil to fill our hearts with abhorrence of unbelief and thus overcome it? Let us see. Watchfulness will assist in enabling us to abhor this evil. True to its functions, it will first apprise us of its presence in our dispositions, and of the circumstances and influences that are liable to call forth its exercise and thus put us on our guard against it. It will further show us the teachings of the word whereby unbelief, with all its hideousness, is shown as displeasing to God, injurious, saddening and destructive to us. Then, watchfulness, in exercising its second office, will arouse the new creature to use its abhorrence of evil in revolt against unbelief and thus will cast it out of the heart.

Prayer will assist to the same end. Prayer, desiring to abhor unbelief, and thus rid us of it, will appeal to God to give us the necessary knowledge and stimulation from His Word. The Father will surely answer this by bringing into our lives, through some of His servants, the necessary instruction and energy. And, true again to His promises, He will work the circumstances of our lives into such relationships as will enable us to see the abhorrent character of unbelief; and thus furnish us the occasions and helps wherewith we may fight against and overcome it, and when prayer is faithfully offered it will surely produce in us corresponding conduct; battling to develop abhorrence for evil, and thus through it expel unbelief from our hearts.

Faith in the spirit, word and providences of God, as an arrangement sufficient for overcoming evil, will likewise instil abhorrence for unbelief into our hearts; it will show us that the spirit of God is all that we need as the quality, to develop and exercise abhorrence for unbelief. It will give us confidence, that the word contains the necessary light and power to work abhorrence, and that the providences of God will surely back our efforts to develop and use abhorrence of this fault until it is completely expelled from our hearts.

Hope for overcoming will likewise assist. Hope, ardently desiring and expecting victory in learning to abhor unbelief, will make us courageous to use the means and methods that will stimulate abhorrence for this blemish, and thus send us with avidity into the battle, until such abhorrence for it is not only cultivated, but has also expelled the fault.

Love for overcoming unbelief will lend its help; making the task of using the necessary means easy and delightsome, and will, shortly, therefore, bring into activity an abhorrence of this evil which will readily dispossess it of its place in our hearts.

Persistent determination in overcoming evil will also give us valiant assistance, for it will back the preceding steps with the continual fixity of our wills in the direction of cultivating abhorrence for our unbelief, and directing the activity of the former against the latter will most surely remove it from our dispositions.

Exercise will do its part. Whenever unbelief shows itself, we availing ourselves of every opportunity to abhor it, and thus, by continued exercise will make abhorrence for unbelief active against it, until it will be driven out of our characters.

Let us briefly apply these methods to avoidance of evil, using as an illustration, despair as the evil that we desire to avoid. How may we apply the seven general methods for overcoming evil in such a way as to enable us to avoid despair? Let us see.

Watchfulness, true to its function, will apprise us of the presence of despair, of the circumstances and influences, that tend to arouse it into activity; and of the suitable parts of the Lord's word necessary for its eradication. Then, too, its second purpose will arouse the new creature to use the suitable parts of the Lord's word to move us to avoid the circumstances and the influences that play upon despair; until, finally, despair will be put aside by lack of exercise.

Prayer will likewise assist. In our need we will come

to the throne of grace, asking for help to avoid despair. True to His word, our Heavenly Father will see to it that the necessary instructions from the word will be given; enlightening the mind, and strengthening the heart, whereby we may be able to avoid the circumstances and the influences calculated to cultivate despair. Then, true to His word, He further will furnish us with providences that will assist us to avoid the circumstances and the influences productive of despair. Our part will be to submit ourselves to the influence of the word, amid those providences and thus, to avoid the circumstances and influences productive of despair.

Faith in the spirit, word and providences of God, as an arrangement sufficient for overcoming evil will render its help in enabling us to avoid this fault. It will have confidence in God's descriptions of despair and of the stimulating power of God's word to cultivate its avoidance. It will have confidence that the spirit within us is, when exercised, strong enough to enable us to avoid it; it will have confidence, that God's providences are for our help against this evil, and will fill our hearts with a quiet rest, that will gain the victory; and thus will we be enabled to avoid despair.

Hope for overcoming evil will also assist us to avoid it. While it recognizes this enemy as having a power in our hearts, it knows that God is on our side in the battle, and, therefore, makes us very courageous to do and to dare whatever is necessary to avoid the circumstances and influences that arouse it in our hearts.

Love for overcoming despair will fill our hearts with holy joy to avoid it; and, thus, enable us to avoid the persons and circumstances and the influences calculated to arouse it. Thus will it die from lack of exercise.

Persistent determination in overcoming despair will contribute its assistance; will back the preceding methods with all the continued fixity of will that it can command, and thus will accomplish avoidance of despair.

Exercise in overcoming will apply in our lives. The act of getting out of the way of those persons, those situations, and influences, that cause us to despair, helps us, of course, to overcome it.

Let us notice how the seven general methods for overcoming evil assist in enabling us to oppose evil. Let us suppose, that pride were our fault. How can we use the general methods for overcoming evil to oppose pride? Let us see.

Watchfulness, true to its function, will inform us that pride is present, or seeking to enter our hearts: it will inform us as to the circumstances and influences that tend to bring it into action; and will cite to us the suitable parts of the Lord's word to use against pride. Then, true to its second use, it will by this word, stimulate us to fight pride. It will stimulate us to attack it, when we see it present and to resist every effort it makes to enter our hearts or to increase in us; and thus, of course, it will be productive of victory.

Prayer will lend its assistance. True to its office, it will appeal to the throne of grace for help, and God in answer to the cries of his needy children, will set into operation agencies that will bring to them the necessary teachings on pride, and on ways of overcoming it; and the necessary strength to prompt their hearts to contend against it, both attacking it, if present, and resisting its efforts to gain an entrance into our hearts. Then, true to His promises, will furnish us with the providences, wherewith we will be given the occasions and the supports, necessary to oppose pride. Our part, amid those providences, would be to submit ourselves to the requirements of God's word, applicable to our needs, until we have developed opposition to pride and thus overthrow it.

Faith in the spirit, word and the providences of God, as an arrangement sufficient for overcoming evil, will render help in opposing pride. It will believe that the spirit is strong enough to develop opposition to pride, that the word is sufficient to give the necessary light and stimulation; and that the providences of God are sufficient to furnish the necessary occasions and supports wherewith we may develop opposition to pride, and consequently, this confidence will make us ready for the fight.

Hope for overcoming evil will greatly help. Expecting victory in the battle, it will stimulate us with courage to make available to the fight everything that lies at our disposal, and thus will contribute toward the development of opposition to pride, until it is overthrown and kept out of our hearts.

Love for overcoming evil will, also, stimulate our opposition to pride. It makes the battle a delight, and, therefore, makes it easy and consequently will arouse us to attack pride if it is in our hearts, or to resist its attacks upon us until it is overthrown.

Persistent determination in overcoming evil will, likewise, aid us in our opposition to pride. True to its function, it will set the weight of a continually fixed will, back of the preceding methods into opposition to pride, before which it must give way.

Exercise in overcoming this evil is the external expression of the preceding methods in fighting pride. Whenever its presence is manifested in our hearts or it attempts to make an entrance therein, continued exercise will make this oppositional attitude toward pride a fixed part of our character, thus guaranteeing victory.

Thus we conclude the brief discussion of the application of the seven general methods for overcoming evil, to the three elements of a Christlike character related to evil—abhorrence of evil, avoidance of evil and opposition to evil.

We will now proceed to show how the seven general methods for developing good may be applied to the four elements of a Christlike character that are related to good—the graces, the spiritual sentiments, the ability to use our sentiments as servants of righteousness and holiness, and balance of character.

Let us assume that we are lacking in love, and show how this grace may be developed by the seven general methods for developing good.

Watchfulness for developing good will apprise us of our lack of love, will apprise us of the situations and the influences that tend to develop love as well as apprise us of the parts of God's word, that give the necessary light and energy for its cultivation. Then, true to its second function, watchfulness will arouse the new creatures to make use of the means put at our disposal—the spirit, the word and the providences of God, to perfect love in our hearts.

Prayer will render its help. Watchfulness having informed us of the need of love in our hearts, prayer will appeal to the throne of grace for help, and God, true to His promises, will set into operation certain agents, who will bring to our hearts and minds from the word the necessary knowledge and stimulation to produce love. Then He will put us into such situations in life that will call for the exercise of love. If our prayers are sincere, we will submit ourselves to the enlightening and energizing influences of the Lord's word amid those providences, and thus will develop love.

Faith in the spirit, word and providences of God, as an arrangement sufficient to enable us to develop love, will give its assistance in infusing confidence into our hearts to accomplish this purpose. It will believe that the spirit is sufficient, when properly exercised, to cultivate love, that the word has all the necessary information and stimulation to arouse it, and that the providences of God furnish all the occasions and helps necessary for its development, and this confidence will, of course, energize the heart to make use of these means and thus secure the happy result—love.

Hope for developing good will render its help. Ardently desiring and expecting to attain love, it will go into the battle with a courage that is sure to be crowned with victory; and thus courage will use the spirit, word, and the providences of God, for the cultivation of love until it is attained.

Love for developing love will help us to develop it, for it fills the heart with delight in love as a possession. This will make the task of its attainment easy and with the task easy, love for developing love, will gladly use the spirit, word, and providences of God for its cultivation.

Persistent determination in developing love will also render needed help. True to its function, it will put all the powers of a continually fixed will and, therefore, of our whole being, back of the preceding methods, and thus see to it that in the heart and mind this characteristic is entirely cultivated. Exercise in developing it will take hold of every occasion wherein love may be shown, to unfold it, until by exercise it is made a part of our characters.

We desire briefly to apply these seven general methods for developing good to producing the spiritual sentiments, limiting our discussion to the sentiment of family love that should prevail among God's people. God's people are one family, and are to develop toward one another the relationship of brethren of a spiritual family, and love one another as such.

Let us see how the general methods will assist us in

this good work. Watchfulness will fulfill its offices toward this result—it will apprise us of the need of love as brethren; it will show us the occasions and the influences promotive of love for the brethren, as well as give us the necessary information for mind, and stimulation for heart, to arouse a spiritual family love. Then, true to its second function, it will arouse the new creature to use the spirit, word and providences of God, necessary for the cultivation of love for one another as brethren in the Lord's family.

Prayer will perform its three-fold work in this respect. Watchfulness, having shown us our need of love for one another as spiritual brethren, prayer will appeal to the throne of grace for the necessary aid, and God, true to His promises, will arouse some of His servants to give us the needed instruction from the word to teach and to arouse us to love for one another, as brethren in the spiritual family. Then He will so shape the circumstances of our lives as to bring us into contact with our brethren, whose spiritual needs will appeal to our love for them; and if we have offered sincere prayer, we will submit ourselves to the enlightening and stimulating influences of the word, amid these providences, in such a way as will draw forth our love for one another as brethren of the spiritual family.

Faith in the spirit, word and providences of God, as an arrangement sufficient for developing good, will perform its purpose in enabling us to cultivate a spiritual family love for the brethren. It will assure our hearts that the spirit is sufficient to enable us to give spiritual love to the Lord's people; that the word of God is sufficient to arouse such a condition in our hearts, and that the providences of God are sufficient to furnish us the occasions and helps necessary thereto. This assurance will fill our hearts with confidence to use these means for the happy end of learning to love one another as members of the family of God.

Hope for developing good will contribute its aid. It will desire to love the Lord's people as brethren of the spiritual family, and expect to attain it; and, therefore, with a holy courage, will use the spirit, the word, and providences of God to accomplish this blessed result.

Love for developing good will, likewise, assist in producing this spiritual sentiment. Full of the joy, with which it lightens the work, it will eagerly, gladly, lay hold upon the spirit, word, and providences of God to develop thereby this quality.

Persistent determination in developing good, true to its function, will set a continually active will back of the preceding methods in the use of the means to attain love for the spiritual brethren as members of the family of God.

Exercise will lay hold on all six preceding methods, and apply them, in every opportunity, for the acquirement of this good purpose.

Let us now apply the seven general methods for cultivating good, to develop the ability to use our sentiments as servants of righteousness and holiness, and use as the sentiment for illustrating the methods, love for gaining the heavenly rewards. God has offered certain rewards to His faithful people, which He desires them to love. We assume that we have this love for the rewards in our hearts. How may we use it to incite us to serve righteousness and holiness by applying the seven general methods?

Watchfulness will apprise us of the situation, wherein we may use love for gaining the heavenly rewards, as a servant of righteousness and holiness, as well as the influences, that will prompt such use. It will, likewise, bring to us the necessary information and stimulation from the word, whereby this may be accomplished, and will, therefore, in its second function, stimulate the heart and mind to use whatever we have at our disposal to serve the cause of God, in order, among other things, that we might gain the heavenly rewards.

Prayer, true to its purposes, will render us assistance. Watchfulness, showing us the occasions where we may use this sentiment to serve righteousness and holiness, prayer will go to the Lord and ask Him for the necessary knowledge and power from His word to enable us to use our love for gaining the rewards in such a way as to work exclusively to the interests of righteousness and holiness. Then it will receive answers from the Lord, who, through His servants, will give us the word to this end, and who, likewise, will co-operate with His providences, so arranging matters that we may use our love for gaining the heavenly rewards to stimulate us to serve righteousness and holiness. And then we, having offered sincerely desired petitions, will submit ourselves amid the providences that come to us, to the influence of the word energizing our love for gaining the heavenly rewards, to serve the cause of righteousness and holiness.

Faith in the spirit, word, and providences of God, as an arrangement sufficient to enable us to develop good, will perform its function of filling our hearts with confidence to use our love for gaining the heavenly rewards for advancing the interests of righteousness and holiness. It will assure us that the spirit is sufficient to use this sentiment with which to serve righteousness and holiness; that the word is sufficient to energize this sentiment into a servant of righteousness and holiness; and that the providences of God are sufficient to give us all the opportunities and helps to use this sentiment to serve righteousness and holiness; and thus, this confidence will enable us to get ready results from using the love of gaining the heavenly rewards to serve righteousness and holiness.

Hope for developing good will fulfill its work of making our hearts brave to use this sentiment as a servant of righteousness and holiness. With a heart desiring this good use, and with a heart expecting to succeed therein, it will make a courageous use of God's spirit, word, and providences to this end, until the victory is assured.

Love for developing good will render its assistance in helping us to use love for the heavenly rewards as a servant of righteousness and holiness. Its function of making the heart happy and the task easy, to use this sentiment as a servant of righteousness and holiness, will very quickly set it to work and will thus increase its ability in this direction.

Persistent determination, true to its mission, of backing by continued fixity of will the preceding methods, will put the heart and mind in the attitude to use the love for gaining the heavenly rewards, as a servant of righteousness and holiness in advancing God's cause.

Exercise will, more and more, in fulfilling its work of applying in daily life the six preceding methods, unfold the ability to use the love for gaining the heavenly rewards to advance the interests of righteousness and holiness in producing good results for God and man.

Let us notice how the seven general methods for developing good may be applied in enabling us to develop balance of character, using as our illustration of balance the harmonizing of the use of the heart and the mind with one another.

Most Christians meet more or less difficulty in keeping in the middle ground, the tendency being to go to one extreme or the other. Some become nearly all intellect, without heart, and some become nearly all heart, without mind. We desire to show how the seven general methods will bring these two extremes of conduct into a proper balance.

Watchfulness will show the existence of our unbalanced state, as well as the influences and occasions productive of that state; and will give us the information that we need to show how these two apptitudes may be harmonized, with the knowledge that will stimulate a correction of the condition. Then, using its second function, it will arouse the new creature to draw back from either extreme toward the middle, until the head is given the position that it should occupy, i. e., giving the necessary information required to stimulate the heart to proper action and the heart the power to subject itself to this energy and use the head to furnish only needed knowledge.

Prayer will fulfill its office to this end by receiving from God on our behalf in answer such activities of God's servants, as will give us the needed information and stimulation for correcting the evil and bring about the balance. Then it will also receive from the Father, in answer the necessary providences giving us the occasions and helps whereby we can draw back from either extreme and properly adjust the mind and heart on to another, and we, having offered a sincere prayer, will set ourselves to the work of curbing the one, and encouraging the other part of our brain organism, as the case may require, until a balance results.

Faith in the spirit, word and providences of God, as an arrangement sufficient to enable us to develop good, will give its aid in producing balance between the mind and heart. Faith will assure us, that the spirit of God is sufficient to restrain one from its extreme activity, and to encourage the growth of the other; that the word is sufficient to give the needed information and power, and that the providences are sufficient, to give the necessary occasions and helps, for the exercise of the balance; and, therefore, will give us con-

fidence to use the spirit, word and providences of God, in a way that would balance our heads and hearts. Hope for developing balance will encourage us in securing it.

Love for developing good, true to its function, will ease this work and give us delight therein, and thus, will enable us to bring the necessary restraints and encouragements to the head and heart, as the case may require, until the balance is attained.

Persistent determination, putting a continually fixed will back of the preceding methods, will bring our hearts and minds into such a relationship as is desired in balance.

Exercise of using the preceding six methods in the daily activities of life, will continue to work with the head and the heart, until it has succeeded in establishing balance between them.

B. TO THE GENERAL METHODS.

We desire to show how the general methods for developing good, may be used in cultivating and applying any one of the general methods for developing good. This peculiarity in the general methods of developing good, results from their nature, they are adapted to everything in, and related to, producing Christlikeness; and, therefore, we may apply them to their own development and use. We will use persistent determination to show this.

How may we develop persistent determination in developing good, by the general methods for developing good? Let us see.

Watchfulness will show us the need of persistent determination in developing good, the occasions and influences helpful for its development, as well as the necessary knowledge, enlightenment, and simulation from the Lord's word hereto. Then, secondly, it will arouse the new creature to take the necessary steps of realizing the principles of the Lord's word, as they apply to persistent determination in developing good.

Prayer will contribute its three effects to the same end. It will secure from God such answers, through the ministry of His servants as will bring us the pertinent knowledge, and energy from His Word; it will be answered by the providences that furnish us the occasions and helps, whereby we may cultivate persistent determination in developing good, and will produce submission of ourselves to the enlightening and stimulating parts of the Lord's word, amid the providences, until the cultivation of persistent determination in developing good has been accomplished.

Faith in the spirit, word and providences of God, as an arrangement sufficient to enable us to develop good, will contribute its help in cultivating persistent determination in good doing. True to its function, it will give us the assurance that the spirit has all the strength, that the word has all the light and power, and the providences furnish all of the occasions and helps, necessary for the cultivation of persistent determination in good works.

Hope for developing good, will exercise its function of making us brave to do and to dare, whatever is necessary to cultivate persistent determination in developing good.

Love for developing good, will perform its work of making the effort of cultivating persistent determination in well doing, easy and delightsome; and will, thus very quickly enable us to accomplish it.

Exercising persistent determination in doing good will cultivate it.

Now, let us apply the general methods for developing good, to cultivating the ability to overcome evil, using as an illustration, exercise in overcoming evil.

How may we learn to cultivate the ability to exercise ourselves in overcoming evil? By applying the seven general methods for developing good. Let us see.

Watchfulness will exercise its first function, by showing us the need of exercise in overcoming evil, as well as the occasions and influences helpful thereto, together with the parts of the word necessary for enlightenment and stimulation therein; then, it will perform its second office, by arousing us to exercise ourselves to overcome evil in whatever form it may present itself.

Prayer will assist us in this good work. It will bring from God the answers, that will give us the necessary knowledge and stimulation, to develop the ability to exercise in overcoming evil; and will draw from Him the providences wherein the occasions and helps will be furnished us to exercising in overcoming evil, and we will co-operate with the Lord to develop exercise in overcoming evil by submitting ourselves, amid these providences, to the enlightenment and energizing influences of the word.

Faith in the spirit, word and providences of God, as an arrangement sufficient for developing good, will help us to develop exercise in overcoming evil, by giving us the assurance that the spirit has all the power, the word all the enlightenment and stimulation, and the providences all the occasions and helps, necessary to enable us to exercise in overcoming evil.

Hope for developing good, will perform its function in making us courageous to exercise in overcoming evil; and thus, with fortitude, we will lay hold of the means put at our disposal to accomplish this good end.

Love for developing good, will assist us in exercising to overcome evil, by filling our hearts with joy, and making our efforts to secure it easy.

Persistent determination in developing good, will assist us to cultivate exercise in overcoming evil, because, true to its office, it will put back of this work all of the energy that it gives to the other general methods and thus will, quickly, enable us to exercise in overcoming evil.

C. TO THE SPECIAL METHODS.

As our last thought, we desire to point out briefly the application of the general methods, to the development and application of the special methods. We give an illustration for each class of the special methods.

Let us apply the general methods for developing good, to the cultivation of the special method:—imitation of God and Christ, by a devout contemplation of their characters.

Watchfulness will show us our need of imitating the Father and Son, the circumstances and influences profitable thereto; as well as the features of the Lord's word that will enlighten and stimulate therein; then, it will arouse us to using the method of imitating the Father and the Son.

Prayer will assist in developing the ability to imitate the Father and the Son. It receives from the Father the necessary power through the word, that He will cause to be brought to our attention. It will receive from Him the providential dealings that will furnish us the occasions and helps for imitating God and Christ. It will help us to submit to the word amid the providences for developing the ability to imitate the Father and the Son.

Confidence in the spirit, word and providences of God, as an arrangement sufficient, to enable us to develop good, will aid us. It will assure our hearts that the spirit has all the faculties, and the word has all the power, and the providences all the helps, necessary, to enable us to imitate the Father and the Son; and thus will give us confidence to use the means to this end.

Hope for developing good, will make us brave to do and to dare the things necessary to imitate the Father and the Son.

Love for developing good, will give us joy of heart in the task, and render easy the work of imitating the Father and the Son.

Persistent determination in developing good, will fix the will continually to use the preceding methods, to enable us to imitate the Father and the Son. Exercise will use all the preceding general methods to imitate the Father and the Son, in the various affairs of life.

Let us notice how the special methods for developing good, apply also to developing the special methods for overcoming evil, using diversion of attention from evil, as the special method for the illustration.

Watchfulness will show the need of our cultivating diversion of attention from evil, together with the circumstances and influences, that call for its action and give us the needed information and stimulation from the Lord's word. Then it will arouse the new creature to act in harmony with this information and power, until it is cultivated and crystallized in our characters.

Prayer will perform its functions to this same end. In answer, it will receive from the Lord, through His servants such parts of His word as will stimulate in us the development of the ability to divert our attention from evil; and from His providences the occasions and helps wherein we may be enabled to do it. Our part will be to make use of the requisite knowledge and stimulation from the word amid these providences to learn to divert our attention from evil, when it attacks us.

Faith in the spirit, word and providences of God, as an arrangement sufficient to enable us to develop good, will as-

sist us in developing this ability. It fills our heart with assurance, that the spirit has the capabilities, the word the light and power and the providences the occasions and helps, necessary for our developing this ability.

Hope for developing good will infuse courage in our hearts to develop the ability to divert our attention from evil, whenever it attacks us.

Love for developing good, will give us joy of heart in cultivating this ability, as well as make the task itself easy; and thus mightily help us therein.

Persistent determination in developing good, will use its office of fixing the will continually in using the preceding methods to develop this capacity. Exercise, performing its function, will use the preceding methods in the daily activities of life to produce the capacity to divert attention from evil, and thus gradually by practice fix it in our characters.

We cannot commend too highly the use of these general methods for developing a Christlike character. While we will discuss them no further in the following discourse, we trust that in operating each one of the special methods, as they will be explained in the following lectures, we may be enabled to apply the general methods and thus make the special methods all the more sure of successful accomplishment of their purposes.

May the Lord bless us with the necessary ability of heart and mind to apply these methods to His glory and to our final victory. Amen.

"My soul by on thy guard,
Ten thousand foes arise,
The hosts of sin are pressing hard
To draw thee from thy prize.

Oh, watch and fight and pray,
The battle ne'er give o'er,
Renew it boldly every day
And help divine implore.

Ne'er think the victory won,
Nor once at ease sit down,
Thine arduous work will not be done,
Till thou hast gained the crown."

DISCOURSE III.

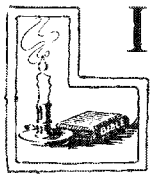
WALKING IN THE SPIRIT, THE PREVENTIVE OF WALKING ACCORDING TO THE FLESH.

"Walk in the spirit, and ye shall not fulfill the lusts of the flesh; for the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." Gal. 5:16, 17.

OUTLINE.

I. General Explanations.
  A. Of terms
    a. The flesh.
      1. Definition.
      2. Proofs.
    b. The spirit.
      1. Nature.
        (a) Definition.
        (b) Proofs.
      2. Creation.
      3. Mission.
      4. Sphere.
      5. Activity.
    c. Walking according to the flesh.
      1. Nature.
      2. Steps.
      3. End.
    d. Walking in the spirit.
      1. Nature.
      2. Steps.
    e. Opposition between flesh and spirit.
      1. Nature.
      2. Proof.
      3. Duration.
  B. Of methods.
    a. Number.
    b. Nature.
      1. Character is developed by subjecting the heart to the influence of the thoughts held upon the heart.
      2. Evil is overcome by displacing it with the opposite good.
    c. Reasonableness.
    d. Mode of operation.
    e. Scripturalness.
    f. Practice.
    g. Neglect.

II. Specific Applications.
  A. Self denial.
  B. Meditation on the Word.
  C. Watchfulness.
  D. Prayer.
  E. Spreading the Word.
  F. Developing character in harmony with the Word.
  G. Suffering for loyalty to the Word.



IF WE wish to become members of the little flock, it will be necessary for us to be more than conquerors. Nothing, therefore, is more important to us than overcoming. Helps along this line will be more important to us, probably, than along any other. In this lecture a number of suggestions are presented that will help us to overcome; that will, if followed out, help us to make our calling and election sure. May our dear Heavenly Father bless His words that they may prove fruitful in our hearts and lives.

The secret is given in our test: "Walk in the spirit, and ye shall not fulfill the lusts of the flesh." As far as our text teaches, the flesh is to be overcome. We might speak of overcoming the world, and the Adversary; but our attention here will be limited to our overcoming the flesh. We want to use as our subject, "WALKING IN THE SPIRIT, THE PREVENTIVE OF WALKING ACCORDING TO THE FLESH."

I. GENERAL EXPLANATIONS.

We want to explain the terms of our text, and the methods, helpful to realize its thought and then, so apply it, as to enable the new creature daily to use these methods, and through this daily use become more renewed in the mind of our blessed Lord and Saviour, Jesus Christ.

A. EXPLANATION OF TERMS.

"By the flesh," we understand, first, human nature, and then our inherited disposition, to be meant. Originally, father Adam and mother Eve had perfection of faculty in heart, mind and body. This same perfection was found in our Lord and Saviour Jesus Christ; none of us come into this world in this condition, but rather, in a depraved state, as the Psalmist says, "Behold, I was shapen in iniquity; and, in sin did my mother conceive me." Thus, all the religious, selfish, and worldly faculties of our hearts and minds, have in some manner, and in various degrees been distorted. This depravity is what we understand, secondarily, by the term, flesh. This is the condition in which we are by birth. We lack the image of God, the original perfection in which father Adam was, and in which our Lord and Master was, as a perfect human being.

Then, in the third place by the term, "the flesh," we understand, the acquired disposition, to be meant. The natural disposition works along the lines of its nature. Just as lead must fall downward, so the natural disposition, in its tendency, is downward. And on that account, as our faculties of heart and mind naturally exercise themselves, being under the control of the selfish disposition they cultivate increased depravity and this acquired disposition, is spoken of in the Bible, as the "flesh"; such is the use of the word in our text.

This disposition is developed in two ways: (1) our surroundings affect our inherited disposition, and as a rule not being aware of the effect of their influence, we, as it were, grow up more or less the creatures of our environment; (2) Then, education enters in very largely as another modifier. Our environment, being more or less evil, and our education not being in harmony with the Father's will, the mind and the heart are still further turned away from perfection. This lack of perfection, therefore, whether inherited or acquired, is, among other things, what the Scriptures mean by the term, "the flesh."

Let us hear the Lord's word on this matter: Rom. 8:6; "To be carnally minded is death." Rom. 7:18: "For I know that in me (that is in my flesh), dwelleth no good thing." Rom. 8:3-5, 7: "For what the law could not do, in that it was weak through the flesh, God sending His own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh, do not mind the things of the flesh; but they that are after the spirit, the things of the spirit." "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be"—because of being out of harmony with His heart and mind. The Lord tells us the same thing in our text. "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary, the one to the other; so that we cannot do the things we would." Thus we see, we have by inheritance and by development an imperfect disposition, and with this disposition our fight must be.

Our text uses another term—"the spirit." "Walk in the spirit." What does the Lord's word give us to understand

is meant by the term "the spirit"? In the first place, the new creature, that which is begotten by God in us. It is not a new set of faculties through which we will; it is, rather a quality imparted to the faculties, that we now have;—a quality of spirituality, a quality that is capable of knowing and aspiring to spiritual things—a quality so strong that it moves us to lay down our human all, that we may attain its aspirations. "The new creature," and the "new man," are also expressions that the Lord's Word uses to designate it. We find it called "Christ," in a number of passages. Rom. 6:3: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death." The New Creature is here meant by the word Christ. The anointing which He received from God, which made Him Christ, is given unto us. Therefore, we read in I. Cor. 12: 12, 13, as follows: "For as the body is one, and hath many members, and all the members of the body being many, are one body; so also, is Christ. For by one spirit have we all been baptized into one body, . . . and have all been made to drink the one spirit," i. e., we receive appropriate the one spirit. So in Gal. 3:26, 27: "For ye are all the children of God, by faith in Christ Jesus, for as many of you as have been baptized into Christ, have put on Christ";—have been begotten again, received the new heart. Therefore, we read in II Cor., 5:17: "If any man be in Christ Jesus, he is a new creature." The other passages tell us that we come into Christ by baptism, immersing our will into His will. This text shows what follows such a baptism: "Therefore if any man be in Christ Jesus, he is a *new creature;* old things are passed away; behold, all things are become new." This same quality is called Christ in you, Col. 1:27: "*Christ in you,* the hope of glory"; and in Rom. 8:10: "And if *Christ* be *in you,* the body is dead, because of sin; but the spirit is life because of righteousness." Our Lord refers to it in the same way, though not using the word Christ. John 14:20: "At that day ye shall know that I am in my Father, and ye in Me, and *I in you.*" The same thought we find in John 17:23 and 26: "*I in them* and thou in Me," "That the love wherewith thou hast *loved Me* may be in them and *I in them.*"

These passages indicate to us that the new creature, the will to do God's will, is the "Christ in you, the hope of glory"; and this is what we understand primarily by the term "spirit" as the word is used in our text.

The new will lays hold on the faculties of our hearts and minds and makes use of them for its own purposes; and as it continues to use them as the agencies through which it operates, it increases in them its own qualities and thus a new disposition is acquired. This new disposition is the second sense of the term "the spirit," and is also meant by that term in our text.

The Lord's word proves this point also, Rom. 13:4: "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." Here those who are already begotten of the spirit, who have already put on the Christ in the primary sense, are exhorted to do something further "to put on Christ," i. e., to bring into subjection to the new will all their faculties so that these might be charged with the same disposition as is in the new will. 2 Cor. 4:16—"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." Verse 18: "While we look" (notice, it is not done in everyone but in those only who look) not at the things which are seen," (the things of the flesh, earthly things) "but at the things which are unseen." Eph. 4:24: is another passage to the point: "Put on the new man." Those who already have the new mind in the sense of the begetting, are exhorted to put on the new man, "Which after God is created in righteousness and true holiness." Rom. 8:7, 9, 15: "To be *spiritually minded* is life and peace." "Now if any man have not the *spirit of Christ,* he is none of His. "For ye have not received the spirit of bondage again to fear but ye have received the *spirit of* adoption."

Gal. 6:1: "Brethren, if a man be overtaken is a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Here it is also called the spirit of meekness, a further development of the will of God in us. 2 Tim. 1:7: "God has not given us the spirit of fear, but of power, and of love, and a sound mind." How is this done? By the new will "the Christ in you," laying hold on our faculties, and exercising itself through them, charging them with its own disposition. God has predestinated us "to be conformed to the image of His Son that he may be the first born among many brethren." Rom. 8:29: Becoming conformed unto the image of Christ is a daily work.

The creation of this will, this spirit in us, occurs through the Word of God. James 1:18 asserts this: "Of His own will begat He us by the word of truth." The same thought is found in 1 Pet. 1:23: "Being born (begotten) again, not by corruptible seed but by incorruptible seed, by the Word of God which liveth and abideth forever." Our Heavenly Father, through the preaching of His Word and our meditation on His Word causes the word of grace to rest upon our hearts and minds, and as we lay hold of it and subject ourselves to its influence, in consecration, it stamps this new spiritual quality upon every organ of our brains, making us new creatures. Particularly those parts of the Word which increase faith in, and love for, God, because of His justifying grace, are used in bringing us to consecration and when we consecrate ourselves, God accepting the surrender by a creative act through the word that has been resting on our hearts and minds brings us into existence as new creatures by imparting a spiritual quality to every organ of our brain.

This spirit is to become like God. It has been begotten of God's will, through God's Word, and that Word is the expression of God's heart and mind to usward, along the lines of His plan. Having been begotten of this Word, it partakes of the character of the Word, and that character coming from God's heart and mind develops in us a disposition like God's. Thus the primary purpose of the new creature is to become like our Heavenly Father and our Lord Jesus.

> "If I, in Thy likeness, O Lord, may awake,
> And shine a pure image of Thee,
> Then I shall be satisfied, when I can break
> The fetters of flesh and be free."

This is the aspiration of the new will which God has implanted in us.

It has another purpose. It wishes to commend God to others, by reflecting His character. This thought we find in a number of passages: "Ye are the epistles of Christ, read and known by all men." 2 Cor. 3:2: "Herein is my Father glorified," (credit is reflected upon Him before others) "if ye bear much fruit." John 15:8: "Show forth the virtues of Him who hath called you." 1 Pet. 2:9.

The sphere of the new creature is in spiritual things. It is not concerned with natural things further than that it must use them as servants of righteousness and holiness. Apart from this, it would have nothing to do with the earth and earthly things. Its desires, aspirations, hopes, Father, Elder Brother, home and citizenship, are all heavenly, it tends heavenward and everything it does is for the purpose of developing and attaining the heavenly disposition, that thus it might be fitted for the heavenly body.

The new creature acts consciously. It is not driven about by every wind of emotion, nor by blind fate, nor by accident. It knowingly lays hold on the things it has, and, consciously acting upon them, uses them for its ends; thereby it develops character. Character is never developed by those who drift with the tide. Those who float with the stream never develop strength in heart and mind to stem the tide, but those only who, by a conscious exertion of the will, seek to attain their ambition, putting everything else aside that would be in their way, develop a settled and fixed character. It is with these that God deals, and these are they that have what the Apostle calls in our text "the spirit."

There is a figure used in the text; in its first part, Paul speaks of walking—"Walk in the spirit, and ye shall not fulfill the lusts of the flesh." The second part of the text does not continue the figure; but let us, for the purpose of comparison and contrast, keep up the figure: "Walk in the spirit and ye shall not walk according to the flesh." Notice the apostle does not say, "Walk in the spirit, and *do* not walk according to the flesh; i. e., *do* not fulfill the lusts of the flesh." But he makes a simple statement, and tells us the rest follows of itself. "Walk in the spirit" and (then the rest will take care of itself)—"Ye *shall* not fulfill the lusts of the flesh."

The fleshly life is a journey. The natural disposition shows itself very early in infant life. As selfishness exerts itself, the more does this fleshly walk show itself. The Bible uses this term of a journey to designate the fleshly life, "Wide is the gate, and broad is the way, that leadeth to destruction and many there be that go in thereat." And it speaks of those who walk therein as having figurative feet, "Her feet go down to death; her steps take hold on hell." Matt. 7:13; Prov. 5:5: This walk is a very easy pathway;

the person gives way to his inclinations, natural or acquired, which makes the way easy. He learns seven different steps on that journey. The first is self-indulgence. He gives away to self, to do the things that are self-pleasing, and for self-aggrandizement. The flesh loves things in harmony with its nature. Apart from consecration, the natural man cannot get away from himself. We may be certain if one is fleshly minded he cannot please God.

The second step is meditation on natural things simply, the third, watchfulness in natural things only; the fourth, longing for natural things only; the fifth, working for natural things only; the sixth, developing a natural character only; the seventh, avoiding often, even to the extent of wrong-doing, various forms of suffering.

These steps are easy to take, since thereby the fallen nature is allowed to follow its own inclinations; and are the seven steps whereby this class marches on the broad road leading to destruction.

On the other hand, when we look at the spirit, we find that scripturally, it is on a journey. Matt. 7:14: "Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Then again: "Thy Word is a lamp unto my feet, and a light unto my path." "Walk in the light." "Walk in love." "Walk as becometh the children of God." This journey is over a very difficult way, for every tendency of the natural man must here be resisted, as it would express itself in the seven steps that the natural man takes in the fleshly journey, therefore the new creature must take seven different steps in his journey.

The first step is self-denial; the second, meditation on the Lord's Word; the third, watchfulness; the fourth, prayer; the fifth, spreading the Lord's Word; the sixth, developing a character in harmony with the Lord's Word, and the seventh, is suffering for loyalty to the Lord's Word.

Each one of these steps must be learned by the new creature who would become more than a conqueror. The natural soldier uses quite a variety of steps. There are the normal, and double-quick steps, and then, when a certain part of a line is marching around a corner, the soldiers near the corner must take very short steps, while those far from the corner must take long steps. As in the natural life, so in the spiritual life, different steps must be taken. And walking in the spirit is along the line of the seven steps above indicated. It is difficult. Each one of us who has been walking in this narrow way according to the spirit, can give testimony that it is a difficult way, and we walk it often with sighs and tears. The spirit has its joys; but the difficulties are brought about through the oppositions of the flesh. And while we delight in spirit, to fulfill the Lord's Word, and to take these seven steps, counting it a holy privilege, the flesh succeeds in bringing in our way saddening hindrances. These seven steps successfully taken will lead us to life.

This brings us to the thought that the spirit and the flesh are in opposition one to the other. This antithesis we find everywhere in the Lord's Word, Jesus and Paul call it to our attention: "Watch and pray, lest ye enter into temptation; the spirit, indeed, is willing, but the flesh is weak." Matt. 26:41: "For to be carnally minded is death, but to be spiritually minded is life and peace." Rom. 8:6: "For the flesh lusteth against the spirit and the spirit against the flesh: and these are contrary the one to the other; so that we cannot do the things that we would." Gal. 5:17: This opposition and contradiction we will meet, if we have been begotten of the spirit; it will never cease until we succeed in killing actually, the old man, that reckonedly, we laid down in death, at consecration. "Ne'er think the victory won" until finally the flesh has been entirely used up in death.

B. EXPLANATION OF METHODS.

From this opposition between the flesh and the spirit we derive the two lessons that are expressed in our theme, "WALKING IN THE SPIRIT, THE PREVENTIVE OF WALKING ACCORDING TO THE FLESH." Or, to use language more like that of the text, Walking in the spirit the preventive of fulfilling the lusts of the flesh.

Character is developed by subjecting the heart to the influence of the thoughts held upon the heart. How, then, is the fleshly disposition developed? The fleshly disposition, laying hold on certain thoughts subjects itself to their influence, and thus is developed into a character in conformity with those thoughts. For example, the man who has as his ambition the desire of wealth holds pertinent thoughts by his will upon his heart; these charging his affections, become the dominating power in his life by his subjecting himself to their influence. Then, by continued submission of his disposition to these thoughts, he more and more acquires a habit or a disposition of love for gold; and then by his activity in seeking more and more to attain wealth, this disposition is crystalized in him. The same method is applicable in the developmen of all other natural qualities.

The Spirit uses the same method; but walks in the opposite direction. The new will (using the word in its primary sense as that which is begotten of God in us, when we consecrate ourselves, and He accepts the consecration) selecting the pertinent knowledge that God has graciously given us; holds it upon the affections, until they are brought into subjection to that knowledge. In all the activities of life, it seeks to make these affections subject to that knowledge, and in this way makes these affections partake of the same disposition as is in this knowledge; in other words, the method is as follows: SUBJECTING THE DISPOSITION TO THE INFLUENCE OF GOD'S WORD BY HOLDING ITS PERTINENT PARTS UPON THE HEART AND MIND, is a method for developing the ability of walking in the spirit.

If we can only realize this thought, making it a method not only of the intellect, but a method of daily activity; we have the whole situation at our command, and are well on the way to victory; but, back of this method, is the new creature, which, abiding in Christ, derives from Him all the strength that we need. John 15:7. One of the most important passages in the Bible is I Cor. 1:30: "But of Him are ye in Christ Jesus, who of God is made into us wisdom and righteousness and sanctifications and redemption." When we, daily abiding in our Lord Jesus Christ, in the four respects referred to in this text, seize by the new will the pertinent thoughts from our Heavenly Father's word, and fix these upon our hearts, holding them there, in spite of every obstacle; by conscious effort of the will; we subject our hearts to the energy of the word, until its influence, permeating our hearts, develops in them, every good word and work, until our sanctification is complete.

The thought of the text is very simple. It is this: If we are fully abiding in our Lord Jesus Christ, Who is thus made into us wisdom and righteousness and sanctification and redemption and let the new will exert itself consciously, as we have indicated, it displaces the will of the flesh. The spirit will be supreme and absolute. And this is what we are seeking, and must have, if we would be overcomers. Dear friends, within a few years, we must do this, if we wish to be in the "little flock." It will make some of us hurry. Those who give their whole heart to walking in the spirit, do not, cannot, fulfill the lusts of flesh. It is impossible. Why? Because, the spirit walks in one direction and the flesh in another; and we cannot walk in two directions at one and the same time. In these two methods, "subjecting the heart to the influence of the word," and "displacing the evil by the opposite good," a part of the philosophy of God's word on character development is seen in its simplicity and power. We cannot walk in two directions at once. The Apostle says in our text, "Walk in the spirit," but does not add, "*do not* fulfill the lust of the flesh." But he says something will follow of itself, namely, "Ye *shall not* fulfill the lusts of the flesh." *The evil is displaced by the opposite good!*

We again refer to the importance of having these methods consciously in our minds. We cannot emphasize this too strongly. The conscious exertion of the new will, after it lays hold upon Christ, for all the strength and upon the pertinent thoughts of the word, subjecting the heart to their influence, --this done consciously is the most important thought of this discourse. The next in importance, is the displacing feature. The drifting life does not make us overcomers. But conscious exertion of the new will within the sphere of spiritual things cultivates a character that is fitted to be a joint heir with Christ, a King and a Priest in the next age, and an inheritor of the divine nature. It is only those whose love for righteousness, and for God is so strong, that they are willing to keep everything else in the background, and keep the conscious exertion of the new will in the foreground in their lives, who will overcome.

We desire to show from the Lord's Word, that not only are these methods taught and implied in our text, but are likewise taught elsewhere in the Scriptures. We are not giving human philosophy. We have no trust in human philosophy. If human thoughts are in harmony with the thoughts of the Word, we are glad; but our confidence is not in the arm of flesh; our confidence is in God. Prov. 23:7; "As a man thinketh in his heart," not simply in his mind, "so is

he." And as he is constantly, consciously thinking, so is he; his character is, as his thoughts are. And as the thoughts of God are taken into the heart (not simply into the mind), from the love of them, the new creature, subjecting the heart to these thoughts develops accordingly. The disposition becomes, thereby, like these thoughts, and thus overcoming is made possible. As good, kind, wise, self-controlling, patient, just, loving thoughts give the heart their qualities, so evil, unkind, foolish, rash, inconstant, unjust, selfish thoughts stamp upon the heart their qualities.

Prov. 4:23: "Keep thy heart with all diligence; for out of it are the issues of life." Here conscious, constant keeping of the heart by exertion of the new will, along the lines of the Lord's Word, is brought to our attention: "Keep thy heart with all diligence, for out of it are the issues of life," character and destiny result therefrom. Let us watch what enters, and what leaves our hearts; and keeping them subject to good thoughts, will make them good.

The same thought is given with greater emphasis in the New Testament; Jesus frequently expressed it. Matt. 12:34, 35: "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure of his heart, bringeth forth evil things." Matt. 15:18: "But those things which proceed out of the mouth, come forth from the heart; and they defile the man." He is speaking here of the evil heart, made so by evil thoughts. John 15:3: "Now ye are clean through the Word, which I have spoken unto you?" As we allow that Word to rest in our minds, and then by constant conscious exertion of the will, lay hold on it, and subject our affections to its sway, we are cleansed of evil. Thus we walk in the spirit, and we thus do not fulfill the lust of the flesh. John 15:11: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "These things,"—He had been speaking of a great many things of the Lord's Word to them. "That your joy might be full." Joy is accordingly one of the fruits of the Spirit developed by the word. John 17:17: "Sanctify them through thy truth, thy Word is truth." John 20:21: "But these things are written, that ye might believe that Jesus is the Christ, the Son of God; and believing, ye might have life through His name." "These things are written,"—the thoughts of the Lord's Word, to be taken into the mind. Why? "That ye might believe." They work faith in the submissive heart, when held there.

Acts 11:13, 14: ". . . Send men to Joppa and call for Simon, whose surname is Peter: who shall tell thee words (thoughts, to which your heart being subject will develop your affections), whereby thou and thy house shall be saved." Acts 20:32 . . . "I commend you to God, and to *the Word* of His grace, *which is able to build you up*, and to give you an inheritance among all them which are sanctified." The Word builds up; it develops the character; . . . the Word laid hold of consciously by the will, held upon the affections, develops them into its own character.

Rom. 1:16 ". . . For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to everyone that believeth; to the Jew first, and also to the Greek." Peter corroborates this. 1 Pet. 1:5 ". . . Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time." Note that we are kept by the power of God, which Paul says, is the Gospel. God has given the thoughts, and we take these thoughts into our hearts and minds until God likeness is developed. Then we are in a condition to be kept by the power of God through faith, as we are also put into this condition, by the same power held upon the heart.

Rom. 10:17: "So then, faith cometh by hearing, and hearing by the Word of God." Faith accordingly, one of the qualities or fruits of the spirit, is wrought by the Word of God. 2 Cor. 3:18, is one of the most powerful passages in the whole Bible on this line of thought. "We all, with unveiled face (the eyes of our understanding opened), beholding (the will keeping the thoughts in the heart), as in a mirror (the divine plan), the glory of the Lord (His wisdom, justice, love and power in their blending), are (by looking) changed into the same image, from glory to glory, even by the spirit of the Lord." The new creature makes the change by the Word, that it holds upon the heart until it is subject to the influence of the word.

Phil. 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise" . . . now what? Notice what he says: "*Think* on these things." Let us see to it, that this thinking is done, by consciously exerting the will. The new creature, constantly holding on the heart these things; the true, the just, the honest, the pure, the reputable, the lovely, the virtuous and the praiseworthy develops these qualities into the disposition. Why did the Apostle manifest such solicitude for our thinking on these things? He knew the transforming power of God's Word, when the new creature lays hold of, and subjects the affections to, it; therefore, he says, *"Think on these things."*

2 Tim. 3:15-17: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It is, profitable for doctrine; *i. e.*, what we ought to believe; for reproof; *i. e.*, what we ought not to believe; for correction; *i. e.*, what we ought not to do. For instruction in righteousness, *i. e.*, what we ought to do. Why? "That the man of God may be perfect, thoroughly furnished unto every good work." Thus we see the Scripturalness of these methods.

Conscious exertion of the will on these thoughts, produces acts, and these acts, repeated continuously develop habits; and these habits, strengthen and crystalize into character, as we have read, "Sow a thought, and reap a word; sow a word, and reap an act; sow an act, and reap a habit; sow a habit, and reap a character; sow a character, and reap a destiny." Let us sow a character of God's spirit, and reap a divine destiny! Heb. 5:14: "Having their senses exercised by reason of use." This passage shows how acts develop the disposition.

We want to call attention to another fact; namely, that everybody does not, not even all new creatures, apply these methods. We want to point out a mistake, whereby probably all of God's children have retarded their growth. We may have been making the mistake of fighting the flesh only, and not developing the spirit, and on that account, we have become discouraged; because we made but little progress, compared with that we ought to have made; and comparing the time used thereby with that yet remaining, many have thought that it would be impossible for them to be more than overcomers. We believe that it is impossible for a person to be come more than a conqueror, who simply fights the flesh. The divine plan marks out a better program. Not fighting the flesh simply, but fixing our attention on the spirit, let it consciously exert itself, by holding the Lord's Word upon the affections, subjecting these by habitual action, to its power, and the flesh will be displaced by the spirit. This is the proper treatment the new creature owes the flesh. Have we been making the mistake of fighting the flesh merely? Are we still making it? To those who have failed to apply this thought, we would most earnestly suggest, cease fighting the flesh, primarily and directly, and try another movement, an attack on the flesh from the rear, that will completely rout it. As we cannot walk in two directions, and as we cannot put two things into the same space, at one, and the same time neither can we walk according to the spirit and according to the flesh at the same time. And if we keep this thought in mind and practice it, we will be spared much unnecessary fighting of the flesh. The new creature, by walking in the spirit will displace the flesh. "If ye walk in the spirit ye shall not fulfill the lusts of the flesh."

We have explained the text and shown the methods taught and implied in it, to be harmonious with the Lord's Word. They are such as we must use, if we would be more than conquerors. Let us now make our applications.

II. SPECIFIC APPLICATIONS.

Above we called attention to the seven steps that must be taken in walking in the spirit. They are:

(1) Self-denial.
(2) Meditation on the Lord's Word.
(3) Watchfulness.
(4) Prayer.
(5) Spreading the Lord's Word.
(6) Developing character in harmony with the Lord's Word.
(7) Suffering for loyalty to the Lord's Word.

Unless we accomplish these seven steps we cannot be joint heirs with Christ. If we succeed in some, but fail in others, we will fail to attain membership in the "Little Flock." How may we learn them? Let us use the seven general methods for developing good (see Lecture II.) in applying

the two special methods discussed in this lecture. They will support us in every effort to apply the methods of subjecting the heart to the influence of God's Word, and of displacing the evil by the opposite good. But how shall we apply these two special methods to the seven steps of the spirit walk? This we now proceed to show.

A. SELF-DENIAL.

Let us take up the first step, self-denial. We noticed before, that we are in a fight; that the flesh will always contend against the spirit, and that the spirit will always contend against the flesh. "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary, the one to the other; so that ye cannot do the things that ye would." And the greatest battle the flesh wages is resistance to self-denial. If the flesh can here gain the upper hand, it does not care so much about the rest of the battle. The heart of the fight, then, concerns self-denial, and its opposition to self-indulgence. How may we overcome self-indulgence? We reply, by subjecting the heart to the influence of God's Word, on self-denial; and by displacing self-indulgence through its opposite good, self-denial. We are called upon to deny ourselves in the interest of the Lord's Word. We are not talking about denying the sinful disposition, merely, but especially about denying the natural disposition. The natural disposition is to seek our own ends. This course of conduct developed a habit in us, that gradually produced our characters. We have to resist this disposition unto the end. It exerts itself against self-denial. It throws on the heart and mind thoughts of our ease, comfort, pleasure, home, friends, country, ambitions and prospects. When these are not given sway it pleads for a little consideration, for a less rapid pace; for a little breathing space even; when it sees the new creature's determination to strangle it. How are we to proceed? We are to deafen our ears entirely to its cries. How is this to be done? By filling our minds so full of the opposite thoughts, that there cannot be room for the thoughts of self-indulgence. We cannot think two kinds of thoughts at the same time. Let us, therefore, *subject the heart to the influence of self-denying thoughts, and the victory is ours.*

What are such thoughts? The Lord's Word gives us a great many of them. It holds up before us, God's self-denying love in giving His only begotten, well beloved Son to die on behalf of others, even enemies; Christ's love, in stripping Himself of His former glory, and becoming poor for our sakes, that we through His poverty might become rich; His maintaining through three and a half years of suffering the most self-denying love ever exhibited in this world; for a little while, and then be forgotten, in order to listen to tainment of the Lord's character, the Lord's commendation of it, the desire to have His approval for exercising it, the victory at the end, and the crown of life that shall come the usefulness of self-denial, its indispensableness in the at-the thoughts that would suggest the other course; but held upon the mind consciously, constantly, persistently, until finally the heart is subject to their power and is filled with self-denial, which of course will displace its opposite evil, self-indulgence. Dear brethren, it is a lesson that takes time to learn, but must be learned, if we are to be fitted for joint heirship with our blessed Lord and Master, Jesus Christ.

B. MEDITATING ON THE LORD'S WORD.

How may we learn to take the step of meditating on the Lord's Word. By the methods heretofore indicated. Naturally, worldly thoughts flow into our minds. If we are of a philosophical bent, they will be on philosophical subjects; if we are of the student cast of mind, thoughts on the abstract and concrete subjects of scholarship will come to our minds; the concerns of daily life will occupy most minds; and will tend to crowd everything else out. The flesh gravitates toward its own. It minds the things of the flesh. How may we overcome this? Certainly not by inclining to the flesh or by giving it even a little room. We may, of course, think along natural lines as far as this is necessary to fulfill our office, as servants of righteousness and holiness, but apart from this our minds are to be diverted to spiritual subjects. The new creature lays hold on such lines of thought. Concentration of thought on the word, is to be secured; and the Lord wants us to be as the godly man described in Psl. 1:2: "His delight is in the law of the Lord; and in His law, does he meditate day and night." This is of supreme importance because it furnishes power for the other steps. The Lord's Word has a wide scope of thought. In God's Word, the treasures of wisdom and knowledge are hidden, and they are unfolding to us in the light of the dawn of the millennium. How our hearts rejoice, and how with joy unspeakable we hail the bright morning Star, as its rays shining on us, give us a foretaste of what is to come! How is this step taken? We reply; the new will consciously exerted, fully aware that thoughts of the flesh clamor to fill our minds fully aware that the old will is determined in the fight; will not give away to it, but persists in holding the beautiful thoughts of the word upon the heart, the thoughts of the doctrines, precepts, promises, exhortations, prophecies, histories, and types of the Scriptures, all that is necessary in order that the man of God may be thoroughly furnished unto every good work until the heart is subject to their power. Mental wandering is so easy; for the mind wanders naturally away from the Lord's Word; we are leaky vessels, and, therefore, conscious exertion of the will to study habitually, must be exercised, we must redeem the time for scripture study. It is more precious than diamonds. And only under such conditions, the will, consciously exerted in holding upon the mind these thoughts, will we be able to take the further steps, by transferring the thoughts from the mind to the affections for the perfecting of the character.

C. WATCHFULNESS.

Watchfulness may be regarded as the third step of the spirit's walk. It is the quality and activity of the new creature, whereby we survey our dispositions, thoughts, motives, words, acts, surroundings, and the influences operating upon us. Its function is to give the new creature the needed scriptural information on these points, and arouse it to activity in harmony therewith. Its elements are: Wakefulness, alertness, incredulity, scrutiny, decision, arousing and guarding. It must be continually and fully done, and works in part along the lines of self-examination. Without it, we would be the prey of the devil, the world and the flesh; and would surely make shipwreck of the high calling. It logically follows the preceding step and serves to make available to our needs whatever we gain from the study of the Word. Faithfully applied, it greatly assists in enabling us to reach our journey's end with success. How may we learn to walk, not according to the flesh, but according to Thy spirit in respect to this step? We reply, by subjecting the heart to the influence of God's Word, and thus displacing the evil through the opposite good. Carelessness with respect to spiritual things, and concern exclusively for natural things, may be considered the opposite of watchfulness. How is such a disposition cultivated? By subjecting the heart to the influence of thoughts, conducive to spiritual carelessness and wordly carefulness, through holding them upon the heart and mind. Such a state of mind is indeed fatal, when it is fully developed; and varying in its degrees of danger, in proportion to its varying strength; but always dangerous to the new creature. How may it be overcome? Not so much by fighting it directly, but indirectly, *i. e.*, by displacing it by the opposite good, watchfulness. And as the careless disposition was cultivated by subjecting the heart to the influence of thoughts productive of carelessness—through holding them on the heart; so its opposite, watchfulness, is developed by subjecting the heart to the sway of thoughts from the word productive of watchfulness, by holding the pertinent parts of the word upon the heart; and as watchfulness is thus growing it gradually displaces its opposite, until, when it is perfected, carelessness is entirely displaced. The new creature's course in this step would be consciously and persistently to hold the pertinent parts of the word on watchfulness upon the heart until it is controlled by their power, a process which, inevitably cultivates watchfulness, whereby, as a matter of course, the opposite evil, carelessness, is displaced. The following are thoughts from the word conducive to watchfulness. God suggests it; Jesus and all the faithful exemplify it; it keeps us from falling and helps us to stand. Satan, the world and the flesh, oppose it. It enables us in part to overcome and makes us more useful and fruitful. These thoughts consciously and continually held upon the heart, by the new creature, enable it to subject the heart and mind to their influence, which will gradually permeate every faculty with the disposition of watchfulness, and thus gradually displace carelessness. Thus we walk in the spirit in watchfulness, and do not fulfill the lusts of the flesh in carelessness. "Walk in the spirit, and ye shall not fulfill the lusts of the flesh."

D. PRAYER.

Prayer may be considered the fourth step of the new creature's walk. It may be defined, as the uttered or unuttered sincere desire of the heart, going forth to God for good things. Its elements are, invocation, praise, thanksgiving,

confession, petition, communion and assurance. It may properly request the things mentioned in the Lord's prayer, and is always answered, when we abide in Christ, and His words abide in us. Properly it addresses the Father primarily, and the Son secondarily. When properly offered, its results are to the Lord's glory and to the good of others and ourselves. Its opposite is prayerlessness, due to the lack of appreciation of one's needs and God's part in prayer. If we have the fault of prayerlessness, how may we proceed? We reply, by walking in the spirit, and then we will not fulfill the lusts of the flesh in this respect. Not by fighting the flesh directly, but indirectly, through cultivating the opposite activity of the spirit, until the fault is displaced.

Prayerlessness is caused by holding thoughts conducive to it upon the heart, until it is subject to their influence. While prayer is produced by the new creature consciously and persistently holding pertinent thoughts from the Word upon the heart until it is subject to their energy, and thus with prayer established, prayerlessness is displaced. As an inevitable result of walking in the spirit in this respect, we are held back from walking according to the flesh in prayerlessness. The following thoughts from the word will be found conducive to prayer. Our needs, God's ability and willingness to answer, His invitations and promises, Christ's advocacy of our petitions, the blessings coming from it to us, and to others, and the honor reflected thereby upon God. The new creature consciously and persistently holding these thoughts upon our hearts, gradually subjects our dispositions to their sway, until prayer is developed. At the same time that prayer is developing it displaces the opposite fault, prayerlessness. Thus, in this particular, we walk in the spirit, and do not fulfill the lusts of the flesh. "Walk in the spirit and ye shall not fulfill the lusts of the flesh."

E. SPREADING THE LORD'S WORD.

The fifth step of the Spirit's walk, is spreading the Lord's Word. In a variety of ways, we are permitted to do this. By speaking the word from mouth to mouth, by distributing the literature as colporteurs, sharpshooters and vulunteers, by arranging for meetings, in which the Word may be heard, by taking part in these meetings, by encouraging others to attend and take part, by making arrangements for meetings both for the brethren and for the public, when pilgrims come; by letter writing,—especially to the isolated, the tempted and the weak, and by using our means to support the general work. But the flesh would have its activity along altogether different lines, and would impose all sorts of obstacles to such a use of our opportunities for spreading the Lord's Word. It will, therefore, be necessary for us to lay hold on thoughts that make for zeal in the spread of the truth. Loving zeal, is the leading quality, necessary for walking in the spirit, in spreading the Lord's Word; as the flesh would seek to suppress zeal, the new creature lays hold on the zeal arousing thoughts in the Word, subjecting the affections to their influence, until they are full of love and zeal for the spread of our Heavenly Father's truth, thus displacing neglect of spreading God's Word.

Many, indeed, are these zeal-producing thoughts. God's zeal manifesting His love for us; Christ's zeal in His work; the Apostles zeal in their activity; the privilege of sharing in the work, both in its joys and its sorrows and the glorious results of such efforts, are thoughts which laid hold on by the will, and applied to our hearts will more and more charge them with loving zeal, and thus cause us to continue spreading the Lord's Word in spite of opposition, and of every inducement to pleasure, convenience, and profit, and thereby, will we displace lack of zeal by the opposite good zealous activity in the spreading of God's Word. "Walk in the spirit and ye shall not fulfill the lusts of the flesh."

F. DEVELOPING CHARACTER IN HARMONY WITH THE WORD.

We are to learn the step of developing character in harmony with God's Word, as the sixth step of the spirit's walk. What do we mean by this? Developing the Lord's spirit, producing the seven elements of a Christ-like character. The subject being wide, we will limit the discussion to the development of some of the graces; faith, hope, love, peace, joy, humility and patience. The flesh develops qualities opposite to every one of these. The flesh uses against faith, doubt; against hope, despair; against love, selfishness; against joy, sorrow; against peace, worry; against humility, pride; against patience, inconstancy. The flesh naturally tends to these opposite qualities. How are we going to overcome these faults? Analyzing the situation, we realize that the flesh has gained its power in these faults, because thoughts conducive to faults have been allowed to remain upon the heart, put there by the natural will, which subjected the heart to their influence Evil thoughts, therefore, kept by the natural will on the heart create faults.

Why, for instance, do we have doubts? Because we have doubting thoughts upon our hearts and these modify other thoughts, and these, in turn, become charged with further doubts, until finally the disposition becomes one of doubt. How may we overcome it? "Walk in the spirit and ye shall not fulfill the lusts of the flesh" in doubting. This will accomplish the end we are seeking. And how? The consciously exerted will takes the thoughts of faith from God's Word, and forces them to remain upon the affections, upon the heart, and thus subjects the affections of the heart to their influence; and these, in turn influence other affections; and these still others, until, by and by, we are filled with faith; and being full of faith, there is no room for doubt. How have we accomplished this operation? Consciously exerting the will of the new creature to hold upon the affections of the heart faith producing thoughts, until they subject the heart to their influence, and thus the good displaces the opposite evil. These faith producing thoughts are in the Word: "These things are written that ye might believe." Let us hold them upon our hearts, and they will arouse faith and thus displace doubts.

Let us suppose our besetting fault is despair, despondency; and we as new creatures, wish to develop the opposite grace, hope. How shall we proceed? Not by fighting despondency, discouragement and despair directly, but by displacing them by the opposite grace; *i. e.*, hope. The spirit is stronger than the flesh. The spirit consciously exerts its will to hold upon the heart and the mind the thoughts of the Lord's Word required for the development of hope. We are in this despairing, despondent condition because we have allowed despairing, despondent thoughts to fill our minds; we have allowed Satan to put into our minds the thoughts of our failures, mistakes, and inperfections; and have allowed him to crowd out of our minds, by these thoughts, the opposite hopeful thoughts of the Lord's Word. How may we overcome this? "Walk in the spirit and ye shall not fulfill the lusts of the flesh," in this respect. Consciously exerting the will in laying hold on the hope inspiring thoughts of the Lord's Word, and holding them upon our hearts will influence the other thoughts, and these in turn, will affect other thoughts, and these, in turn, will modify still other thoughts, until finally we shall be changed into a hopeful attitude of heart, and thus displace the evil with the opposite good. Are there such hopeful thoughts in the Lord's Word? Yes, it is full of hope. "That we through patience and comfort of the Scriptures might have hope." Rom. 15:4. What are some of these hope inspiring thoughts? We may instance the following: God is on our side; Jesus' blood covers all our sins; we are acceptable to the Father in the Beloved; the Father is making all things work together for good unto them that love God; He is giving us such lessons, experiences and providences, as will fit us for the kingdom. Dear brethren, are the following not hope-inspiring thoughts? That we have God on our side, that He wants us to overcome, that He is doing everything helpful, except forcing us to overcome? He wants the new will to do the forcing, and He gives the new will all the power through the Word, that it needs to force the affections into a proper attitude, which will then displace the evil.

Let us suppose our fault is selfishness; walking in the spirit would require that we develop love in its place. How shall we proceed? It would be well for us to understand, how selfishness has been developed. It has been developed by holding selfish thoughts upon the heart. We have been occupied with *our* conveniences, comforts, hopes, ambitions and prospects, or with those of our family or relatives, exclusively; we have not been thinking of those who have not some immediate relation of interest to our well being, but of ourselves, and of others only from the selfish standpoint. These thoughts resting upon the heart through the natural will, subject the affections to their influence and these affections in turn color others, and these, affect others, and these, in turn, charge still others; until one is almost wholly given over to selfishness. How may we overcome this? "Walk in the spirit and ye shall not fulfill the lusts of the flesh." What would walking in the spirit in this respect mean? The will resolutely laying hold on thoughts that make for love, and subjecting our hearts to their sway. These thoughts are derived from the Lord's Word, they are in our minds, if we are the Lord's

people and instructed from the Lord's Word; and the will resolutely laying hold on these causes them to flow over the affections, to charge them with their character and to influence other affections, until love becomes ours, and is finally crystallized; thus displacing the opposite fault, selfishness. When these methods are continually used, they enable us to be, "more than conquerors through Him who has loved us, and bought us with His own precious blood."

Are there love inspiring thoughts in the Lord's Word? Yea, verily! "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." "We love Him." Why? "Because He first loved us," and "love begets love." "Behold what manner of love, the Father hath bestowed upon us." If we allow the thought of the love that God has shown us, to rest on our affections, it will surely develop in our affections the same disposition. And then the love of Jesus, the needs that others, especially the brethren, have of our help and the desirability of love, are the thoughts calling forth our love. Thus, we find a variety of thoughts in the Lord's Word that suggest and draw out love. These, consciously kept on the affections by the new creature, gradually spiritualize our affections in love and thus by their own force, crowd out the opposite thoughts and fault.

Let us suppose that sorrow is our besetting fault. How may it be overcome? We ought to notice how it is developed. We have been allowing saddening thoughts to rest on our hearts and minds. The old will delights in these under certain circumstances; so that it has been said that some people are not happy, unless they are sad. We have allowed saddening thoughts in some cases to rest on our minds, and they have influenced our feelings with their character, and these feelings have affected others, and so the depraving work has gone on until finally, sadness fills the heart. How may we overcome it? "Walk in the spirit and ye shall not fulfill the lusts of the flesh." The fault will be desplaced through the spirit's walk. As the new creature takes its power unto itself through the Word, and charges the affections with the character of that word on this subject, the affections become full of joy, and thus displace the sorrow. Are there not joy giving thoughts in the Word? What thoughts are like God's thoughts for arousing joy? The thought of the fatherhood of God, our sonship, Jesus, our Elder Brother and Saviour, made unto us by God; wisdom, righteousness, sanctification and redemption; our justification by faith, so that our sins cannot condemn us in the sight of God as long as we wear Christ's precious robe; the Father's love shown to us in inviting us to the high calling, in begetting us of the spirit, and in making everything work together for our good and the crown of life, immortality. Brethren, if any people in the world ought to be joyful, it is the Lord's people. "Blessed are the people that know the joyful sound. They shall walk in the light of thy countenance." These thoughts held upon the heart, fill it with joy, and joy will displace sorrow.

Let us consider peace in the light of these methods. Peace has its opposite in worry. Worry is developed by permitting worrisome thoughts to rest upon the heart; the natural will laying hold on these, subjects the natural heart more and more into conformity to these worrisome thoughts. Worry should not be antagonized, so much directly as indirectly, through the cultivation of its opposite peace. As worry is caused by worrisome thoughts, so peace is caused by the new will laying hold on the peace giving thoughts, which have been received from God's Word, applying them to the affections, and forcing the affections to be subject to their influence until peace so developed will of its own force displace worry. The thoughts given in the preceding paragraph as productive of joy will be found helpful in cultivating peace.

The same methods apply to developing patience, and displacing inconstancy. We develop impatience by permitting inconstant thoughts to rest upon the heart, the natural will cultivating these. They may be overcome most advantageously not by direct, but by indirect antagonism, through walking in the spirit. This is accomplished by the new will laying hold on the Lord's thoughts, which work patience, and which, held upon the heart, subject thereunto the affections, until they have received the disposition of these patience producing thoughts. Manifold, indeed, are the thoughts productive of patience in the Lord's Word; God's marvelous patience, the patience of Jesus, that of the consecrated ones, the need of patience for our development, both for usefulness now, and in the age to come, will prove helpful thoughts for the new will to lay hold upon in subjecting the heart to their sway; and as patience grows inconstancy is displaced. "Walk in the spirit, and ye shall not fulfill the lusts of the flesh."

A word on humility, the opposite of humility is pride. The old man frequently is full of pride. There is no sin to which the most of us are more prone than pride. More have fallen from present truth through pride, than through any other sin. How may it be overcome? Not so much by fighting it directly, as by fighting it indirectly. "Walk in the spirit and ye shall not fulfill the lusts of the flesh." How has pride been developed? Proud thoughts have been allowed to have a congenial resting place in our minds and hearts, and these have gradually charged us with their character until we are almost full-fledged in pride. We have developed it by thinking of our advantages, of our supposed or real abilities, mental, physical, moral and religious, generally contrasting them with others' real or supposed inferiorities, until, finally, we are puffed up with pride, ready to burst, as the frog in the parable. How may we overcome it? Brethren, if our fault is pride, walking in the spirit would suggest to us that we fill our hearts with the thoughts of our mistakes, our sins, our faults, our failings, our littleness, and the many things, wherein others are our superiors. "What hast thou that thou hast not received . . . wherefore dost thou glory as though thou receivedst them not." When we think of the great God of the Universe, and of our littleness, how can we think highly of ourselves? Let the new will, consciously exerting itself, take these thoughts, putting them upon the affections, subjecting the affections to their influence, by holding them there unremittingly, until humility is attained, and as humility develops it will gradually displace pride. Thus every other feature of the character in harmony with the word is developable by this first method, and every evil displaceable by the second. "Walk in the spirit, and ye shall not fulfill the lusts of the flesh."

G. SUFFERING FOR THE LORD'S WORD.

The seventh step, that must be learned by those who walk in the spirit, if they would be overcomers, is that of suffering for the truth. Such suffering will manifest itself in weariness, sickness, sorrow, and persecution; and to stay our hearts amid these varied sufferings, it will be necessary that the new creature lay hold on thoughts fitting the circumstances in which we are, applying these to the heart and bringing the heart into conformity with their directions, as they subject the heart to the spirit that is in the Word. Exhaustion sickness and sorrow, will tax especially, our strength of will, and perseverance. At first, the flesh does not interpose, so many obstacles to the work of the Lord; but, by and by, as physical and mental exhaustion and sickness and sorrows set in, the flesh urges all kinds of objections. And here thoughts on strength of purpose, of steadfastness and of devotion, together with thoughts on God's appreciation of the value of such suffering as a part of our sacrifice are necessary to be kept on the heart by the new will, so that more and more, the heart is subject, and thus responds to them. God's perseverance in seeking the "little flock," and Jesus' perseverance in developing the "little flock" during over 1,800 years are striking examples of strength of purpose for the accomplishment of the desired end. And so, holding these on our hearts and charging them thereby, more and more the new will develops such strength of purpose as enables us to stand physical and mental exhaustion, and sickness and sorrow in the interest of our Father's cause; and thus, we walk in the spirit, enduring weariness, sickness and sorrow, and thereby displace shrinking from suffering when loyality to the Lord's cause requires our suffering.

Persecution may be experienced in a variety of ways: boycotting and social ostracism, slander, ridicule and cruelty are things to be endured by the Lord's people, in order that they may be true to His cause; and in many cases, violence even unto death, has fallen to their lot. Under these the flesh cringes; it seeks deliverance; it contrives, in every way, to work out its natural inclinations for deliverance; it seeks to put on the heart the thoughts that would oppose a course that brings such suffering. By what do we overcome it? Not simply by fighting the flesh, but by the new creature realizing the importance of longsuffering and patience, holding pertinent thoughts from the Word upon the heart, learning therefrom to suffer long and be kind. These gradually subject the heart to conformity with their character and thus longsuffering and patience are learned, and as these are developed by their own force they displace the opposite evil, inconstancy and disloyalty amid suffering.

God's permitting his name to be traduced, and His character impugned and blasphemed for nearly six thousand years, while keeping right on in carrying forward his good plan, is a most striking illustration of longsuffering and patience. If

in Wisdom, Justice, Love and Power, in each singly, and in we permit this thought alone, to rest on our minds, subjecing thereto our hearts, by the new creature, it will surely enable us to develop like longsuffering and patience amid our sufferings.

Forgiveness is also a quality that will be called into play in such experiences. The wrongs that we are required to endure, on account of our loyalty to the Lord's cause, are of such a kind as call for the exercise of the spirit of forgiveness; but probably the spirit finds nothing so hard to exercise as true, loyal, loving forgiveness, in the name of the Lord; for herein lies love of enemies, which is the perfection of love. The flesh would be stirred up to resentment; it allows hateful thoughts to rest upon the heart, and thus bitterness is more and more increased and love for enemies is made impossible. How may we overcome this corrupt tendency? We reply, by holding the forgiving thoughts of the Lord's Word upon the heart, through conscious exertion of the new creature, subjecting the affections to these unremittingly, until the heart has learned forgiveness, like that of God. Such thoughts as will produce this effect, are as follows: Our enemies are our friends, because, they alone, give us the opportunity to develop love for enemies, without which we could not be overcomers. They are helping us to complete our sacrifice, and therefore are carrying forward God's plan. They, unconsciously, are proving a blessing to us. They are, likewise, enabling us to develop other traits of character, needful for our future ministry. They are blinded by the "god of this world," and do not understand what they are doing, for, if they understood the true situation, their conduct would be far different. Then, too, the injury they do their own characters in mistreating us is so much greater than the injury they do us that pity for the awful consequences of their misdeeds to themselves should fill our hearts, rather than resentment for the wrongs they do us. When the new will lays hold on these thoughts, subjecting the heart thereto, the heart, by and by, takes on the spirit of these thoughts, and forgiveness, which enables us to suffer for the truth, will be developed in us, and thus displace resentment. The two cannot hold sway in the same heart. "Walk in the spirit and ye shall not fulfill the lusts of the flesh."

Thus we bring to a close the discussion of the methods of subjection and displacement as applied to the seven steps of the spirit's walk.

Within a few years the eternal destiny of all new creatures will be fixed. Dear brethren, our eternal destiny will be largely dependent upon what we do with the thought contained in this text. For, if we walk in the spirit, our eternal destiny will be fixed on the divine plane; it will be fixed with Christ and with God; with Christ, as agents of God, in creative work; first with the race here, and then, in God's boundless universe, elsewhere, in accord with His hidden thoughts. Our eternal destiny as new creatures will be fixed in less than two years, if we attain the divine nature, and probably in less than three years, if we are to be in the spirit class at all. But if we fulfill the lusts of the flesh, "there remaineth a fearful looking for of judgment and fiery indignation, which shall devour the adversaries." "But we are persuaded of better things concerning you, though we thus speak," of things of God, of Christ, and of the spirit. "Walk in the spirit, and ye shall not fulfill the lusts of the flesh." Amen.

"Keep thou my way, O Lord;
Myself I cannot guide;
Nor dare I trust my faltering steps
One moment from thy side.

"O! speak and I will hear;
Command and I obey;
My willing feet with joy shall haste
To run thy righteous way.

"Keep thou my wand'ring heart,
And bid it cease to roam;
O! bear me safe through earthly strife
To Paradise, my home."

DISCOURSE IV.

IMITATION OF GOD AND CHRIST BY DEVOUT CONTEMPLATION OF THEIR CHARACTERS.

TEXT: *"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from Glory to Glory, even as by the Spirit of the Lord."* 2 *Cor.* 3:18.

OUTLINE.

I. GENERAL EXPLANATIONS.
  A. Of the text.
  B. Of the method.
    a. Its Nature.
    b. Its Scope.
    c. Its illustration.
    d. Its support.
    e. Its presentation.
  C. Of the divine attributes.
    a. Wisdom.
    b. Justice.
    c. Love.
    d. Power.

II. SPECIFIC APPLICATIONS.
  A. Character development toward the Father.
    a. The Father's example.
      1. Toward our sins.
      2. Toward our justification.
      3. Toward our consecration.
      4. Toward our perfecting.
    b. Our imitation.
      1. Respecting sin.
      2. Justification.
      3. Consecration.
      4. Perfecting.
  B. Character development toward the son.
    a. The Son's example.
      (As the Father's, see 1, 2, 3, 4, above.)
    b. Our imitation.
      (As to the Father, see 1, 2, 3, 4, above.)
  C. Character development toward the Brethren.
    a. Toward their justified humanity.
      1. God's example.
      2. Our imitation.
    b. Toward their faults.
      1. God's example.
      2. Our imitation.
    c. Toward their new creature.
      1. God's example.
      2. Our imitation.
    d. Toward their new creature needs.
      1. God's example.
      2. Our imitation.
  D. Character development toward the world.
    a. In their relation to the curse.
      1. God's example.
      2. Our imitation.
    b. In their relation to the ransom.
      1. God's example.
      2. Our imitation.
    c. In their relation to faith justification.
      1. God's example.
      2. Our imitation.
    d. In their relation to restitution.
      1. God's example.
      2. Our imitation.
  E. Character development toward enemies.
    a. Corrigible enemies.
      1. The Father's example.
      2. Our imitation.
    b. Incorrigible enemies.
      1. The Father's example.
      2. Our imitation.

THE remark may seem extravagant, that this text probably more than any other in the Bible, teaches how to develop character—the more so, when one notices that the word character, itself, does not occur in the text; but the truthfulness of this remark will appear when the method taught in the text is properly understood.

I. GENERAL EXPLANATIONS.

We will first make some general explanations of the text, before giving our specific applications of the method taught therein.

A. THE TEXT.

To bring the thought of the text before our minds, we give an interpretation: "We all (the church) with open (unveiled) face (the eyes of our understanding opened when the veil of unbelief and fleshly mindedness are taken away from our hearts) beholding (intently contemplating with our mental eyes) as in a glass (the plan of God is here considered as a mirror) the glory of the Lord, (the perfect blending of Wisdom, Justice, Love and Power in God's character constitutes the glory of God) are changed (by such continued contemplation) into the same image (into the same character likeness as we see pictured forth in the mirror) from glory to glory (from the glory of a less near likeness to the glory of a more near likeness until the likeness is complete), even as by the spirit of the Lord" (the power of God that is in the Word, through which the change in our characters is wrought, as we imitate God and Christ).

B. THE METHOD.

The principle underlying the text, therefore, is the following: He, who holds devoutly in his heart the thoughts underlying the Divine character, as these are displayed in the plan of God, is, by imitation gradually changed through these thoughts in character until he becomes like God and Christ

all combinedly, until they are blended. He, who in the varying scenes and incidents of life, succeeds in viewing them as God does which he is enabled to do by contemplating the Divine attributes as they would act, will be changed in heart and mind by imitation until his character is a copy of that of God and Christ. This method, we desire to explain and apply in this discourse.

While the imitative method will help us develop every element of a Christ-like character, in this discourse we will limit its application to the development of Wisdom, Justice, Love and Power only. From the applications here made, the diligent reader will be enabled to apply the method to the development of every other feature of a Christ-like character. The method is simple; we illustrated it when, as children at school, we copied repeatedly a fine specimen of penmanship printed in our copy books for imitation. The characters of God and Christ, are fine specimens of character, that, attentively kept before our eyes, we are enabled to copy until we are exact images of them. As with all other special methods for developing a Christ-like character, we will get the best results in applying this one by using it constantly in connection with and controlled by, the seven general methods for developing good. (For details see discourse No. 2.)

It is regrettable that this discourse has been so greatly condensed; so much so, that to a casual reader, parts of it would seem mere repetitions; in fact, four discourses have been condensed into this one; each of the four being longer than this. The method of imitation by contemplating the characters of God and Christ is doubtless the most important of the special methods for developing good and for this reason, it is all the more regrettable that lack of space has required condensation at times even almost to obscurity, as well as the entire omission of important points. This discourse, therefore, will require more study than any of the others; but the dominating position of its method among the special methods for developing good, will amply justify such study and a thorough understanding and use of it, will more than repay any effort put forth in learning its uses.

C. THE DIVINE ATTRIBUTES.

The leading Divine attributes are four in number:—Wisdom, Justice, Love and Power. What is meant by these? By Wisdom the Scriptures mean two things; first, the Divine truth, 1 Cor. 1:23, 24; 2:7, 8; and, second, the tactful application of the Divine truth which we know, understand and trust to good ends for the glory of God. The second definition we derive from a comparison of Isa. 11:2; and James 3:17; keeping also in mind, the three ingredients of Wisdom that Peter gives us in 2 Pet. 1:5-7, in which he says: "Add to your faith virtue, (courage or hope, for the heart of courage is hope); to your virtue, knowledge." These three things, faith, hope, knowledge, mingled and harmonized, constitute Wisdom.

The elements, that constitute Power, Peter gives in the following words: "Add to your knowledge self-control and unto your self-control, patience." We, therefore, understand Power to mean strength of character; through which, in self-control one regulates his qualities of heart and mind apart from opposition; and through which, in patience, he regulates his qualities of heart and mind amid opposition.

This same passage gives us the ingredient of Justice. "Add to your patience, piety" (duty love to God and Christ); "and unto your piety, brotherly kindness," (duty-love to the neighbor). Peter also mentions love in the last word,—"add unto your brotherly kindness, *Charity.*" By Justice, we understand thankful good will, based on right and due for the good that one receives to be meant, and by Love, we understand disinterested good-will to be meant; i. e., the good will that arises from an appreciation of the principles of righteousness. Justice, therefore, is duty-love; charity, (the highest form of love), is disinterested love. Of Power, Paul speaks in Eph. 3:15; and 6:10; showing that it is strength of character. Of Justice, Jesus speaks in Matt. 22:37-39; and of Love, as distinct from Justice, Jesus speaks in John 15:21-23, and 3:16.

II. SPECIFIC APPLICATIONS.

We are expected to develop character toward God, toward Jesus, toward the brethren, toward the world of mankind and toward our enemies; therefore, we are to exercise Wisdom, Justice, Love and Power toward God, toward Jesus, toward the brethren, toward the world of mankind and toward our enemies,—to each in harmony with his place in accord with the Lord's Word.

A. CHARACTER DEVELOPMENT TOWARD GOD.

How, then, may we develop character toward God? Our text answers, by beholding as in a mirror the glory of the Lord, we learn to imitate Him, and thus develop character toward Him. By contemplating with the eyes of our understanding, as New Creatures, the Divine character in its relationship to us, we learn by imitation to show the same qualities to Him. As we look at the plan in its manifestation of the Father's view of us, a number of things are brought to our notice. We notice that Jehovah looks upon us always from the standpoint of Wisdom, and deals with us accordingly. His Wisdom forbids His dealing with all mankind at the present time. It teaches, that for His glory and the good of all concerned, it is wisest to deal with those only of the human race, who under present conditions, are able to exercise faith in Him. Therefore, our Heavenly Father deals now with these only. He finds them in sin and in His Wisdom, He devised a plan adapted to the needs of the whole class; and in His application of this plan to the individuals, He varies His dealings in harmony with the needs and capabilities of each. He, therefore, in His Wisdom, plans a separate method of operation for each individual, in harmony, of course, with His general plan of salvation, combining in this plan, from His knowledge of each individual's disposition, environment, education and needs the elements of Wisdom; i. e., its purity, peaceableness, gentleness, ease of entreatment, fullness of mercy and of good fruits, the lack of partiality and hypocrisy until He brings them to justification by varying steps through sorrow and hatred for sin, love of righteousness, distrust of their own ability to save themselves and trust in Christ's willingness and ability to save them by faith. His Justice, also, acts in bringing them to justification, not that He owes them salvation; but, that He obligated Himself to His Son to bring to justification all who would respond under the terms of Christ's ransom merit; therefore, His justice manifests itself in keeping His promise *to His Son* in drawing sinners to Christ. Love, likewise, acts, because appreciating good principles and desiring to see these principles prevail in the characters of others, the Father seeks those who are capable of exercising faith in Him under present conditions in order to work in them characters that will exemplify the principles that He so greatly appreciates. Thus, He gives to them the love of appreciation for what they may become, and to the principles that he seeks to develop in them for what they are. The power of God, likewise acts; for He exercises such self-control over His qualities of heart and mind as exhibits His Wisdom, Justice and Love toward the responsive sinners and toward Christ as the Reconciler of sinners in order to bring them to justification; and if obstacles are met, His patience cheerfully perseveres in spite of the obstacles in controlling His qualities of heart and mind in their showing forth wisdom, justice and love in the work of bringing these sinners to justification, so long as this is in harmony with His plan.

Having justified them for the purpose of inviting them to joint heirship with Christ on terms of consecration, He applies His general plan by providences adapted to the separate needs of each individual, to bring him through successive experiences in justification to consecration. He, therefore, *figuratively speaking,* studies the disposition of each (actually this knowledge is intuitive to God), and in harmony with His general plan, works out a method of bringing that person to consecration; seeing to it, that in this plan He combines the purity of Wisdom, that is, its harmony with truth and right, its peaceableness, gentleness, ease of entreatment, fullness of compassion and good fruits, the lack of partiality and hypocrisy, as the case may require and thus through successive stages he applies this method in dealing with them, until He brings about in the responsive the desired end, their willingness to consecrate. His justice also operates here, not justice due the justified, for He does not owe them the high calling, but justice due Christ to whom He has made a voluntary promise, that He having become man's Savior, God would win a bride for Him from the human race. His justice, therefore, out of thankful good will to the Son of His love, Who has given Himself for the Father's good pleasure, is willing to help the obedient in justification onward to consecration. His love, operates here, because those who are willing in justification respond more and more in obedience to the Lord; hence His appreciation of this good characteristic in them, as well as His appreciation of the principles that He desires to embody more thoroughly in their characters, prompt Him to press on in

leading them to consecration. Power, which is executory in its function, carrying out the dictates of Wisdom, Justice and Love, supports these by regulating the qualities of the Father's heart in self-control to bring about this glorious result, but when obstacles are encountered from the world, the flesh and the adversary; so long as they are not of a wilful, incorrigible character in the person, in spite of them He exercises patience with the justified in leading them onward to consecration: thus, He has led each one of us who has come to consecration in a way that we knew not of, His marvelous Wisdom, Justice, Love and Power operating for our good have worked this great blessing for us.

After our consecration, having begotten us of His own spirit and seeking to enable us to make our calling and election sure, He also acts with us in Wisdom, Justice, Love and Power; Wisdom working out in harmony with His general plan of election, a special method adapted to our several needs that will enable us to be developed into the character likeness of Christ; seeing to it, that all the elements of Wisdom, as we find them stated in James 3:17, are embodied in the operation of this plan. His justice operates now directly with the New Creature because of His oathbound covenant, Gen. 22:16-18; John 16:27, (where the word "loveth" is the translation of the Greek word "Phileo," which means to love with duty-love). He will continue working with the New Creature, giving it all the experiences and assistances necessary for it to develop the character of Christ. His justice, therefore, having obligated itself to help these, His children, sees to it that this obligation is carried out in harmony with His general plan; as a Father He trains His children in righteousness. His love, that appreciates their characters, their willingness to submit to Him, and that desires ardently to see the glorious principle of His own character perfected in them, and that longs also to use them as His agents to bring everlasting righteousness into actuality for the world of mankind, delights in giving them every help, enabling them through character fitness to come to Him in the Divine nature. The power of God operates in us and on us through the Holy Spirit, but in His own heart He exercises all the self-control of Power necessary to continue His acting wisely, justly and lovingly toward us while developing our characters as New Creatures. Whenever obstacles arise, whether from within or without us, provided they are not of an obdurate, stubborn nature from ourselves, He continues this glorious work in the patience of power, the strength that perseveres in His course, until he perfects us.

His Wisdom, Justice, Love and Power, shine out also in the untoward experiences through which we must pass, for since we are to become perfect in character, like our Lord, through suffering, He, in Wisdom, plans the sufferings, through which we must pass, and most tactfully adapts them to our individual needs; seeing to it, that all the ingredients of Wisdom are exemplified in His dealings with us in bringing us into, preserving us amid, and delivering us out of them, when they have wrought in us their intended effect. Justice contributes to the same end; justice, toward the New Creature, because it is through the sufferings of the flesh that He perfects the New Creature and He has voluntarily obligated Himself to the New Creature, but not to the flesh, to accomplish this; therefore, He allows the flesh to suffer out of justice to the interests of the New Creature. His love beams out in deep appreciation, as He sees amid these sufferings the character likeness of Christ, more and more forming in us; and from this motive, He continues us in fiery trials for our perfecting until it is accomplished. His love shows itself in spite of the sorrow of heart that His children suffer in the flesh by continuing us in these sufferings to work out in us the character that He loves, for He delights in the principles underlying it. He rejoices so greatly, that they will be instruments in His hands to glorify Him in developing perfect characters in the world of mankind, that He can bear with them in love amid these untoward experiences. His power in self-control and patience, continues acting in all His dealings with us while we are under the experiences of suffering, until He has succeeded in developing us unto the making of our calling and election sure.

Thus, as we look upon how the Father deals with us and brings each one of us through repentance to faith, through justification to consecration, and through consecration to making our calling and election sure; even though, it be amid suffering, we come to realize more and more His marvelous character. Contemplating His character, as we experience His dealings with us, from day to day, we are given an insight into it which when held in the mind and heart, proves a constant power working therein the ability to imitate His glorious qualities. How, then, may we develop Wisdom, Justice, Love and Power toward God in our relation to Him from the standpoint of sin and righteousness when we fall into sin and it is brought to our attention? We should use the Wisdom that He uses toward us and, that Wisdom, is the way of repentance and faith. If we use this wisdom we will repent and mend our ways; approaching Him through the merits of Christ. How may we develop Justice toward the Father in connection with sin? As we see Him in His justice to Christ, 1 John 1:9; using His merit to satisfy justice for our forgiveness, we will, by such contemplation, gradually develop toward the Father the same justice that we own Him in resting upon the merit of Christ. This, with the amendment of our ways, we owe Him because of the good He has done us. Further, as we see how He receives us graciously for Christ's sake, His noble character in this respect, resting on our minds will draw out our appreciation; but, if some qualities of our hearts do not desire to submit themselves to this method of coming into harmony with Him; self-control, by contemplating His great self-control, in dealing with us in spite of our sin, will so assert itself and regulate our faculties as to enable us to hold in our hearts such principles of Justice, Wisdom and Love as will complete this step by imitating His characteristics. If obstacles come from within or without us, we will persevere in putting side sin, in mourning for it, and in putting on righteousness; cleaving to Christ's righteousness for acceptableness, until finally we are in the proper attitude and thus maintain our justification before Him.

How may we, in consecration, as New Creatures, develop Wisdom, Justice Love and Power toward God? Beholding, as in a mirror, the glory of the Lord, seeing how our Heavenly Father shows His Wisdom, Justice, Love and Power toward us in consecration, we learn to imitate His attributes. Herein, we see that His Wisdom, Justice, Love and Power have accompanied us all through our course; therefore, in our dealings with Him, we will see to it, that we exemplify, in response to His application of Wisdom to us, the same Wisdom as far as possible. We will enter into the plan that He is working out for us, using wisdom's purity, peaceableness, gentleness, ease of entreatment, fulness of mercy (which in this case will go out toward our fellow-men, for God needs not our mercy), good fruits, (practical results), and lack of partiality and hypocrisy. Surely as we contemplate His justice, having made promise to preserve us to the end if we are faithful, as He keeps His promise, it will help us in Justice to respond to what He is doing on our behalf. We will hold His kindness upon our minds in consecration, until more and more, from duty-love, we will love Him until it becomes love with all the heart, mind, soul and strength for the good that He has done us. As we consider that all these favors have come to us out of His great love for righteousness and for good character, we will develop these toward Him, as we see how they have exemplified themselves in His dealings with us. More and more, our hearts contemplating His glorious characteristics, will be changed by imitation into the same likeness. We will love Him, because of the good that He is; because of the noble principles embodied in His character, and because of the noble qualities themselves, which we see so transparent in all His dealings; until, this love of appreciation fills our hearts. We may, in consecration, develop Power toward Him, (since we realize that power is executory, carrying out the dictates of Wisdom, Justice and Love) by controlling the qualities of heart and mind so as to show forth these attributes. Should obstacles from within or without become hindersome, cheerful perseverance in well-doing, the proper definition of "patience," should mark our conduct and we will become overcomers through Him, who has loved us.

Amid the trials that come in our way, the sufferings that we bear, we will be enabled also, by contemplating how He acts in Wisdom, Justice, Love and Power toward us amid them, to imitate the same qualities toward the Father. Wisdom, will teach us to recognize what He is seeking to do with us through these troubles, and will, therefore, help us to form a plan of adapting our conduct to the purpose that He has in view; putting into that plan the purity, peaceableness, gentleness, ease of entreatment, fullness of mercy and of good fruits, impartiality and lack of hypocrisy that would be necessary in order that amid these sufferings, we display Divine wisdom toward Him.

As we meditate upon how His justice has preserved Him faithful in keeping the promises He has made in His duty-love to us as our Father; and how He stands by us with every help amid these troubles, our duty-love to Him will increase, obligating us, out of thankful good will to Him for His goodness to us, to yield Him every power of our hearts and minds even amid the troubles through which we are passing. As we see from His great love of principle, that He who loves us is willing even to permit us to suffer, in order that He might thus work in us the character likeness of His Son, our hearts will more and more be filled with appreciation for the nobility of His character, so noble that he, as exalted as He is, and as little as we are, can thus deal with us for our ennoblement and betterment, until, finally, our every power of heart and mind goes out in delight in His glorious character. Such contemplation must work imitation in the devout heart. Seeing how the Father controls His qualities of heart and mind in dealing with us amid these sufferings, we will surely apply our hearts to the same self-control amid sufferings, and when the thought that our Heavenly Father, loving us more than we can imagine, perseveres in His dealing with us in our suffering, for our perfecting as New Creatures, is held constantly upon the mind, it will more and more fill the heart with that patience that perseveres in spite of obstacles even to the death of the humanity, if thereby, we can make our calling and election sure to the Kingdom. Thus, we learn by imitating the principles of His character to develop Wisdom, Justice, Love and Power toward Him.

B. CHARACTER DEVELOPMENT TOWARD JESUS.

How may we develop character toward our Lord Jesus? Our reply is, by the same method, as indicated with reference to character development toward the Father; because in all the dealings that the Father has with us in reference to sin, justification, consecration and perfecting of character, the Son is His Agent. As we transfer the thoughts just expressed, with reference to developing character toward the Father, to the Son, the same principles being embodied in each case, we will be enabled by the same process to develop Wisdom, Justice, Love and Power toward our dear Redeemer who acts as the Father's Agent for our salvation. The principles, the steps and the experiences, being the same, to avoid repetition, we will not give further details on developing character toward Jesus.

C. CHARACTER DEVELOPMENT TOWARD THE BRETHREN.

Our text assures us, that by beholding in a mirror the glory of God wherein we can see how our Heavenly Father exercises His character toward the brethren, from application of the same principles to them, we may develop a character like the Father by the method of imitation. Our Heavenly Father does not look at them according to the flesh, but he considers them robed in the righteousness of Christ, and, therefore, looks upon them in Wisdom and Justice, (due to Christ, not to them), as perfect human beings, because of the imputed righteousness of Christ; in love appreciating the righteousness of Christ, He showers upon them His favors and His Power regulates His Wisdom, Justice and Love so that He continues to treat the brethren from the standpoint of their perfection in Christ's righteousness.

Thus, by contemplating how the Father regards them, seeing them covered with the robe of Christ's righteousness, realizing that the Father looks at them as perfect, we more and more view them in the same way and are thereby enabled to imitate God and Christ; we deal in wisdom with them as acceptable to God and Christ, in the righteousness of Christ, and therefore to us. Our sense of justice, therefore, from the standpoint of the merit of Christ reckoned to them will look upon them out of our obligation to God and to Christ as completely satisfactory to God; and thus, as acceptable to us. Our love of appreciation, realizing that the precious merit of Christ is theirs, will go out toward them as such. We will in power exercise the necessary self-control and patience to keep this viewpoint of Wisdom, Justice, Love, in the foreground in our estimate of them, according to the flesh, and thus we will imitate God and Christ.

But while our Heavenly Father in wisdom, justice, love and power regards them as perfect human beings, He, nevertheless, does not ignore the flesh altogether; rather, He makes such wise use of their faults as to help them overcome these in the interests of the New Creature. His wisdom, therefore, plans for them such experiences, as will enable them to overcome their faults, combining in this plan the various elements of wisdom as James gives them. His justice moves Him out of the obligation to the New Creature, not to spare the flesh, when it proves detrimental to the former; therefore, He aids in controlling the flesh, and helps the New Creature overcome it through various experiences, often in co-operation with the brethren. His love of appreciation and desire to see the New Creatures develop are so strong, that they co-operate with His justice and wisdom in overcoming the faults of the flesh. The necessary strength of character in the form of self-control regulating His wisdom, justice and love, works with the brethren until they overcome their faults. Even when obstacles, unless wilful in them, arise hindersome to this, whether from the flesh or from other sources, in the patience of power, He perseveres until the flesh lies defeated at the hands of the New Creature.

As we continue this devout contemplation of how the Heavenly Father deals with the faults of the brethren, more and more, will we be enabled to take the same view of their faults, and by imitation act in harmony therewith; but to some, the caution must be given that on account of their weaknesses, as they are unable to notice these faults, without its embittering and, therefore, injuring them; it is necessary for them entirely to ignore the weaknesses in others. However, to those brethren who are able to notice these blemishes without injury to themselves as New Creatures, and on the other hand, are able to make such use of their knowledge of these faults as will enable them to help set them aside, a blessed opportunity will be given as they contemplate the Father's character to minister to others in overcoming their flesh. Gal. 6:1. As they see the Father in His wisdom, making helpful plans to rid them of their faults, so will they, from the knowledge they have of the conditions, the persons and the scriptural methods of procedure, seek to put into operation by imitation a plan that will enable them to help the brethren out of their faults; combining in this plan the various qualities of wisdom as James gives them. Their sense of justice toward God, Christ and the brethren, as New Creatures, moves them to desire the life of the New Creature, rather than that of the flesh; therefore, they will, in gratitude for the good done them, along the same line, discharge the same obligation toward God and Christ in the interests of others for their rescue as New Creatures from the faults of the flesh. As they continue beholding how the Father in righteousness continues helping the brethren to overcome their faults, love for righteousness, for the glorious character sought, and the glorious destiny reserved for the New Creature, will fill their hearts with delight in seeking to be of benefit to the brethren in rescuing them from faults. Therefore, in power, it being executory in its function, they will exercise the necessary self-control over their wisdom, justice and love to keep these in the foreground in imitating such activity as they see the Father exercising; but, when obstacles come, whether from without or within, they will be enabled therein to exercise the patience of power, persevering in spite of obstacles, in assisting their brethren to overcome their weaknesses by continued beholding, and thus, imitating the Father's activity in power along these lines.

We have not yet shown how the Father really looks at the brethren. He looks on them as New Creatures, in Christ Jesus, as "Christ in you, the hope of Glory," as the class whose coming the prophets foresaw, foretold and longed for, together with the wise men and the kings of the past dispensation, the class whose manifestation in glory, the whole human race awaits amid groaning and travailing. Therefore, He recognizes them as the loyal friends of righteousness amid a crooked and perverse generation, willingly giving up their human all in the interests of truth and as His future instruments in overcoming sin and introducing everlasting righteousness. This moves Him to exercise the sentiments of wisdom, justice, love and power toward them in a higher form of expression than toward any other creatures. His wisdom, therefore, causes Him to make such arrangements as will develop the New Creature in them to perfection, blending in these arrangements, the various characteristics of wisdom; they are His children, therefore, He feels obligated in justice to give them needed help, and His love for principles, resting upon his staunch and loyal sons delights in their characteristics, and, furthermore, delights in developing these to perfection; so that, as New Creatures they may some day carry forward all His glorious work. He exercises the necessary power in controlling His wisdom, justice and love in dealing with them to bring about this glorious consummation and in spite of obstacles He perseveres in developing

them until finally they make their calling and election sure to the kingdom. So devoted is He, to their gaining this glorious end, that He is willing to use their humanity as a sacrifice for their perfection, but He realizes that their humanity being weak must be used in the way His wisdom indicates would best bring about the results He seeks, i. e., perfecting the New Creature in them, as well as, in their brethren, whom he blesses through their ministry. In justice, He so does, because He is accepting their humanity as a sacrifice with our Lord Jesus for the world; His justice, therefore, uses up their humanity in acts of service on behalf of His couse. And so does He love the righteousness of this class, as exemplified in their efforts to perfect themselves and to bless other New Creatures in using their humanity in sacrifice, that He delights in them and from this delight He uses up their human all in sacrifice for their own spiritual interests and those of the brethren; using all the necessary self-control in keeping in operation His wisdom, justice and love until this glorious end is secured; and amid the obstacles to this work He perseveres intent on cultivating the glorious character that He is seeking, even though it cause the using up of their human all in its attainment.

As we continue holding our Heavenly Father's wisdom, justive, love and power in our hearts and minds, in His dealing with the brethren as New Creatures; more and more, will we be enabled by such a view to look upon them from the same standpoint and thus will we, by imitation, gradually develop wisdom, justice, love and power toward them. Wisdom will see in them good and noble qualities, that require strengthening and perfecting, therefore, it will plan for their service; seeing that all the qualities of wisdom as James gives them, are found in the plan. Our sense of justice, first, toward God on their behalf and then toward them, since we owe them the love we would desire them to exhibit toward us, moves us to do for them, as New Creatures, what we would have done for us in our development as New Creatures; while the love of appreciation, seeing good and noble qualities in them—"Christ in you, the Hope of glory," seeing that they are the ones Jehovah is going to use for the carrying out of all His good purposes, will delight in them; therefore, it will gladly yield in service for them everything that the New Creature controls in the humanity even unto death. The necessary strength of character in power, will exhibit itself in controlling our qualities of wisdom, justice and love that they, as New Creatures, might be perfected as we continue beholding God in these respects and when obstacles to this course arise, power will exercise itself in the patience that perseveres cheerfully in spite of difficulties until the purpose is attained. Since we thus have this loving delight in the brethren and since we are obligated as New Creatures to God on their behalf as New Creatures, we will, willingly, for their good, use our humanity, and therefore arrange such plans as will wisely accomplish this purpose. The thankful good will of justice will manifest itself for their good in many kind acts. Thus, we will, in justice, use some of our humanity in their interests as New Creatures. The love of appreciation, that seeks their perfecting and that delights in their having Christ's likeness, will more than quicken our mortal bodies to service even unto death that they might thus be built up as New Creatures. Moreover, from such beholding and imitating, the self-control of power will regulate wisdom, justice and love in using our humanity unto death in their behalf. When hindrances arise, power through beholding God will exercise itself in patience, cheerfully persevering until death for the glorious results to be attained, thereby seeking to perfect their New Creature. So, by continual beholding how the Father looks on the brethren from the standpoint of their justification through the merit of Christ, from the standpoint of His seeking to put aside their faults, from the standpoint of His seeking to develop their New Creature and from the standpoint of using up the humanity of the brethren in the interests of one another, we will be enabled to take the same viewpoint and to develop the same glorious character in imitation; beholding, as in a mirror the glory of the Lord, in His dealings with the brethren, we will be changed into the same image in our dealings with them.

D. CHARACTER DEVELOPMENT TOWARD THE WORLD.

By beholding as in a mirror God's dealings with the world in wisdom, justice, love and power, we will be able to take the same viewpoint and develop, by imitation, the same character. God views the world from a variety of standpoints; in the first place, He looks upon them in sin. He knows it is for the best interests of all that sinners die; therefore, His wisdom decrees their death; His justice requires this, inasmuch as life has not been used upon the conditions upon which its continuance was offered. His love that delights in good principles, assents to the death of the world because He sees that these principles are constantly violated; and, therefore, to prevent this, it would be better that the sinner cease to exist. His power exercises itself in self-control to see that the dictates of wisdom, justice and love toward the sinner be carried out; and if obstacles should come in the way of His power, His patience perseveres in bringing about such conditions as would bring death to the sinner; giving them, however, such good things while they are alive, as would be in harmony with his character and compatible with the death sentence upon them.

Thus, if we continue beholding God as He looks upon and deals with the world of mankind from the standpoint of their life in sin, with Him realizing that their sin is debasing and injurious to continued existence, we will assent to the wisdom of the Lord in condemning unto death those who will not use life as He desires. And continuing so to look upon them, our viewpoint of wisdom will increasingly be in harmony with the Father's. We will take the same view from the standpoint of justice; inasmuch, as we see that justice inflicts no injury upon others and, therefore, will bring the death sentence on the unworthy in order to prevent a greater evil, their living forever in suffering. We will, therefore, assent in our sense of justice to the world going down to death under the curse. As more and more, we gain the Father's love of appreciation for principle, love for righteousness and hatred for wickedness, will we see that it is better that they die, that the principles of righteousness be not forever violated. So, too, we would use the necessary power in controlling our qualities of heart and mind in order that we may assent willingly to what the Father's wisdom, justice, love and power have been pleased to bring about for the sinner; amid obstacles that might arise from within or without, we will still continue to assent to the Father's wisdom, justice, love and power in condemning the world under the curse, as we continue contemplating His power in self-control and patience toward the sinner. Such a view prevents our treating the world as though they were not under the curse, and thus keeps us out of various reform and social uplift movements of the present, we waiting until God's time of restitution for such reforms and in the meantime preparing ourselves to be able ministers at that time for the world's uplift. This view, however, does not make us executors of the curse, but well-wishers and well-doers to our fellows in harmony with wisdom, justice, love and power in earthly respects after the example of God.

Then the Father takes another view of the world: from the standpoint of the ransom related to an experience with evil now, and an experience with righteousness in the next age. From the standpoint of the experience of evil He views the world as having been indirectly sentenced to death in Adam, exposed under the death sentence to terrible experiences at the hands of Satan, who, as a cruel executioner, is bringing them through various methods under a dying process unto death. From the standpoint of the experience in righteousness during the next age, He views them as being by way of contrast gradually profited by the experience in evil, in that they will learn to avoid evil and cleave to righteousness from abhorrence of evil, because of its terrible nature and awful consequences and from love of righteousness, because of its glorious nature and its blessed consequences. To bring about the experience with righteousness, He has sent His Son into the world to become a ransom for Adam in whom, indirectly, the race was sentenced to death, and thus exposed to an experience with evil. Accordingly, God permits them to suffer these evils that they might learn from their terrible nature and consequences to abhor sin, when by contrast they learn the blessings of righteousness in the experience with it in the next age. To carry out this program, God did not hesitate to empty Heaven of its dearest treasure and send the Son of His bosom into the world to die on behalf of His enemies that they might, except the church, after having had the experience of evil obtain an opportunity for life in an experience with righteousness.

In this, our Heavenly Father's attributes shine out marvelously, His wisdom realizing that an experience with evil followed by one with righteousness would ultimately inculcate hatred for evil, has arranged matters so that these experiences may be had; and in this arrangement He planned for

the ransom sacrifice of Christ to put aside the death sentence due for Adam's sin, intending to have the ransom merit applied for the world's release from the curse in the next age, in order to the experience with righteousness at that time. In this, His justice likewise shines out, requiring the ransom as a corresponding price in off-set to the debt that involved all into ruin; further, His justice, toward Christ, likewise will act herein; Christ applying His ransom for the world will receive from the Father's justice the privilege of taking the world out of the experience of evil into one of righteousness. His love, likewise, is herein manifested; so great a love to enemies for their uplift as even went to the extreme of giving His Son unto death on their behalf. His power in self-control, has therefore regulated His wisdom, justice and love in relationship to the experience of evil, the ransom of Christ and the experience of righteousness, to make it possible that the experience of righteousness may yet come and amid the obstacles arising against such a course, the patience of power perseveres in carrying forward the dictates of wisdom, justice and love.

How may we, as consecrated people of God, be enabled to imitate the spirit of our Heavenly Father toward the world in its relationship to the experience of evil, the ransom, and the experience of righteousness? We answer, by beholding, as in a mirror, the Glory of the Lord in these respects, we will be enabled to imitate the Spirit of His course. We will recognize the wisdom permeating His entire plan, and in our consecration we will devise methods by which we may be enabled to carry out our consecration to advance this plan. In justice, to God, *not to the world,* for we do not owe the world our lives, we will gladly serve God's plan in using up our human all, in its behalf, which, by a solemn covenant of consecration we have obligated ourselves to do. Ps. 50:5. In love, delighting in the prospect of the world's being made perfect, we will delight to sacrifice our humanity unto death in carrying out our consecration, that the world in due time may gain blessing. We will back this program by all the self-control and patience of power that will be necessary to keep ourselves faithful in our consecration as sacrifices with Jesus for God's plan in the interests of the world of mankind, in the next age.

Our Heavenly Father looks also upon many of the world as being fit for an opportunity of coming into harmony with him now: all who are willing under the terms of the Gospel. His wisdom therefore moves Him to devise methods to bring to them the knowledge of justification. He plans using some of the consecrated humanity of His children to bring the message of justification to them. His sense of justice in this also exercises itself on behalf of some of the world; though God does not owe them the humanity of His people, yet justice, in view of our Lord's providing for their debt, does owe it to Jesus when He appears for them at their consecration; since it would be necessary to justify them to keep His promise to Jesus to win for Him a bride out of the world. His disinterested love, likewise, goes out toward them, desiring and expecting their reformation, therefore he uses some of the humanity of the church sacrificially in proclaiming justification to them because they, under present conditions, are amenable to righteousness and faith. His power exercises the necessary self-control in carrying out the dictates of wisdom, justice and love, while using a part of the humanity of His children in proclaiming the Gospel tidings for their justification. Amid obstacles. He still perseveres in the patience of power in using up that measure of the humanity of His children as is necessary to bring them from sin to justification.

As we continue beholding how the Father views them, and from such a view acts toward them in using up a part of His people's humanity to proclaim to them justification truth, we will be given the viewpoint from which we may develop character like the Father's toward them. Realizing that it is not now the Father's purpose to convert everybody, we do not attempt to do this now; realizing that the Father is seeking a bride out of the world for Christ, which work has as one of its necessary steps the preaching of justification, we, in wisdom, would preach to those who show they have responsive hearts until finally they accept the Lord as their Savior. Wisdom, therefore, imitating the Father and the Son herein, will plan the use of so much of our humanity in this work as is necessary to bring them to justification. The sense of justice, as we see how the Father from His obligation to the Son, works in this matter, will influence us also in view of our covenant with God so to act. The love of appreciation, beholding and imitating, will prompt to the same course. The fact that we desire to see people turn from sin, that righteousness may prevail, will move us to use some of our humanity in preaching justification to this class. While this is not the special work of the Lord's people at this time (it being the gathering of the wheat), yet, exceptionally, when we come in contact with people who show themselves amenable to justification truth, it is our privilege, even in the harvest of the Gospel age, to give it to them out of disinterested love. Power, as strength of character, will exercise itself in self-control to regulate our wisdom, justice and love in using a part of our humanity to help this class; and when obstacles arise, it will, in its element of patience, still persevere by beholding and imitating in well-doing to help them come to justification. Thus, continuing to look on our Heavenly Father and Lord Jesus in the way in which They deal with this class from the world, we take the same viewpoint and develop a corresponding character by imitating them.

There is a fourth standpoint from which the Father looks upon the world. He looks upon them for the most part as candidates for restitution in the millennial age; even at the present time He is doing a work preparatory for them to gain an easier entrance into the blessings of restitution,—the work of proclaiming in all the world the Gospel of the Kingdom, as a testimony to all the nations. He uses His consecrated church to give the proclamation. In wisdom, He has devised such methods as will enable His church to bring this message to all the nations. His sense of justice (not that He owes it to the world; but, He owes it to Christ in view of the promise He made Christ in virtue of the ransom that this witness should come to the world in order for their better preparation for the millennium) will use part of the humanity of His church for this proclamation. His love, appreciating the principles for which the Kingdom will stand, appreciating in advance the characters that will be developed by the world of mankind, is also willing to use up part of the humanity of the church in proclaiming the coming Kingdom to them, and, therefore, He exercises the necessary power in self-control and patience to carry out this purpose.

Beholding as in a mirror the Glory of the Lord in His relationship to mankind, in view of the millennium, we will be gradually changed into the same characteristics of wisdom, justice, love and power toward the world, as we imitate His example. We, too, will realize that the world awaits deliverance at the hands of the Christ of God and this will lead us to devise methods to bring to the world the proclamation that will the better fit them to come into subjection to the Kingdom in due time. We will display wisdom toward them, varying our plans in order to adapt them to the different needs of those with whom we come in contact. Our sense of justice toward God, in view of our covenant with Him, will exercise itself for their good, using some of our humanity in this work; the love of appreciation, delighting in the principles for which God's character stands and which ultimately must prevail, seeing prospectively the world of mankind lifted up out of degradation and misery at that time into the glorious perfection of humanity, with perfect human characters in the obedient, will be glad, indeed, to use part of our human all to proclaim to them the restitution message. We will, therefore, put these dictates of wisdom, justice and love with the motives that they supply in the hands of power for execution and it will carry them out in self-control as we continue to imitate, by beholding, God and Christ in this respect. Still continuing this beholding, when obstacles come from within or without, power will proceed to act in its element of patience, persevering in this course until finally the proclamation is made in harmony with the Father's will to the extent of our ability; even though it does use up some of our human all. Thus, as we continue beholding, as in a mirror, the Glory of the Lord, in His display of wisdom, justice, love and power, we obtain more and more the same view-point and from this devout contemplation we are enabled to exercise by imitation the same character toward them.

E. CHARACTER DEVELOPMENT TOWARD ENEMIES.

How may we develop character toward our enemies? Our reply is, by imitation through beholding as in a mirror the Glory of the Lord. God looks at His enemies as being such through ignorance, as being the blind dupes of Satan, as helping in carrying out His plans though unknowingly; as giving Him an opportunity to develop the New Creatures

and to consume the sacrifice of their humanity in the interests of His plan, as giving Him the opportunity of manifesting His marvelous character, for the blessing of His children and of His enemies, when they come to trial for life; as injuring themselves many fold more in their enmity to Him, through depraving their own characters than they injure God, as preparing for themselves, therefore, greater difficulty to recover from their depravity, when they come to their trial for life, and, as ultimately in many cases, becoming His children. These viewpoints enable Him to exercise wisdom, justice, love and power, in a way highly honorable to God and helpful to His children. It causes Him, therefore, to make plans for these enemies in His dealing with them, whereby, ultimately, He may do them good. He exhibits His justice due to Christ on account of His sacrifice in their interests by preparing good things for them. His love of appreciation shows itself by demonstrating His glorious character which is able to rise above their enmity in showering goodness and mercy upon them. His power manifests itself by exhibiting wisdom, justice and love in self-control necessary to carry out His thoughts with reference to them; and amid the obstacles that their misconduct presents, He—in the patience of power—perseveres in His course of dealing with His enemies from the standpoint of wisdom, justice and love for their future blessing.

Looking upon our Heavenly Father, as He views His enemies, we will obtain more and more the same view of them and thereby be enable to imitate Him. We, too, will see that they are our enemies through ignorance, the blind dupes of Satan; that they are giving us a better opportunity of appreciating our Father's character through giving Him the occasion to manifest His wisdom, love, justice and power toward them; that they are really helping us both to develop proper characters and consume our sacrifice; that they are injuring themselves many fold more by depraving their characters through their misdeeds toward us than they are hurting us; that thereby they will experience greater difficulties in their efforts to arise out of their depravity, when they come to their trial for life, and that they will some day in many cases become friends through reformation under the kingdom arrangements. As we look on them from these standpoints, we will begin, as we contemplate the Father's view of them, to take the same view and imitate His example toward them. We will begin in wisdom to devise plans adapted to their varying needs to do them some good, either for the present or future age. Our sense of justice will act; inasmuch, as we, realizing their ransom, owe it to the Father and the Son to treat them kindly. Our love of appreciation will delight to bestow good upon them for the sake of exhibiting to them a character that will help them to reformation, when they come to their trial for life. We will, therefore, in power, exercise the necessary self-control to keep such wisdom and justice and love in operation toward them. When obstacles arise, though they may seem almost insurmountable, power will continue to exercise its patience in persevering in well-doing toward them, until finally we have, by imitation, developed toward our enemies the same character that we see displayed in the mirror: wisdom, justice, love and power.

There is another class of enemies that God has; the incorrigible; even toward these God exercises wisdom, justice, love and power, but differently from what He does toward the other class. In His wisdom, He devises ways by which they may be saved from the evil of an eternal life in sin and sorrow; and by which, therefore, He brings them to the second death. His justice co-operates because He would not suffer them to have everlasting life, since that would inflict evil on them forever and the love of justice works no evil to anyone. His disinterested love, desiring to have a clean universe in which righteousness alone will exist, 2 Pet. 3:13; Rev. 5:13, will prompt His blotting them out of existence; the necessary self-control and patience of power will act in exercising wisdom, justice and love to bring about their death in order to undo the necessity of their living forever in suffering; but in the meantime, He allows them many a blessing, until their time of death has set in. So, He displays His wisdom, justice, love and power toward those found unworthy of life, as being incorrigibly wicked.

By beholding and imitating the Lord we act toward such persons in spirit as the Father does. We sometimes come in contact with those who become the enemies of God after having once been His children, and must, in a measure, display toward them conduct that in principle is the same as that of our Father. Wisdom would, therefore, move us to plan a severance of ourselves from their association; inasmuch as fellowshiping them would be an injury to them and to us. Justice would prompt carrying out this plan, because they and we are injured by association; for justice seeks to undo injury. The love of appreciation, seeing their conduct is greatly out of harmony with allegiance to God, will act accordingly, severing us from their fellowship. The necessary self-control and patience of power to carry this out, whether amid obstacles or apart from obstacles, will show themselves in order that we keep ourselves from those whose conduct has made them amenable to the second death. And so, we would in spirit be copying our Heavenly Father's conduct toward them, taking the Father's view of them and imitating His spirit; but not, of course, executing the death penalty upon them. Thus, as we continue beholding as in a mirror, how the Heavenly Father looks upon His incorrigible enemies, we will take and act out the same view of them; but like the Father, as we have opportunity, we will do them such good as is in harmony with wisdom, justice, love and power.

Lack of space has prevented our showing how Jesus, while in the flesh, manifested wisdom, justice, love and power toward the Father, the brethren, the world and His enemies. However, with the explanations above given, the reader can readily see this, and thus, by beholding and imitating Him in His conduct while in the flesh, become like Him in wisdom, justice, love and power toward the Father, the brethren, the world and our enemies. There is one respect in which we while in the flesh are not to imitate the Father; that is, executing vengeance for sin. Rom. 12:19-21. Jesus' course, however, while in the flesh, serves as our model in this respect. Doubtless the Father does not permit us at the present time to execute vengeance (which the glorified church will do in the next age), because He wants us to learn to endure evil, without executing justice on the evil doer, under hard conditions so that when it becomes our portion to execute the justice of the law we may have such a character that will do it wholly from devotion to principle, and without any personal animus to which, in our fallen condition, we are so prone. Therefore, in this one particular, Jesus' course, while in the flesh, and not the Father's, is for our imitation.

CONCLUSION.

What a remarkable method is thus displayed in our Text! The thoughts of the Divine character continually held in mind by devout contemplation, proving by imitation the means of developing a character like God's. This method is of utmost importance and its daily practice will prove of the greatest help in developing a God-like and Christ-like character and he who continues amid all the varying scenes of life to behold, as in a mirror, and to imitate, the Glory of the Lord, will continue thereby to be changed into the same image, from Glory to Glory, as by the Spirit of the Lord. Brethren, let us continue to behold and imitate God's Glory, until this blessed end is attained. Let us make this the chief object and work of our lives. Then will we attain His likeness in heart and mind here, and by and by, His likeness in body there, to the glory of the Father in the Son, and by the Spirit of God. Amen.

LOVE DIVINE.

Love Divine, all love excelling,
Joy of Heaven to earth come down;
Thou hast made with us Thy dwelling,
Love doth all Thy favors crown.
Father, Thou are all compassion;
Pure unbounded love Thou art;
Thou hast brought to us salvation;
Thee we love with all our heart.

Finish, Lord, Thy new creation;
Pure and spotless let us be;
Show us all Thy great salvation—
Thine shall all the glory be.
Changed from glory into glory,
Till we see Thy own dear face;
Till we cast our crowns before Thee,
Lost in wonder, love and praise.

DISCOURSE V.

REGULATING THE HUMAN SENTIMENTS IN THEIR NATURAL USES.

TEXT: *Ye are dead.—Col. 3:3. But this I say, brethren, the time is short . . . and they that use this world as not abusing it; for the fashion of the world passeth away.—I Cor. 7:29-31. Yield your members servants to righteousness unto holiness.—Rom. 6:19.*

OUTLINE.

I. GENERAL EXPLANATIONS.
- *A.* Of the human sentiments.
  - *a.* Their nature.
  - *b.* Their elements.
    1. Selfish in ten parts.
    2. Worldly in ten parts.
    3. Religious in seven parts.
  - *c.* Their functions.
- *B.* Of the regulation.
  - *a.* Its nature.
  - *b.* Its agent.
  - *c.* Its scope.
  - *d.* Its methods.
    1. Suppressing by the higher the control of the lower sentiments.
    2. Using them as safety valves.
    3. Enslaving our sentiments to God's will.

II. SPECIFIC APPLICATION.
- *A.* Suppressing the control of the lower sentiments.
  - *a.* The selfish sentiments.
    1. The meaning.
    2. The agent.
    3. The failure.
    4. Process.
    5. Results.
  - *b.* The worldly sentiments.
    1. Meaning.
    2. Agent.
    3. Necessity.
    4. Process.
    5. Result.
- *B.* Using the lower sentiments as safety valves.
  1. Its meaning.
  2. Its methods.
     (a) Indulgence.
     (b) Diversion.
  3. Its transitoriness.
  4. Its necessity.
  5. Its processes.
     (a) Toward sin.
     (b) Toward error.
- *C.* Enclosing them to God's will.
  a. In righteousness.
    1. Its objects.
    2. Its meaning.
    3. Its necessity.
    4. Its processes.
       (a) In the single sentiments.
       (b) In the supporting sentiments.
  b. In holiness.
    1. Meaning.
    2. Process.
       (a) By the worldly sentiments.
       (b) By the selfish sentiments.

THE Truth gives us a glowing description of, and awakens a great longing in our hearts for, the coming of God's kingdom; and for our having a share in that kingdom with our Lord and all the rest of God's saints. So high a privilege, as being kings and priests of Christ, cannot be given to everybody with safety. God could not, therefore, give all its possibilities for exercise into the hands of the immature; it is only to tried and tested characters that the Father could be pleased to give an honor of this kind. Therefore, it can be only after various tests of character faithfully endured that our heavenly Father would be pleased to give us the kingdom. Since we are seeking the kingdom, we are also seeking the ways of gaining it, and often the question arises in our minds how can we fulfill the conditions necessary to attain a share in the kingdom? A study of the Scriptures reveals, at least, twenty-eight different methods by which the new creature is enabled to develop a character fit for the kingdom of God. (For these see discourse I.)

It has been our privilege by the grace of God, for which we are indeed very thankful, to present in the foregoing lectures some of these methods. In this lecture we desire to present several others, as they stand related to the human sentiments; trusting that our dear heavenly Father will enable us to make use of them for our better equipment. Our subject is:

REGULATING THE HUMAN SENTIMENTS IN THEIR NATURAL USES.

As we look at one another we recognize, of course, that we are human beings, and, therefore, are inclined to things human. As we further come to recognize one another as God's people we see that a battle must be fought with our humanity, because the new creature, using our humanity as the body through which it exercises itself, does not find it a very satisfactory instrument of action. It is hemmed in. It is in various ways surrounded by inequalities that make it hard indeed for the new creature to overcome; and the more we become acquainted with the peculiar position in which we as new creatures stand toward our humanity, the more indeed do we see the seriousness of the conflict in which we are engaged; and the more, indeed, ought that to cause our hearts to have sympathy for all who are privileged by our heavenly Father to have a share in this warfare. We are sure, dear brethren, as we consider one another, that our hearts feel with one another, knowing from experience the difficulties we have as we seek to keep our humanity under control. May our heavenly Father help us to a better realization of how this may be done.

I. GENERAL EXPLANATIONS.

Let us look first at some general explanations, then make some specific applications of the thought we are using as our subjects.

A. THE HUMAN SENTIMENTS.

By the human sentiments we mean those which are peculiar to us as men. If we were not of the race of mankind we would not have these sentiments, because we are of the race of mankind, we have them. They are those that concern ourselves in our relationship to God, to ourselves, to our fellows, and our environment. These human sentiments fall into certain groups, which, in turn, have also certain elements. We may classify them into two kinds or groups, the higher and lower, the former being the religious, the latter the selfish and worldly. We find that each class of the lower sentiments, the selfish and worldly, falls into ten parts, or elements, which, grouped in their logical order, are as follows:

SELFISH SENTIMENTS.

(1) Self-esteem.
(2) Love for the approval of others
(3) Love for safety.
(4) Love for repose.
(5) Love for self-defence.
(6) Love for preserving life.
(7) Love for hiding disadvantageous things.
(8) Love for destroying injurious things.
(9) Love for acquiring and keeping.
(10) Love for food and drink.

WORLDLY SENTIMENTS.

(1) Love for the opposite sex.
(2) Love for family.
(3) Love for home.
(4) Love for native land.
(5) Love for friends.
(6) Love for the present order of affairs.
(7) Love for nature.
(8) Love for art.
(9) Love for human knowledge.
(10) Love for our calling in life.

The natural man, if normally developed, has in a natural, but not in a spiritual sense, and in some degree, the following seven:

RELIGIOUS SENTIMENTS.

(1) Faith.
(2) Hope.
(3) Self-control.
(4) Patience.
(5) Piety.
(6) Brotherly kindness.
(7) Charity.

The capacity for these is present in all people, though all do not develop them.

These, we believe, would include all the selfish, and worldly, and religious sentiments of which the human heart in its natural respects, is capable. These sentiments have uses: They are for the purpose for which God intended them. He did not intend us as human beings for spiritual existence; therefore He did not give us in our natural makeup spiritual propensities; He simply gave us such qualities as enable us as human beings to come into proper contact with Him, with ourselves, with other human beings, and, with our environment.

B. THE REGULATION.

Let us consider, for a little while, the regulation to which these sentiments are to be subject. By regulating the human sentiments we mean their proper control, our keeping

rule over them in the way in which they should be subjected to our heavenly Father's arrangements. The agent, through which this rule is carried forward, is the new creature, which is God's will, taken as our own and acting in and through us. Its first activity consists in developing through the religious faculties the seven great or primary graces *as spiritual qualities.* 2 Pet. 1:5-7.

(1) Faith
(2) Hope

Wisdom, when knowledge is added.

(3) Self-control
(4) Patience

Power.

(5) Piety
(6) Brotherly kindness

Justice.

(7) Charity—Love.

These may be summarized in four qualities: the great attributes of God, which he wants in us—wisdom, power, justice and love. These are the religious qualities and of their cultivation we do not desire to treat in this discourse, having done that in Discourse IV.

The reason why the word "hope" is substituted above for fortitude (2 Pet. 1:5) is because the heart of courage is hope. Thus hope of victory is the chief thing in the courage of a soldier. This makes 2 Pet. 1:5 harmonious with Paul's statement that hope is one of the three chief graces. 1 Cor. 13:13.

The new creature in possession of these qualities is ready to operate upon the lower human sentiments with better results than under any other condition; for it is through these seven qualities summarized in four that we lay hold on our humanity and bring it within our control. Let us, therefore, remember that to whatever we have attained by the grace of God, it is by the operation of the new creature in us, supported by the divine Word and Providence.

Thus, we have seen the agent through which this regulation takes place; the scope of its exercise considered for the purposes of this discourse is our selfish and worldly sentiments. We shall not discuss the human religious sentiments any further in this discourse.

II. SPECIFIC APPLICATION.

We will have to regulate our selfish and worldly sentiments in their relation to ourselves, the world, sin, error, justice and holiness. These six ways through which the regulation is to be carried out fall into three groups of two each. The selfish and worldly sentiments are to be dealt with, as far as their control is concerned, in a certain way. These sentiments, when in danger of sin and error, as far as any attempt at exercise is concerned, are to be dealt with in another way; and these sentiments with respect to righteousness and holiness are to be dealt with still in another way.

A SUPPRESSING BY THE HIGHER THE CONTROL OF THE SELFISH AND WORLDLY SENTIMENTS.

The first method of regulation, therefore—that is with respect to the control of the selfish and worldly sentiments—is to keep their control dead by suppression; i. e., suppressing by the higher the control of the lower sentiments is the method, and for this reason we take the first text to illustrate this thought: "Ye are dead." The apostle here had reference to the selfish and worldly sentiments as far as their gaining control over us is concerned; this control is to be dead, and is to be kept dead, i. e., to be suppressed by the new creature.

When we say that the control of the selfish and worldly sentiments is to be kept dead, i. e., suppressed, the thought is, not that there may be no selfish or worldly inclination at all in our hearts, rather its control is the thing to be suppressed. If we should go to the extreme of saying that any selfish or worldly desire springing up in our hearts, would be a sin against our consecration, we would have to say that our Lord Jesus violated His consecration. In many of His expressions, as prophetic examples of these are given, especially in the Psalms; it is shown how frequently His humanity longed for certain things that would have been against the interests of the new creature, if permitted to control; and Jesus himself shows this, especially on one occasion, for example, when he says, "Now, am I troubled! Father deliver me from this hour." His humanity is here speaking; He did not love to die, and it was not wrong at all for his humanity to wish not to die. It would have been improper for Him as a human being to wish to die. So His humanity expressed the desire not to die; but notice how soon the new creature gained control and kept the desire from becoming a volition, intention or determination to carry out that which the humanity craved. "Nevertheless for this purpose I came into the world." How quickly He grappled with His flesh! Then He rises to the height of victory—"Father glorify thyself!" The thought is, that these selfish and worldly sentiments are simply to be kept dead so far as their control is concerned, and the agent that must do this is the new creature. Without the new creature this, of course, could not be done, because these sentiments are natural to us. We are not here referring to the sinfully selfish propensities; but, rather, to the selfish propensities which the natural man may properly indulge, provided it is done in harmony with the rights of others, i. e., without any sin. But for us, as new creatures, to permit these to crystalize themselves into intentions must result in loss to the new creature. If we allow the love of self-esteem to crystalize itself into a volition, the result would be pride; the love of appearing well before others, *forwardness;* the love of safety, cowardice; the love of ease, laziness; the love of self-defense, strife; the love of preserving life, the giving up of our consecration entirely; the love of hiding what is disadvantageous, hypocrisy; the love of destroying what is injurious, vindictiveness, hatred; the love of acquiring and retaining, covetousness and miserliness; the love for food, gluttony; and love for drink, drunkeness. Accordingly, we see that their control must be kept dead; i. e., suppressed, or the new creature will receive great injury.

Let us notice the process by which we may suppress the control of the human selfish sentiments. The new creature does this work; laying hold on self-esteem and keeping its control dead, it brings forth the happy result of a lowly estimate of ourselves, i. e., humility.

Likewise, laying hold on the desire of appearing well before others, and keeping its control dead, it develops in us reticence.

Laying hold of our love for peace and keeping its control dead, it gives us zeal for the service of God, cultivating *activity* as a quality of our hearts.

Laying hold on love for safety, and suppressing its control, it makes us *brave* indeed for the Lord.

Laying hold on the love for life, and keeping its control dead, it makes us self-forgetful.

Laying hold on love for self-defence when attacked, and keeping its control dead, it gives us long suffering.

Laying hold on love for hiding disadvantageous things, and suppressing its control, it develops in us sincerity, frankness.

Laying hold on love for destroying what injures us, and keeping its control dead, it develops in us forgiveness.

Laying hold of love for acquiring and retaining, and suppressing its control, it develops in us liberality.

Laying hold of our love for natural food and drink, and suppressing its control, it develops frugality.

These qualities, humility, reticence, bravery, activity, self-forgetfulness, long suffering, sincerity, forgiveness, liberality, frugality, since they are developed by the new creature's suppressing the control of the selfish sentiments through the activity of the seven primary graces especially, may properly be called secondary graces, because dependent for cultivation on the operation of the primary graces.

Thus we see that in human respects the secondary graces are developed by suppressing the control of the selfish sentiments on the part of the new creature, and certainly this must be a very valuable use of the office of the new creature. We need these secondary graces, otherwise we could not overcome.

With respect to the process of suppressing the control of the worldly sentiments we would say that whenever these attempt to assert their control, it should be destroyed, and this would result in our coming to a condition where the new creature, having full sway, could develop in us the heavenly affections. Thus, keeping the control that the world would have over us dead, we would not be amenable to the rule of the world, though now some in the world have certain rights in us, and thus have some influence over us. We are so made that we owe a certain responsive attitude toward our fellows, and toward the various relations of social life in which God has placed us; as well as toward nature itself.

It is of the utmost necessity for us not to allow this relationship to exercise control over us. Otherwise, instead of taking God's will as our will, we would be taking the will of men as our will. As allowing the selfish sentiments to dominate, would be allowing self-will—the flesh, to control; so if we allow the worldly sentiments to dominate, somebody other than God is controlling us, i. e., the world, and this would be a violation of our consecration. It would be utterly impossible for us to carry out our consecration, if we should allow either self or the world to control us; therefore, we as new creatures, must be on our guard against their control.

This does not mean that those who have claims on us may not find certain responsivenesss in our worldly sentiments, when they are used in harmony with the principles of justice, but it does mean that where our rights are concerned, wherein others have no rights whatever over us, but wherein we are free to yield these to God, if we allow others to control our rights, we make shipwreck of everything. Of the earth, earthy, our hearts and minds would thus retain the earthly sentiments; and, therefore, we could not undergo the changes necessary for the kingdom. We must say "no" to any control that the world would exercise over us, so far as concerns the use of our rights in the worldly sentiments. Thus, when our families, who have certain rights which must be yielded to them, attempt to dominate over what is not theirs by right, or what it is not our duty to give them, it becomes us as people consecrated to God to say "no." This course should be followed with every one of the worldly sentiments; thus, by suppressing the control of those who operate on us through the propensities that incline us to do what they would have us do, and what we are not obligated to do, we make the conditions necessary for the development of the heavenly affections as distinct from the worldly affections. So we may gain the affections that will fit us for a heavenly existence, and enable us to love the heavenly things corresponding to the earthly things, whereby control is sought over us by the world.

B. USING THE HUMAN SENTIMENTS AS SAFETY VALVES.

The second method by which we may regulate the human sentiments in their natural uses is making them serve as safety-valves. As the first method is keeping their selfish and worldly control dead, in order that the will of God, acting through the new creature, may be alive in us, so the second is, the new creature, using the worldly sentiments under certain conditions of extremity as safety-valves for the prevention of sin and error.

Let us make a few explanations on this point before we go into details. Engines sometimes become overcharged with steam; and when an explosion is imminent, it may be prevented by opening the safety-valve. If this is not done, and the steam continues to increase in pressure beyond the resistive strength of the engine itself, an explosion, of course, will occur. And so, in our experience, we sometimes come into such situations that the feelings within us are no more possible of control from a certain direction, and unless there be some safety valve discovered and used, sin will result. Our thought is, that while the best way of using safety valves would be applying the spiritual sentiments, as diverting channels, and letting them have full exercise, prevent sin, there are certain times when we, by reason of weakness, depravity, or lack of development, are unable to bring this about; and in such cases, very properly, we may make use of our worldly sentiments as safety valves. Let us give an illustration to show the two-fold way in which this may be done. After very heavy rains some dams are in danger of breaking; the floods are coming with such impact against them that they have not sufficient strength to resist, and in two ways relief may be effected. (1) Parts of them may be *opened* up so as to let part of the water pass away, and thus decrease the pressure, preserving them from destruction; or (2) there may be another channel made through which the waters may be *diverted* from the dams and they be preserved from destruction. So, we find in our own experiences. Sometimes we will have to find an outlet through the sentiment itself directly when the pressure on it is too heavy to bear, and we are unable to stand it without sin. Then, again, we may divert the pressure to some other sentiment, upon which there is no weight, to relieve the oppressed one. In using safety valves, let us notice the caution the apostle gives us in the second text: "For the time is coming when they that use the world shall be as those not abusing it for the fashion of this world passeth away." Without this use of our worldly sentiments at certain times it will be impossible to avoid sin because of our weakness. God, considering our weakness, has adjusted matters in such a way that relief may come. Notice, however, that this principle is given simply for transitory use. The Lord does not want us always to use crutches; by any by, through the grace of God, we are to grow so strong that we will not need the safety valves through human sentiments. Therefore, the apostle calls attention to its transitoriness in our text: "The fashion of this world is passing away" for us; and the whole chapter from which it is taken, and in which he gives advice in respect to marriage, is based on the same thought—"For the time is coming when they that use the world shall be as those not abusing it, for the fashion of this world passeth away." Therefore, at best, this safety valve—use of our human sentiments, must be temporary; as quickly as possible we ought to seek, by the grace of God, to use a better way of overcoming than this; nevertheless, in dire extremity we may resort to it, to keep from sin and error.

As far as we are able to see from the word, nowhere are we justified in finding the direct outlet or safety valve through the selfish human sentiments. (Romans 8:12, 13.) The chapter where the apostle discusses this principle, the seventh chapter of I. Corinthians, nowhere suggests the selfish sentiments as the ones through which by direct indulgence we are to find the channels of deliverance from the weakness; but he does refer to a number of worldly sentiments, and, therefore, we would say that it is through this channel that relief by direct indulgence may be sought. The reason is very plain. The selfish sentiments exercised as a vent for themselves would increase selfishness; but the worldly sentiments may be exercised in a way that would do others good while, without doing us any injury, would prevent great harm. In other words, this use may only be resorted to to prevent wrong, and not as a method to be applied to the development of positive character.

With these words of explanation, let us look at the application of this principle with respect to sin. We notice the apostle's suggestion to those whom he counsels under certain conditions to seek refuge from sin in marriage: "To prevent fornication, let every man have his own wife and every woman her own husband." Cor. 7:2-26. This same principle he applies in a number of directions in this chapter, verses 29-31. Let us notice, that we may not only apply this principle of the *direct* use of the safety valve (as long as there is no sin in connection with the matter) to one only of the worldly sentiments; but also to any one of them coming under dire pressure, i. e., anyone of them so wrought upon that unless some relief is given a sure fall into sin will take place, we may exercise, provided it is done in harmony with the rights of others. Thus, uncontrollable love for children, home, friends, nature, art, human knowledge, and our work, may have to be exercised temporarily as direct safety valves to prevent sin.

Now let us look at the use of diverting sentiments, through which we can find relief from the pressure. Generally speaking, this would be the better way if we can use it, because it will not give the sentiment that is already too strong an opportunity to exercise itself in a natural way, even though it be apart from sin.

If the pressure comes from any one particular sentiment, and we can divert its force to another, and thus dash it off, we would be very fortunate. More than one servant of God has had to resort to mirthfulness as an outlet; explaining his course as follows: "If I did not use mirthfulness at all I could not do my work; I must have some vent; the pressure of my burdens is so heavy that unless I had some way of relief I would be crushed; I could not keep myself in the proper disposition to do my work aright." Their human powers, unable to meet the pressure, find many other ways of relief, we are sure, and they use the other principle, i. e., employ spiritual safety valves more than the worldly; yet these may find expression and enable them to continue without a breakdown, doing what God wants them to do, and not proving unfaithful to their stewardship. In this way relief can be obtained from any one of the worldly affections when the pressure upon it toward sin becomes uncontrollable; let us immediately divert the force to a worldly sentiment, which would serve us best for the purpose on hand. Each, from his experience, will learn which ones serve his need best. Such a diverting to a worldly sentiment will, at times, save from sin through another worldly affection

being tempted beyond its strength. It "gives no place to the devil." Eph. 4:27.

Let us suppose we have pressure upon a selfish quality, such as pride, ambition, cowardice, laziness, contentiousness, self-preservation, hypocrisy, vindictiveness, coveteousness, miserliness, gluttony or drunkenness, and as a result, sin would be imminent unless a change is made; we may divert the attention at once by turning our thoughts from the selfish to one of the worldly sentiments—to love for wife or husband, love for children or parents, love for home, native land, friends, the beautiful and sublime in nature and in art, or we may cast it off or by resorting to music. We might dash it off by agreeableness or by some bit of humor. Thus in one way or another, diverting our attention to some other thing, we will find means to prevent our collapse into sin.

So, too, in the use of this method to escape from error. Sometimes the adversary continues to suggest to our minds thoughts to break our hold on the truth; particularly, if we are nervous does the adversary seek to bring us under subjection to error. Probably our minds are so jaded, or worn out, that we are unable to find the vent by throwing our intellects on other lines of religious thought on which we know the truth. What would be the proper measure to take in order to escape a breakdown into, and thus an endorsement of error? Quickly change the train of thought. "Give no place to the devil." Eph. 4:27. We cannot let our minds work on this subject any further, because that would mean ruin. We must quickly divert the waters into other channels; fix our attention upon other things and thus prevent a fall. Thus, one who is harnessed by the adversary with thoughts that are against the truth, unable to shake them off by a direct contemplation of them, through seeing their erroneousness, or to divert his mind to truths that he knows, may take recourse to humor, as a good way to unload those thoughts; application to the daily calling, in which he is engaged, or, if he has a good fund of natural knowledge, thinking of some of the things he has learned in his studies along natural lines, contemplating beautiful objects in nature and art, or resorting to singing. The use of instrumental music may be found very helpful in this direction.

Then, too, one may give more attention to family affairs, to wife or husband, to children or parents and to the care of the home. He may, if conditions are such that he cannot come in contact with the brethren at that time, very nicely spend a social hour with noble worldlings. Cor. 10:27. We are interested in some of the things that the worldly are; we must be, or we would never be fit to be parts of their high priest; for we will have to interest ourselves in earthly affairs on their behalf in the next age, if we are overcomers. Therefore, in these ways, we may be able to stem the flood of thoughts that the adversary is trying to keep on our minds to break our hold on the truth. By and by, our minds obtaining rest through this diversion of the channel of activity, the excitement being gone, a calmer view of the matter coming, our Lord Jesus, realizing our longing for deliverance, and finding our hearts faithful, setting into activity certain things for our help, will enable us to see our way out of the temptation, and thus save us from falling into error. Under certain conditions of mind, especially in a person who has been thinking so long on religious matters as to have worn out his powers of calm thought, the best thing to do would be to stop thinking on religion altogether for a time, and to take refuge in these human sentiments, as a safety valve; they will prove a very good vent to let off the great pressure and prevent an explosion. This method of diversion is a good method of overcoming sin, error, selfishness and worldliness when the spiritual sentiments are used as its channels of operation, but this not being pertinent to our subject, we refrain from details, for which see next discourse.

C. THE HUMAN SENTIMENTS AS SERVANTS OF RIGHTEOUSNESS AND HOLINESS.

The third method by which we are to regulate the human sentiments in their natural use is to *enslave them to the will of God.* This is the fifth special method for developing good. To illustrate this thought we take the third text, the one from Romans 6:13, 19. "Yield yourself unto God"; "Yield your members (sentiments) servants of righteousness unto holiness." Rom. 6:10-22; explains this principle in detail and in contrast with sin and selfishness. In their natural uses our sentiments love to go out, when related by ties of duty, i. e., justice, to certain ones about us, and since we have such relationship upon the basis of justice, we cannot escape doing things required by duty without violating our heavenly Father's will. And, therefore, it is for us to recognize what the calls of justice are, so that we may recognize to what extent it requires our human sentiments to go out to those to whom we are under obligations. We are related to certain ones by family ties, and by business ties, either as employers or employees; thus in a variety of ways there are certain obligations pressing on us, and they call for the exercise of both the worldly and selfish sentiments, and these must be active in natural ways in order to discharge our duties toward these relationships. We are not sacrificing others' rights when we consecrate, but our own. Consequently, all the rights others have in us, it becomes our duty to fulfill. We are, therefore, as long as we come in contact with other human beings as such, through our worldly and selfish sentiments, to make use of these under a proper regulation, so that we may exercise justice toward them by enslaving them to God's will. Many Scriptures give us this thought of obligation to our families. "He that provideth not for his own, especially for them of his own household, hath denied the faith and is worse than an infidel." I. Tim. 5:8. Servants are bounden to obey their masters, and masters (or employers, as we would now use the term) are likewise bounden in certain ways. They should remember that they have certain duties toward their natural servants, for which they must make a reckoning before God; also, that they are servants of God, and let that thought help them better to appreciate and enter into their duties toward those who are dependent upon them. Eph. 6:5-9. This being true, we may make use of everyone of our worldly and selfish sentiments as servants of righteousness toward those to whom we are under obligation by enslaving them to God's will. Let us here insert a caution. We do not mean that our rights, which we are sacrificing in the interest of holiness, and of which we shall speak a little later, are to be put at their service, where simple justice is called for; but the rights of others are to be recognized and, therefore, to be faithfully fulfilled.

Let us look at this principle in its use of the separate sentiments themselves; for example in the family life. While the Lord's people are more and more to overcome natural love, supplanting it by disinterested love, as well as by duty love, a love that will, therefore, survive the change of death, and hence reach out to everybody on the human plane alike, with the exception that variations of its expression will be made in view of variations of character, we see that the operation of the principle of justice will more and more make us recognize that our duty love should go out in well-doing to those to whom we are obligated, out of thankfulness for the good that has been done us. Duty love, we may, therefore, define as the thankful goodwill, that is based on right, and due for the good that has been done us. There has been good done us by God, in our being placed in families in the relationship of employer and employee, as well as in various other associations, and these, therefore, bring upon us obligations of yielding certain things in return to those with whom we stand so related.

Justice requires that there shall be family love, especially in us who are new creatures; we must give to our earthly household that love that is peculiar to the family. As far as the expression of service and support is concerned, duty requires this to be done in a way that would indicate preference to them, rather than to others. Yet the same good will must ultimately be developed toward all if we would become of the little flock. As overcomers in the kingdom we must be thoroughly loyal to the principles of righteousness without partiality in their application to those who were not related, as well as to those who were related to us by ties of flesh; yet, on account of the peculiar situation in which we are, as members of natural families, our present activities toward them will have to manifest themselves differently from what they should toward the rest of mankind. We owe them what we do not owe others. But the basis of it all is this: That duty love, thankful good will, exerts itself according to our obligations. Therefore, it will make of God's people better husbands, wives, children, employees, and employers than worldlings are. Not, therefore, that we should love them less than we did before we consecrated, but will love them more than before in harmony with the principles of justice from a better understanding of the situation. But when our earthly relations attempt to domi-

nate our rights, we must firmly resist, keeping dead in these particulars the worldly sentiments.

Let us notice how this method, i. e., enslaving our members to the will of God, may call into activity others of our selfish and worldly sentiments to support the ones which duty requires should operate in our various earthly relationships. First let us look at the co-operation of the selfish feelings. If we have a family to support, or if we have employers to serve, or if we have employees to control, we may use that amount of self-confidence that makes us sure we can do the work that has been given us of God to do for their support, their proper rule or their service. We may also desire their esteem, as far as is necessary for right service of our employer; for a fitting rule over our employees and for a proper providing and caring for our families. We must see to it that we act in such a way that they cherish a good opinion of us—not that we want it for ourselves, selfishly, for that would be making us live in the selfish sentiment of approbativeness; but from the motive that this is necessary for us to gain a livelihood or care for those that are under us, or serving those who employ us, or ruling over those who are in our employ. Then, too, we should guard ourselves against such injuries to ourselves as would jeopardize our ability to fulfill our duties toward our families and our employes and employers.

We should, likewise, use the desire for rest, when it is needed to prevent our coming into a condition where we would be unable to fulfill our duties, which, by proper care we could still continue to perform. Thus, the desire of preserving our life, in taking proper care of our health, we may use as a servant of righteousness to keep ourselves in that good health that will enable us to fulfill our duties toward our earthly relationships. And when opposition is brought to bear upon us that if allowed to continue would thwart our doing the duty God gave us to do, we may summon the necessary resistance against it; every one of these propensities, of course, being exercised in harmony with the rights of others.

This may be applied to hiding anything that might prove to our disadvantage, if made known. We may properly hide what, if known, would prevent the fulfilling of our duty to the family in the way of support or care, or gaining for our employers those profits that they have a right to expect of us, or hide what would prove to the injury of our employees.

Then, too, we might even, under certain circumstances, seek to destroy illegal conditions, that, if allowed to continue, would surely injure our employers, and our families. We might give an illustration. Let us suppose there is a business that is carried on in defiance of law and justice and that would surely break up our own or our employers business and prevent our supporting our families; we may very properly apply to the law of the land to destroy it, so that our opportunity to support our dependents be not destroyed.

This, too, applies to the gaining and retaining propensity. We may, very properly, as far as our love of gaining for our employer, and for the support of those depending upon us is concerned, exercise a financial interest, provided it is not done against the rights of others. So, with love of retaining; we may well lay up against a rainy day, provided this is done in conserving the rights of others, and preventing ourselves and our dependents from becoming a burden. So far as the rights of others dependent on us go, we may, therefore, lay up for a rainy day. This will solve the question that is so often asked us: "Should we have a home for ourselves and children, or should we sell our homes and pay rent?" We believe this principle will help out of the difficulty that so many of our brethren seem to have an account of the exaggerated advice they sometimes receive on the matter of having a home and saving money. Then, again, the same applies to the use of food. We should use food in such a way as to gain strength, so that we may discharge our duties toward our husbands, or wives, our children, our employers, or employees. Thus, we see that the Lord's word warrants the natural use of our selfish sentiments; if they are made servants of righteousness by enslaving them to God's will. As far, therefore, as they are needed to serve those to whom we are placed under obligation by God, we may use them. This will not be counted against our consecration as though we were not dead to the selfish sentiments as far as concerns their control.

Similarly, the worldly sentiments, apart from those directly concerned in discharging our obligations, may be called into operation to contribute toward our fulfilling our duty in our earthly relationships. Thus, our love of home may serve our family by furnishing and keeping the house in good order, making a real home life possible and practical; our love of friends may help them to make good friends of others, as well as help us exhibit friendship to them. Our love of nature and art may contribute toward elevating the natural tastes of our families. Humor and agreeableness will, in many ways, contribute to family love and peace. Music, both vocal and instrumental, will be the means of making the home life better in many respects. Our natural knowledge may in many ways enable us to discharge to our families the obligations we have toward them; thus, our knowledge of foods, hygiene, sanitation, and the workings of the heart and mind, may be a great blessing to them in ways wherein we owe them service. So, too, our earthly calling can minister directly to them by providing and caring for their needs.

This principle applies, likewise, to our relationships as employers and employees. Out of consideration for our families' needs, we may faithfully fulfill our part as employers and employees. We may use our love of home in keeping it in such a condition as will be helpful to us to fulfill the duties of employers and employees. If friendliness is used by us daily in our business relations, they will inure to more profit to all concerned. So, too, our love for nature and art may serve our employers by enabling us to do our work with more skill, resulting in better profits for them; while if we, as employers, using many of the things of nature and art to help our employees, will do more justly by them than if we failed so to do. How many an employer, by agreeableness with his employees, makes just sentiments prevail in them; as employees by it, have helped their employers business, e. g., clerks can make themselves more valuable to their employers by being agreeable to the customers. Sometimes, by humor, an employer can prevent dissatisfaction, calculated to work great loss to the employees' interest; as a happy use of humor in an employee may often serve the business interests of his employer. Human knowledge, particularly in their lines of work, may yield excellent results to both. Naturally, this relationship is of a kind as to make the earthly calling a servant of righteousness, since it is this sphere of activity where our obligations as employers or employees find their exercise.

In our dealings along the line of justice with our fellowmen, apart from the family and business relationships, we can use our worldly affections as servants of righteousness. Thus we can deal with our families in a way as to do justice to outsiders. Our homes may be used to render the service to others that we would have rendered to us. We should certainly exhibit friendliness to others, as they have a right to friendly treatment. Even patriotism may be used, i. e., in matter of taxes and obedience to laws to benefit others. The love of the beautiful in art and in nature, may, at times, prevent injury from coming upon others. Humor and agreeableness in a world as full of sorrow and coldness as ours would prove great helps to others against sin and for right. So, too, the talent for music in social relations, may enable us to discharge our human obligations under some circumstances toward our fellowmen.

Accordingly, we see that all of our worldly, as well as our selfish sentiments are capable of use as servants of righteousness by enslaving them to God's will.

Let us notice the use, as servants, of our worldly and selfish sentiments for holiness, by enslaving them to God's will. This will be the last thought that we will give on our subject. When we gave ourselves in consecration to our heavenly Father, we agreed that He could have the use of all that we were, and had, hoped to be, or hoped to have; this would require, as far as our rights in ourselves are concerned, that they be used as servants of holiness. These rights express themselves largely through the worldly and selfish sentiments. Therefore, in the family relationship, we may make a servant of holiness of our love for husbands and wives. We may love them because we hope by this love to help them to get a better impression of our faith; and, if possible, if they are in the right condition of heart, to bring them to see it, or if in it, love it better. It is this that the apostle means when he states that by our loving services we may win our spouses. I. Pet. 3:1-7. Therefore, as we are kind to them, as we are kind to our children, let us constantly keep in our minds the sacrificial thought: "I am doing this in the hope that I may commend the gospel

of Christ to them, so that they may gain an entrance into it, or retain it if they already have it." Our love for home may be permitted to act in having it clean, and well arranged, to which we may invite God's people to come to hold services, and to enjoy our hospitality, in order that they may be furthered in their service of God. So with the love for friends. We are not to drop our worldly friends, turning to them a cold shoulder, when we come into the truth. Let us remember our former love for them, the good things that we saw in them that inspired our confidence in them, and, therefore, be friendly with them; not that we can enter entirely into what interests them, but we may sympathize with them in their affairs. Let us now, as far as possible, use the principle of friendship toward them, because it may become of help in favorably impressing them with our faith, while, if we ignore them, they will, probably, without further notice, reject the Gospel we wish to present for their blessing. Friendliness will help us bless our brethren in many ways.

If we have love of nature and art ,we may be enabled thereby to clothe our thoughts of God's word in a way to make them attractive to others. If we have the gift of humor, we may make a splendid servant of holiness. Humor sometimes is the only thing that will save the day for one who may become so disgusted at something we or others may have said or done, that unless we can divert his attention by some happy flash of wit, our efforts to win him will be entirely in vain. Therefore, humor is a good thing to prevent a situation from resulting unhappily, as well as to help some minds to gain a more favorable impression of the truth, and is a good weapon against error. We may also use the gift of music, either instrumental or vocal, in the same way, thus affording the gospel of Christ a better entrance into some hearts. The same remark applies with much force to agreeableness and ability to speak and imitate well. Our earthly knowledge may have some use. We may use it in giving collateral evidence that may influence favorably those who cannot be fully impressed by another line of evidence. And so, too, in our earthly calling, we may make zealous use of our place; because our toil and our industry may commend our loyalty to our employers; and this will, at least, show that if a person gives faithful service, his religion must be worth something. If we treat those who are in our employ kindly, from the thought that we are now seeking to commend the gospel to them, we will often make a more favorable impression for the truth.

The selfish sentiments are susceptible of similar use as servants of holiness by enslaving them to God's will; thus, we may use self-confidence. For example: "Not that we are to think that we are sufficient of ourselves ,to think anything of ourselves," but we may use it in the following ways as a servant of holiness: We know we can do what God says He wants us to do: we may have that much confidence in ourselves, and to that extent make a servant of holiness of whatever quality we may have that the providence of God is calling for us to exercise in the interests of His cause, believing that by His grace we have the necessary strength for the occasion: any use beyond that will surely develop pride, and self sufficiency, of which we must beware, for we know that this results in destruction.

The same holds true in regard to appearing well before others. "The impression we want to make upon them for the truth's sake is that we are consistent Christians. Therefore, we may use the quality of approbativeness. This would not be deception, for the Lord's people are the most pious people in the world. Not that we think, or wish ourselves to be considered good, but we want to make a favorable impression upon others for the truth's sake. Let us watch, however, that we do not allow self to appear and thus do good to be seen of men.

So, too, we may use love for safety—shielding ourselves from dangers lest we be injured and be made incapable of further service. We are not to cast ourselves down from a pinnacle, for that would destroy our ability to serve God further. In similar manner, the love for ease and rest may be used. If we find we are working at such a rate that we cannot do justice to God's service, the thing for us to do is to employ this love of rest as a servant; rest a little while, and by the refreshment thus gained we may go on and make what we are and have more profitable for our heavenly Father's cause.

The same holds true of self-defense—defending ourselves against such attacks as would unavoidably work to the undoing of our influence for God's cause. Our love of life brings with it care for our health, enabling us to avoid what we know would injure our health and use what would give us better results for the heavenly Father. We must act in this particular like a good employee. He knows the employer wants the best possible results in harmony with the principles on which his business is operated. Let us act toward God in the same way, since we are His stewards, seeking best possible results; and on that account let us see to it that we make use of love for preserving life, in avoiding what is injurious to, and cultivating what makes for health. We may apply this method to the love of hiding anything that would prove injurious to God's cause, if known. In this way we may prevent many of our faults and failings from becoming known, and thus prevent others from taking offense at the good news we offer. Through our lack of secretiveness we may make them acquainted with such faults as would stumble and turn them against the truth. Therefore, we may properly use this quality to hide natural defects from those who might be stumbled if they were revealed to them.

So, may we apply this method to the love of destroying injurious things. Let us break down, as far as it is in harmony with righteousness, whatever would destroy our influence for the truth.

The same with regard to the love of gaining; we may enter business, if this is the best way of serving God open to us; using our love of gain to acquire more means to put into the Lord's service, and thus advance the general interests of His cause. The love of retaining will enable us to economize; whereby we may have more to use in our heavenly Father's service.

Thus, too, we should, for the glory of God, eat of such foods as will strengthen and help us in our service to magnify Him who hath called us out of darkness into His marvelous light, and avoid foods that would weaken our powers for God's cause.

These, therefore, dear brethren, are the uses we may make in regulating our selfish and worldly sentiments as natural human beings. Summarizing, we will say: The first method of regulating the human sentiments in their natural use is suppressing their selfish and worldly control; the second, using them as safety valves to prevent ourselves from falling into sin and error; and the third, enslaving them to God's will by using them as servants of righteousness and holiness that God may be magnified.

May our dear heavenly Father bless us in the three uses, that we may make of our humanity, so that He may gain all the more honor and glory by what we are and have, in Jesus' name, Amen.

All for Jesus! All for Jesus!
All my being's ransomed powers;
All my thoughts and words and doings,
All my days and all my hours,
All for Jesus! All for Jesus!
All my days and all my hours.

DISCOURSE VI.

TRANSFORMATION INTO AND REGULATION OF THE SPIRITUAL SENTIMENTS.

TEXT: *"Be not conformed unto this world; but be ye transformed by the renewing of your mind." "Seek those things that are above . . . Set your affections on the things above, not on things on the earth." Rom. 12:2; Col. 3:1, 2.*

OUTLINE.

I. TRANSFORMATION INTO THE SPIRITUAL SENTIMENTS.
  A. General explanations.
    a. Conformity to this world.
      1. Its nature.
      2. Its manner.
      3. Its results.
    b. The spiritual sentiments.
      1. Their classes.
        (a) Higher; the religions.
        (b) The lower.
          (1) Selfish.
          (2) Heavenly.
      2. Their sphere.
      3. Their objects.
    c. The transformation.
      1. Its nature.
      2. Its possibility.
      3. Its agent.
      4. Its methods.
        (a) Detachment of affections from human things.
          (1) Its nature.
          (2) Its scripturalness.
          (3) Its function.

(4) Its power.
(5) Its process.
(6) Its continuity.
(b) Attachment of affections to spiritual things.
(1) Its nature.
(2) Its scripturalness.
(3) Its function.
(4) Its power.
(5) Its process.
(6) Its continuity.

B. Specific applications.
a. To the religious sentiments.
1. From the human.
2. To the spiritual.
b. To the selfish sentiments.
1. From the human.
2. To the spiritual.
c. To the heavenly sentiments.
1. From the human.
2. To the spiritual.

II. Regulation of the Spiritual Sentiments.
A. Suppressing by the higher the control of the lower sentiments.
a. Its nature.
b. Its opposite.
c. Its agent.
d. Its process.
e. Its application.
f. Its use.
B. Using them as safety valves.
a. Its nature.
b. Its necessity.
c. Its agent.
d. Its method.
e. Its process.
f. Its application.
1. Against sin.
2. Against error.
C. Enslaving our sentiments to God's will.
a. In righteousness.
1. Its nature.
2. Its necessity.
3. Its agent.
4. Its process.
5. Its application.
(a) Toward God.
(b) Toward the brethren.
b. In holiness.
1. Its nature.
2. Its necessity.
3. Its agent.
4. Its process.
5. Its application.

GOD has made various creatures on different planes of being. To each order of His creatures He has given a distinct nature and adaptability. He has fitted the environment of each creature to its needs, and has fitted each creature to its environment. He has given to each the disposition required by the different conditions in which it lives, moves and has its being. To earthly beings He has given an earthly disposition, and to spiritual beings a spiritual disposition. Our Heavenly Father is now engaged in bringing into existence a new creation, the Christ, who are intended by God for spiritual divine conditions. Therefore, He sees to it that their hearts and minds are adapted to spiritual conditions; and, likewise, sees to it that those conditions are adapted to their hearts and minds.

If we are to be spiritual, our affections will have to become spiritual; and thus will we be adapted to the conditions under which we shall live, and eternity shall be full of joy and constant blessings for us. For the cultivation of such a disposition, preparation, striving and toil, on our part, are necessary. God's greatest skill is exhibited in His work of developing us along spiritual lines. We co-operate with Him in this respect, in the transformation into, and regulation of, our spiritual sentiments.

We desire to use as the subjects of this discourse:

TRANSFORMATION INTO AND REGULATION OF THE SPIRITUAL SENTIMENTS.

Our part in the work of transformation into, and regulation of the spiritual sentiments, is so important that the discussion of this work is worthy of a special discourse.

I. TRANSFORMATION INTO THE SPIRITUAL SENTIMENTS.

In the study of our subject we will first consider transformation into the spiritual sentiments, and then the regulation of the spiritual sentiments.

A. GENERAL EXPLANATIONS.

It will be well for us to understand what is meant by transformation into the spiritual sentiments, in order that we may apply the thought in our own development. The human sentiments in their three parts were discussed in the preceding discourse. We refer the reader to them for such explanations as would be necessary to a proper understanding of this discourse, for they form the basis of this talk.

Let us notice, first, the terms of our texts, and see how they convey to our minds the thought of transformation into the spiritual sentiments. "Conformity to this world" is the thought we desire, first of all, to explain. Our first text says, "Be not conformed unto this world." Conformity to this world means our characters and habits shaped after those of the natural man, and that, under conditions harmonious with the present evil order of affairs. This would mean a disposition of which God could not approve. It would not be in harmony with the wisdom that is from above; rather in harmony with the wisdom, that is from the earth, which James 3:15 assures us, is earthly, sensual and devilish, that is, worldly, selfish, and demoniacal in religious respects in greater or less degree. We conform ourselves to this world, when we subject ourselves to its thoughts and ways, along the line of the world's religious, selfish and worldly sentiments, and the result of such a course must be fatal to the new creature, and in every case displeasing to God.

More particularly do we desire to discuss the spiritual sentiments, since they are the affections to be treated in this discourse. We may classify them into two divisions—the higher and the lower. The higher spiritual sentiments are the religious sentiments and they act through the faculties, through which the primary graces are developed. (See preceding lecture.)

The lower spiritual sentiments correspond on the spiritual plane, to the lower, i. e., the selfish and worldly sentiments, on the human plane. Accordingly, we may group the lower sentiments into two classes—selfish and heavenly. A remark to make clear our use of the word heavenly in this respect. It is perfectly proper to speak of all the spiritual sentiments as heavenly; but, for the sake of clearness, we desire in this discourse to limit the use of the terms heavenly sentiments to those which in the spiritual realm correspond to those in the human realm, that we call the worldly sentiments. We will seek carefully to use this form of expression, in order not to confuse the thought in our minds.

The sphere of the spiritual sentiments is, not of this earth, earthly. While the human sentiments are adapted to this earth, the spiritual sentiments are adopted to spiritual existence. We understand the matter in this wise: Our begettal of the spirit gives to every faculty of the natural heart and mind the capacity to project itself beyond the human to the corresponding spiritual things; accordingly, we would say that the sphere of the spiritual sentiments is spiritual, in contrast with the human, things.

The objects to which these sentiments reach out and attach themselves correspond accordingly on the spiritual plane to the objects on the human plane, to which the corresponding human sentiments reach out and attach themselves. To bring this clearly before the mind, we give the three classes:

The spiritual religious sentiments (in distinction from the human religious sentiments):

(1) Faith.
(2) Hope.
(3) Self-control.
(4) Patience.
(5) Piety.
(6) Brotherly kindness.
(7) Charity.

The organ through which faith works attaches itself to spiritual persons, truths and promises, and creates confidence in them. The organ through which hope works attaches itself to the spiritual hopes that God holds out to us. The objects to which piety attaches itself are God and Christ, from the standpoint of duty love in spiritual respects. The objects to which brotherly kindness attaches itself are the spiritual brethren in duty love. The objects which charity attaches itself, in spiritual respects are the Father, the Son and the brethren, from disinterested love. The objects to which self-control attaches itself are mainly all the preceding sentiments, regulated apart from opposition. The objects to which patience attaches itself are mainly the preceding sentiments regulated under opposition. Thus we see that these sentiments are spiritual sentiments, attach themselves to spiritual things, from spiritual motives.

THE SPIRITUAL SELFISH SENTIMENTS.

The spiritual selfish sentiments attach themselves on the spiritual plane to the same things as the human selfish sentiments attach themselves on the human plane.

(1) Self esteem, as new creatures.
(2) Love for the approval of spiritual beings.
(3) Love for safety as spiritual beings.
(4) Love for spiritual rest.
(5) Love for spiritual life.
(6) Love for self-defense in spiritual respects.
(7) Love for hiding disadvantageous things in spiritual respects
(8) Love for destroying injurious things in spiritual respects.
(9) Love for gaining and retaining spiritual things.
(10) Love for spiritual food and drink.

SPIRITUAL HEAVENLY SENTIMENTS.

The spiritual heavenly sentiments are nine in number. Since there will be no sex on the spiritual plane, there will be no love for an opposite sex, developable by the new creatures.

(1) Love for the spiritual family.
(2) Love for the spiritual home.
(3) Love for the spiritual country.
(4) Love for spiritual friends.
(5) Love for the spiritual order of affairs, now and hereafter.
(6) Love for spiritual sublimities.
(7) Love for spiritual beauties, harmonies, and order.
(8) Love for spiritual knowledge.
(9) Love for the spiritual calling.

Having briefly set forth the spiritual sentiments in their classes, sphere and objects, we desire now to discuss the transformation, of which our text speaks.

The word transformation is one that conveys two ideas to the mind. It indicates a change from one condition to another, by a mutation of the form or quality of the thing undergoing the change. This thought certainly is very well adapted to the idea that we desire to explain; for certainly as God's people we are undergoing a transformation; a change from human to spiritual beings, and, consequently, a change from human to spiritual sentiments. This is the idea that the Apostle conveys to our minds, in the words, "Be ye transformed," and proves by the negative structure of the sentence that the transformation is into a different disposition, from the one we have as human beings. "Be not conformed unto this world," in human disposition. Accordingly, the transformation means a change from the human to the spiritual disposition. We will now notice the possibility of such a change. Of our own power, we could not make such a change, for humanity cannot raise itself above itself, any more than can a man lift himself by pulling at his boots. But our inability is completely made up by God's ability, and He makes it possible for this transformation of character by putting a spiritual quality, though a creative act, into every organ of our brains, enabling each organ to exercise itself in spiritual respects, and, consequently, through this exercise, to become changed in disposition. The possibility of the transformation into spiritual sentiments lies in the fact that we are new creatures. It is the new creature that *does the changing;* as by the transformation, *it is changed.*

That the new creature performs this function is very apparent from the text that we have taken from Colossians in the words omitted in the first verse—"If *ye be risen* with Christ, seek those things that are above, where Christ also is" It is the new creature that *is risen with Christ,* according to Paul's statement in Romans 6:4; Col. 2:10, 11; Phil. 3:10. Accordingly, therefore, we see that the new creature, acting first upon the organs, through which the primary graces are developed, and using them to develop these; and, secondly, by these graces, regulating our other faculties and qualities, gradually changes our dispositions into spirituality. Let us not forget, therefore, the dominating position of the new creature through the primary graces in the work of our transformation into spiritual sentiments.

There are two methods that apply to the work of transformation into the spiritual sentiments. These lie on the surface, and are implied in the word itself. The first is the detachment of affections from human things; and the second is the attachment of affections to the corresponding spiritual things. It is, by these two methods, that the transforming work goes on in our hearts. Let us look a little while at each and see what they mean.

By detachment of affections we mean removing our sentiments from human things. Of the earth, earthy—our human sentiments, according to God's intention, cleave to human things. If they did not, we would not be normally human beings. It is good for human beings so to be, but since we are undergoing a change of nature, from human to divine, we must have the divine disposition before we can gain the divine nature, and, accordingly, it is necessary to detach our affections from human beings. A removing, therefore, of our sentiments from the objects to which they naturally cleave, is what we mean by the detachment of affections from human things. That this is required, not of the ordinary human beings, but of God's spirit-begotten children, is plain from the scriptures. Both of our texts indicate this thought. The expression—"Be not conformed unto this world," shows that our sentiments must not ultimately be of the human kind, if we desire to be with Christ in glory. So, also, the second verse of our text in Colossians—"Set not your affections on things of the earth." This is a negative way of telling us to detach our affections from human things. In each case the Apostle has put the thought negatively. John, likewise, gives us a thought on this line, I. John 2:15, "Love not the world, neither the things that are of the world." Our Lord Jesus states it in almost the same manner in Luke 14:26, "If any man come unto me and hate not his father, and mother, and wife, and children, and brethren and sisters, and yea, his own life also, he cannot be my disciple." This passage means that if one does not detach his affections from the human relationships, *not from the human beings,* but the human relationships as such, he cannot become fully a disciple of Christ. This takes time, for which the long suffering of God waits. We, of course, are not to understand the passage as inculcating hatred for individuals, but it certainly does mean that we should love those individuals less than the Lord. The function of detachment of affections from human things is manifold. It is to prepare us to abhor control over ourselves by the human sentiment, and to avoid as well as to oppose it. The method of detachment of affections from evil is more general in its application than that which we give it in this discourse. As a special method for overcoming evil we may apply it to the removal of our affections from anything evil, whether it be sin, selfishness, worldliness, error on the human, or on the spiritual plane. But it will be sufficient to make the method itself clear, to limit its discussion to the detachment of affections from human things. Therefore we will not discuss this, the first special method for overcoming evil, further in these discourses than to show its application in removing our sentiments from the human things to which they naturally cleave. The reader will, after seeing this, be able to apply the method in other respects. This method is necessary in order that the second method for our transformation may be applied; for, as long as our affections cleave to things human as such they are estopped from being attached to things spiritual, as such. The mind of the flesh and the mind of the spirit running in contrary directions makes the two methods work together and for similar purposes. The power, by which we are enabled to remove our affections from things human, lies in the word of God, appropriated by the spirit for its use. The "Word" shows that while human things are good for those destined for human existence, and as such are not to be despised, they are not adapted to spiritual beings, and, therefore, would be unprofitable as well as injurious and destructive to us as new creatures. Such considerations from the Word held upon the affections will enable us, if we give the new creature full sway, easily to detach our affections from the things to which we as human beings naturally cleave.

The process by which the detaching of our affections from human things takes place is: First, a recognition of the human things to which our affections cleave; second, a recognition of those parts of the Lord's word, that give the necessary enlightenment and stimulation for detachment of our affections; and, third, holding these parts of the Lord's word upon our hearts and minds, until they influence our sentiments more and more to release their hold upon the things of the human plane to which naturally they are adapted.

This method requires continual use, for in experience we find that our affections, unless prevented, repeatedly reattach themselves to the human things, to which they are naturally adapted, and it requires, therefore, continual watching of these propensities, coupled with earnest endeavor to remove the affections, whenever they seek thus to attach thmselves to things human. Let us not become discouraged, if this is not accomplished in one day or in one year. Let

us go resolutely onward, continually removing our affections from earthly things, and the result will be that by and by the habit of thinking little of human things for self use will be established.

We desire now to discuss the attachment of the affections to spiritual things. By this we mean setting all of the sentiments of our hearts upon the things on the spiritual plane, corresponding to the things in the natural plane, to which, alone, before our begettal of the spirit, our sentiments cleaved. This thought is very clearly stated in our texts, especially the one from Colossians: "Set your affections on things above." "Seek those things that are above." The other text in the words "transformed by the renewing of your mind" implies the same thought; for here the affections are described as undergoing a change from human to spiritual things by a continual renewing of our dispositions in spiritual respects, and, consequently, it must be by a setting of the affections upon spiritual things that the transformation takes place. We see, therefore, that this method is thoroughly scriptural. Its function is, to fit us for our future inheritance, as well as to fit us for our present privileges, as embryo new creatures. Unless we set our affections on spiritual things, the forces of the present order of affairs will engage our attention, and thus claim our affections. Accordingly, we must set our affections upon spiritual things, so that by the stimulation of these sentiments we may be enabled as embryo new creatures to do the things that God desires for our development as new creatures. He, who out of love for the spiritual things, not only thus avoids the human, but gives himself accordingly to the cultivation of spiritual things, finds the task practical to accomplish, while the one, that does not so do, never will attain the object of his calling. It, likewise, has a function for the future; for God is now engaged in recreating us (II. Cor. 5:17). His purpose being to give us a heavenly home. It is, of course, necessary that we develop spiritual affections, that we may be at home amid a spiritual environment. As little as the fish is at home out of water, so little would a natural human being be at home amid spiritual environment. Therefore, our affections must be transformed into a spiritual character in order that our hearts will have the joy and the activity necessary for beings in harmony with heavenly environment. The power by which the attachment of affections to spiritual things takes place is the word of God. It sets certain ambitions and aspirations before us, thereby enlightening our minds and stimulating our hearts, until we endeavor to attain these ambitions, and thus imparts to us the power by which we are enabled to attach our affections to spiritual things. Indeed, the word of God, as Paul assures us, is "quick and powerful, sharper than any two-edged sword," and, as Juses assures us, "My words, they are spirit and they are life," and are fully capable therefore of enabling us to attach our affections to spiritual things. The new creature, therefore, avails itself of the word, amid the varying providences of life, and, thereby accomplishes this transformation.

The process by which the affections are attached to spiritual things is a simple one. The new creature holds before itself these spiritual things. It then lays hold upon the parts of the word, that give the necessary enlightenment and stimulation, to attach itself to these spiritual things; and then it exerts itself in setting the affections upon these things; and, thereby, accomplishes the transformation into the spiritual sentiments.

This method must be used continually, for our human sentiments naturally gravitate to the earth, and unless we are constantly active, as new creatures, in attaching our sentiments to spiritual things, the heart and mind, lacking exercise, will remain weak and thus fail to develop the necessary spiritual strength in these affections. We find that experiences in life repeatedly detach our affections from spiritual things. As frequently as this occurs, and as rapidly as possible, we should reattach our affections, until this becomes a settled habit with us; and thus, attachment to spiritual things, will become an accomplished fact; and bring forth the glorious fruitage of fitting us for the Lord's cause now and hereafter.

B. SPECIFIC APPLICATION.

We now proceed to apply these two methods to transformation into the spiritual sentiments. The methods can be easily worked together, and we, therefore, will do so.

We will consider, first, transformation into the spiritual religious sentiments. First, faith because false beliefs prevail, as a rule, among human beings, we will find that we have attached our sentiment of faith, as human beings, to false beliefs, from which, therefore, faith will have to be detached. Holding in mind the parts of the word, that show the unprofitableness and injuriousness of false faiths, our affection of faith will be removed from them, while holding upon the heart the parts of the Lord's word that stimulate to a cultivation of true faith, our quality of faith will attach itself to spiritual truths, and thus undergo its transformation.

Again, the new creature, holding upon our hearts the scriptures that detach our affections from the false human hopes, and holding on the heart the scriptures that apply to the development of hope for the joy set before us, from the scriptural standpoint, our affection of hope will become detached from the false, and attached to the true hopes. The new creature, holding those parts of the scriptures that show the evil of our hearts going out to natural idols of whatever kind they may be, produces in us a revulsion toward putting anything in God's place and giving it the devotion of our being, and thus will detach our affections from whatever idol our hearts and minds may be worshiping. While holding upon our hearts the scriptures that set before us the true God, as worthy of duty love with all the heart, mind, soul and strength, the new creature will fix duty love to God upon Him, and thus cultivate this spiritual sentiment. Detaching our affections from a purely human love to our brethren, from the standpoint of duty love, by holding pertinent scriptures upon the heart and mind, we will be enabled from spiritual motives, derived from the Lord's word, to attach our duty love to the brethren, as new creatures. Detaching our disinterested love, from appreciating human things, with natural appreciation as the highest and best quality, empowered thereunto as new creatures, by the influences of the Lord's word, we will be enabled to attach our sentiments spiritually to Jehovah, and Christ, and the brethren, from the standpoint of disinterested love, by holding the pertinent scriptures upon our hearts and minds as new creatures.

Separating self-control in regulating our affections from wrong objects by the enlightening and inspiring power of God's word, we will be enabled to attach the sentiment of self-control in regulating our qualities of heart and mind to spiritual things, through the enlightening and stimulating power of God's word.

Detaching our patience from regulating under opposition our human affections along human lines, and for human advantages through the new creature holding the enlightening and stimulating parts of God's word upon the heart and mind, we will be in a position in which, by holding the pertinent parts of the Lord's word upon the heart and mind as new creatures, to attach the sentiment of patience to the work of carrying forward the dictates of the spiritual sentiments. Accordingly, we see how we are enabled to remove our religious sentiment from natural human things, as the goal of their attachment, and set them upon the corresponding spiritual things, until they are crystallized in our characters.

Let us study the transformation of our lower human into spiritual sentiments. We consider, first, the selfish sentiments. The new creature, empowered thereunto, by the enlightening and stimulating parts of the Lord's word, will detach our sentiment from respect for, and confidence in ourselves, as human beings, as far as their control is concerned, and attach them to respect for and confidence in itself, under the limitations of the Lord's word, by holding the proper parts of the word upon the heart and mind, and thus a proper self-esteem, in spiritual respects, will be cultivated. However, the new creature never cultivates satisfaction with itself. The new creature, empowered by the word, detaches love for the approval of human beings from these objects, by a contemplation of its vanity; and attaches this sentiment to the desire for the approval of spiritual beings, our heavenly Father, the Lord Jesus, and our brethren as new creatures, under proper limitations.

The new creature, empowered thereto by the pertinent parts of the Lord's word, laying hold on the sentiment of love for human safety, detaches the affections therefrom, as far as its control is concerned, and attaches it to love for our safety as new creatures, empowered thereto by the fitting parts of the Lord's word.

The new creatures, stimulated thereunto by the word, lays hold of the sentiment of love for human ease, and detaches it from human ease and attaches the sentiment to

love for spiritual ease, i. e., rest from too great temptation; as well as the glorious rest that remains for the people of God.

The new creature, properly empowered with the fitting motives from the Lord's word, lays hold on the love for human life, detaches the affections from it; and, empowered by the same word, fixes its love for life upon spiritual life; and thus, gradually gains the desire for spiritual existence.

Detaching the affections from the love of defending our human selves from attacks empowered thereto by the fitting parts of the Lord's word, the new creature is enabled to attach its love for self-defense upon shielding itself against spiritual attacks, through holding the pertinent parts of the Lord's word upon the heart and mind.

The new creature, laying hold upon our love for hiding the things injurious to us as human beings, empowered thereto, by the scriptures, is enabled to detach the affections from this use, and attaches this sentiment to hiding whatever would be injurious to and others' interests, as new creatures, as it is energized by suitable parts of the word.

The new creature, laying hold on our love for attacking whatever injures us in human respects, is empowered by the word of God to detach the affections from such a use of this sentiment, under certain conditions, and empowered by the pertinent parts of the Bible, fixes this sentiment upon spiritual evil, within us, and without us, and therefore loves to attack them.

The new creature, laying hold upon the sentiment of love for gaining and retaining earthly things, empowered thereunto by the suitable parts of the scriptures, detaches the sentiment from such use, under certain limitations, and empowered by the suitable parts of the Word is enabled to fix the affections upon spiritual possessions desiring to gain and retain them, laying up treasures in heaven. "Where the treasure is, there will the heart be also."

The new heart and mind, empowered thereto by the thoughts of God, laying hold upon love for natural food and drink, detaches this sentiment from its objects under certain limitations, and is able through the power of the pertinent parts of the Lord's word to attach this sentiment to spiritual food and drink. "Oh, how sweet is thy word unto my mouth; sweeter than honey unto my palate."

Let us now notice how we may detach the worldly sentiments from their objects and transform them into heavenly sentiments, by attaching them to corresponding spiritual things. The process is the same as we saw in the other cases.

The new creature, empowered thereunto by the word of God, detaches its affections from the human family relationship as such, but not from the members of the family, and that gradually; and, empowered by the word of God, sets its affections upon the spiritual family, and develops thereby a spiritual love to God as the Father, and as far as we serve the truth, to God as the symbolic husband (see Gal. 4:19, 21-31. Compare with Isaiah 54:5, 6, 17, 1) as well as upon the brethren, whom we serve, as our children. (Isaiah 54:13 and Gal. 4:19, 21-31.)

The new creature, empowered by the pertinent parts of the word, detaches the sentiment of love for home from the human home, and inspired by fitting scriptures, attaches this sentiment to the heavenly home.

The new creature, empowered thereto by the appropriate parts of the word, detaches the sentiment of love for native land from the human fatherland and attaches it to heaven as our native land, empowered thereto by appropriate scriptures.

The spirit, under the power of fitting scriptures, lays hold on love for natural friends, as such, detaching it from them within certain limits; and using pertinent scriptures, attaches love for friends to spiritual friends. In the same way, it detaches our affections from love for the present order of affairs, and attaches them to the future order of affairs in the kingdom of God on earth, as well as to the order of affairs that God may be pleased to arrange in the ages to come.

In the same way, the new creature separates its affections from the love of nature, and sets them upon the supernatural, as this is given to us in the scripture, and thus enables us to develop love for the sublime in spiritual respects. In the same way, it detaches its human affections from the love of art and attaches them to the art of holiness, to the beauty of holiness, to the harmony of the heavenly music, to the song of Moses and of the Lamb.

In the same way, it overcomes its love for human knowledge, and attaches its love for knowledge to the heavenly knowledge. Similarly, it overcomes love for the earthly calling and becomes attached to the high, the heavenly, the holy calling, by setting the fitting sentiments upon it. In this way, our worldly sentiments are gradually changed into corresponding heavenly sentiments. By the changes in our higher and lower sentiments, as described in the foregoing, we are gradually fitted for spiritual existence.

So much for the discussion of the transformation into the spiritual sentiments. We desire now to discuss:

II. THE REGULATION OF THE SPIRITUAL SENTIMENTS.

The ground that we will cover on this line of thought is similar to that covered in the preceding discourse, with the exception that we deal with different things; and, therefore, express the sentiments in different ways. However, as new creatures, it is necessary for us to come to a proper understanding of how we regulate our spiritual sentiments, in order that they may be developed in a way pleasing to God, and helpful to others and ourselves.

A. SUPPRESSING BY THE HIGHER THE CONTROL OF THE LOWER SENTIMENTS.

As in the regulation of the human sentiments, in their natural uses, we saw that our first activity toward the lower human sentiments was to suppress their control by the new creature operating through the primary graces, so would we say, that this is the first method for regulating the spiritual sentiments. We must, as new creatures, operating through the primary graces, suppress the control of the lower spiritual sentiments, both the selfish and the *heavenly*. By suppressing the control of the lower spiritual sentiments we mean keeping dead their dominance in our conduct. Col. 3:3. We, of course, do not mean that these sentiments never exercise themselves. As images of God, on the spirit plane, we will have uses for the lower sentiments corresponding to those that God's images on the human plane will have for their lower sentiments, and, accordingly, we are not to suppress the use of the lower spiritual sentiments, but simply suppress their efforts to control the higher sentiments. To fail so to do would result in our developing the secondary faults, and sin on the spiritual plane, as we saw that failure to suppress the control of the lower human sentiments develops the secondary faults, and sin on the human plane. Accordingly, if we allow, in spiritual uses, self-esteem to control us, we would develop spiritual pride. If we allow love for the approval of spiritual beings to control our higher sentiments we would develop self-exaltation. If we allow love for spiritual safety to control our higher sentiments we would develop cowardice. If we allow love for spiritual ease to control our spiritual sentiments we would develop spiritual slothfulness. If we allow love for spiritual life to control our higher sentiments we would develop self-preservation in sinful ways on the spiritual plane. If we allow love for self-defense in spiritual respects to control our higher spiritual sentiments we would develop spiritual contentiousness. If we allow love for hiding spiritual disadvantages to control our higher spiritual sentiments we would develop hypocrisy. If we allow love for destroying whatever injures us to control our spiritual religious sentiments we would develop vindictiveness on the spirit plane. If we allow love for gaining and retaining to control our higher spiritual sentiments, we would develop covetousness on the spiritual plane. If we allow love for spiritual food and drink to control our higher sentiments we would develop into spiritual guttony and drunkenness.

So, too, if we allow the lower spiritual sentiments, that we call heavenly (those corresponding on the spiritual plane to the worldly sentiments on the human plane), we would unfit ourselves for existence on the spiritual plane; for no one has the right to allow love for the spiritual family, or love for his heavenly home, country, or friends, or order of affairs, or sublimities, or beauties, or knowledge, or calling, so to control him, as to make him violate the primary graces. This would make one sin on the spiritual plane; even as Satan sinned, by allowing ambition to control his higher sentiments, and, therethe control of these sentiments must be suppressed. The agent that suppresses the control of the lower spiritual sentiments is the new creature, acting through the primary graces on the spiritual plane. The new creature in operating this process takes cognizance of the efforts of the lower sentiments to control the higher. It then takes part of the Lord's word, applicable to the case, and holds them upon

those sentiments by the primary graces as dominant, and thus suppresses their control, and brings forth as results the secondary graces and righteousness on the spiritual plane.

Let us see how this is done. The new creature, laying hold on self-esteem, under every condition, will keep self-satisfaction dead, but will, likewise, keep dead the control that self-respect and self-confidence might desire to exercise over the primary graces, and thus develops humility. Seizing love for appearing well, before spiritual beings, and suppressing its control, it develops a proper reticence. Laying hold on the love for spiritual safety, and suppressing its efforts to control the primary graces, it develops spiritual bravery. Laying hold on love for spiritual ease, and suppressing its efforts to control the primary graces, it develops activity. Laying hold on love for spiritual life, and suppressing its efforts to control the primary graces, it develops self-forgetfulness in spiritual respects. Laying hold on love of defending self from spiritual attacks, and suppressing its efforts to control the primary graces, it develops long-suffering. Laying hold on love for hiding the disadvantageous things in spiritual respects, and suppressing its efforts to control the primary graces, it develops sincerity, frankness. Laying hold on love for destroying injurious things, and suppressing its efforts to control the primary graces, it develops forgiveness. Laying hold on the love of gaining and retaining, and suppressing its efforts to control the primary graces, it develops spiritual liberality. Laying hold on the love for spiritual food and drink, and suppressing its efforts to control the primary graces, it develops spiritual frugality. Similarly, this process restrains us from sin in the heavenly sentiments, by suppressing their efforts to control the primary graces. Keeping dead the sentiment of love for the spiritual family, in so far as it would attempt to control the primary graces, would save us from sinning. So, too, laying hold on love of the heavenly home, and suppressing its efforts to control the primary graces, would prevent sin on the spiritual plane. So, too, with regard to the other heavenly sentiments. Every effort on their part to control the primary graces would prove sinful, if successful. As Satan sinned, because he failed to suppress love for appearing well in the sight of others, by the higher sentiments, so would any other spirit sin who would allow his lower sentiments to control. And, therefore, our heavenly Father requires that we develop the ability to suppress, by the higher spiritual sentiments, their control by the lower spiritual sentiments. This would forever keep us from sinning.

It would be well for us to notice a distinction between the work, that the method of suppressing the control of the lower spiritual sentiments, performs, from the work that suppressing the control of the lower human sentiments performs. Suppressing the control of the lower spiritual sentiments never will lead to self-denial unto death, because spiritual environment in God's order of affairs never will require spiritual sacrifices. The sacrifices, we offer, are not spiritual, they are human. Rom. 12:1; I. Pet. 2:5. Suppression of the control of the lower sentiments would simply imply self-denial to the extent that sin be avoided and God's will be done; but when we look at the method of suppressing the control of the lower human sentiments, we find, on account of the peculiar environment, in which we find ourselves, due to Satan's control over the present order of affairs, that it would be impossible for us, as new creatures, to be faithful in God's sight, without denial of our human sentiments, even unto death; and, therefore, our sacrifice inevitably under present conditions results in our laying down our human rights unto death. This is not required of us, respecting our rights as new creatures, in the lower spiritual sentiments, nor will it ever be required of us on the divine plan. It is necessary to notice this distinction, in suppressing the control of these two sets of sentiments, in order that we do not confuse matters in thought and practice to our own injury.

B. USING OUR SPIRITUAL SENTIMENTS AS SAFETY VALVES.

What is meant by safety valves has already been explained in the preceding lecture, and needs no repetition here; as is also the case with regard to the necessity for their use. The same agent that uses the human sentiments also uses the spiritual sentiments as safety valves. The method by which this use is carried forward would be that of diversion of attention from evil, but not that of using the sentiments as direct safety valves (see preceding discourse). The meaning of this method has also been explained in the preceding lecture, and, therefore, needs no repetition here.

If there is any pressure on any one of our sentiments, that would bring an inevitable fall into sin, or error, we should at once have recourse to the method of diversion, as a means of saving ourselves from such a fall. Such pressure could come upon our human, as well as our spiritual sentiments, but relief from it, according to the purpose of this lecture, is to be sought through the spiritual sentiments. The process that the new creature uses in employing our spiritual sentiments as the safety valves is as follows: First, it takes note of the sentiment upon which the pressure is resting so heavily, as to endanger one to a fall into sin or error; then the new creature immediately resorts to one or another of the spiritual sentiments and fixes it upon something wholly foreign to the sentiment, that is having the special pressure resting upon it, and, thus, by directing the attention to something wholly different, the pressure to sin or error is not given an opportunity of working upon our hearts and minds, and thus we are saved from a fall.

Let us notice how we may escape from a fall into sin by the use of our spiritual sentiments as vents through the method of diversion of attention from evil. Let us suppose we were under very strong temptation to self-satisfaction—pride, how may we by diversion of our attention from this evil save ourselves from a fall? We reply, quickly fasten our spiritual affections upon another object, especially one of the higher sentiments; though, also, the lower sentiments may be used. This is the normal way of diverting our attention from evil that is too strong for our resistive powers. If pride is pressing heavily upon us, let us divert our attention to matters of faith, to our glorious hope, to our heavenly Father and Lord Jesus, to whom we owe duty love, with all our heart, minds and strength; to our brethren, to whom we owe duty love as to ourselves; to our heavenly Father, to our Lord Jesus, and the brethren from the standpoint of disinterested love; to self-control, that will regulate the various sentiments in harmony with its needs; and to patience, which under adverse conditions will carry out this regulation, and we will surely be saved from a fall. We may, likewise, operate this method against pride, through the lower sentiments. In such temptation, we may divert our attention to the desire of appearing well before the Father, the Son, and our brethren, or to love for our spiritual safety. Focusing our attention upon love for spiritual ease or rest, especially rest from this temptation to pride, will relieve us. Then, fixing our attention upon love for preserving our spiritual existence will relieve the pressure. So, too, love for defending ourselves from spiritual attacks, love for hiding the disadvantages that would come from a fall into pride, as well as love for destroying the injurious thing, pride, in this case, will prove of assistance. Love for gaining and retaining the heavenly honors and rewards will take our attention away from pride and prevent its activity; so will, also, love for the meat and drink of God's word. We could also get relief from this pressure from the *heavenly* sentiments, those on the spiritual plane, corresponding to the worldly sentiments on the human plane. If pride is pressing hard upon us, let us immediately let love for the heavenly family, for the heavenly home, for the heavenly country, for heavenly friends, for the heavenly order of affairs, for the heavenly sublimities, for the heavenly beauties, for the heavenly knowledge, or for the heavenly calling, come into our hearts and pride, not being able to exercise itself, will be prevented from ensnaring us to a fall. Accordingly, we see that every one of our spiritual sentiments, the higher and the lower, may be used under proper control, as safety valves, to divert our attention from sin.

They will serve, likewise, to prevent our fall into error. As we noticed in the preceding discourse, Satan attempts to break our hold upon the Lord and His cause, through enlisting our minds and hearts upon the side of error. There are times in our experiences when we are unable to drive these errors from our minds by direct contemplation. Under such circumstances, we may make a very profitable use of our spiritual sentiments as channels of diversion, and thereby be saved from a fall into error. Let us instance the error of universalism, and show how we may divert our attention to the higher and the lower spiritual sentiments, and thus escape from a fall into this error; if we are under very strong temptation thereto. Whatever of strength there is in universalism is due to an unbalanced mental view of the divine attributes, and a misapplication of certain scriptures,

distorted from their connection. The adversary has, in many cases, used these conditions so deftly as to pervert quite a number of people on this subject. Let us suppose we are under dire pressure in this direction, how may we use the spiritual sentiments, as diverting channels, and thus escape a fall into this error? We reply, by quickly focusing our attention upon the things of truth, that we know are true and we will be able to rid ourselves of thoughts on this line; or, if we divert our attention to the hope set before the church, the same effect will follow. Likewise, supreme love to the Father and Son, with love for the brethren, held upon the heart, will free us from contemplating this error, and keep us from falling under its enticements. Disinterested love for the principles underlying God's character, as well as underlying all good character, will also prove a means of refuge, when under strong temptation to universalism. Self-control and patience, the one apart from opposition, and the other amid opposition, especially along the lines of wisdom, justice and love, if resorted to, will produce the same effect. Accordingly, we see that the primary graces, given full sway, will save us from falling into this error. We may, likewise, divert our attention from this error, through the use of the lower spiritual sentiments, especially by those that are of the heavenly class. Thus, if we set our affections upon the love of the divine family, we will prevent our falling into this error; for the whole course of the divine family shows that this doctrine is untrue. Thus, if we fix our attention upon love for the spiritual home, we will be enabled to rid ourselves of this error, which would certainly prevent our gaining this spiritual home, if allowed to have full control. Love for the heavenly country will, likewise, enable us to escape a fall. So, too, the love for the heavenly order of affairs, the heavenly beauties, sublimities, the heavenly knowledge, and the heavenly calling, if used as channels of diversion, will take our attention away from this error, and thus prevent our falling into it. Let us, whenever under dire pressure, whether the pressure rest upon the human or the spiritual sentiments, be sure to have recourse to the method of diverting our attention from the evil; and we will surely be saved from a fall. We would, however, remark that we ought to grow in such a way, that by and by, we can overcome by the use of other methods, that will work a more positive blessing in our development, than the method of diversion.

C. USING OUR SPIRITUAL SENTIMENTS AS SERVANTS OF RIGHTEOUSNESS AND HOLINESS.

As is the case of the human, so we likewise find that the spiritual sentiments are susceptible of use as servants of righteousness and holiness. This ability is developed by enslaving our members to God's will. As the concluding thought of the present discourse, we would discuss the fifth special method of developing good; "enslaving our members to God's will." This method will enable us to develop the sixth element of a Christlike character, "using our members as servants of righteousness and holiness."

Let us first consider the use of the spiritual sentiments, as servants of righteousness, i. e., justice, duty love, by enslaving them to God's will. By the expression, "Using the spiritual sentiments as servants of righteousness," we mean: so employing our spiritual sentiments, that they will help us to do right, both to God and to our fellows, help us to fulfill our obligation of loving God with all the heart, mind, soul and strength; and the brethren as ourselves, as new creatures; as well as others as human beings. The necessity for enslaving our spiritual sentiments to do God's will is so patent that it needs no further explanation than the simple statement, that he who does not so use his spiritual sentiments, sins; therefore, violates his consecration, and if he continues in this course will certainly make shipwreck of his efforts to be a joint heir with Christ. The agent, by which this servant use of our spiritual sentiments is carried forward, is the new creature; especially, as it acts through the primary graces. The process requires that the new creature recognize the obligation under which it is to God, as enslaved to do His will, and to the brethren, as new creatures; and to others, as human beings; that it recognizes the principles applying in the various relationships, and makes use of its various sentiments to fulfill this obligation, as a bond servant of God. Rom. 6:1-23.

Let us notice, how we may enslave our spiritual sentiments to fulfill our obligations to God, as servants of righteousness. According to Matt. 22:37, we owe God duty love, with all the heart, mind, soul and strength. How may we enslave the spiritual sentiments, both the higher and the lower, to help us fulfill such a love as this? We reply, by allowing each one to contribute its proper function to the work of carrying forward the principles of righteousness. Faith will help us to serve God out of duty love by pointing out to us and making clear to us the principles that underlie duty love to God. Hope will assist in stimulating us to do this, in expectation of the rewards that are promised to the faithful. Piety, being the expression of duty love to God, will, by its exercise, enable us to manifest our duty love to God. Disinterested love will add its help by giving us delight, in addition to the thankful good will, that we exercise in duty love toward God. Self-control will see to it that every one of the sentiments is enslaved to serve God from duty love, in conditions apart from opposition. Patience will do its part to enable us to enslave our duty love to God in service, by keeping our affections in proper condition toward God, fixed upon God amid obstacles. So, the spiritual selfish sentiments will act; self-respect, as new creatures, will prompt us to fulfill our duty love to God because of our honored position as sons of God as well as confidence in our proper abilities, as new creatures, will help us to love God with all our heart, mind, soul and strength, by enslaving them to do God's will from duty love. To this end, love for appearing well in the sight of God will assist, because it will show us that God will not think highly of us if we do not love Him, with all the mind, heart, soul and strength. But would if we so did. Love for our spiritual safety, will assist in this course, because it will show that we could not be safe unless we did love God with all the heart, mind, soul and strength, but would secure our safety, if we did enslave it to duty love of God. So, love for spiritual ease, would help us to love God, with all the heart, mind, soul and strength, from a sense of obligation, because it would show us that no spiritual ease could be enjoyed apart from such a sentiment. But that enslaved to duty love of God it would give us peace. So, too, love for spiritual life would prompt us to serve God, from duty love, with all our heart, and mind, and soul, and strength, because no life can be gained without such a quality. Love of defending ourselves from spiritual attacks would resist these attacks in order to defend ourselves in loving God, with all the heart, mind, soul and strength. Love of hiding disadvantageous thinks would likewise prompt us to act, so that we may use this sentiment to carry forward love for God, with all the heart, mind, soul and strength. Love for attacking injurious things, would certainly turn with abhorrence on anything that would undermine love for God with all the heart, mind, soul and strength, and thus serve its preservation in us. So, too, love for gaining the heavenly riches will help us to love God with all the heart, mind, soul and strength, because we realize that no heavenly reward will be received by those who do not love God in this way. The same result will follow love for spiritual food and drink. These will give us support and strength to give God duty love, with all the heart, mind, soul and strength. The same is true of the lower spiritual sentiments, that we call *heavenly*, those on the spiritual plane corresponding to the worldly sentiments, on the human plane. Let us notice that love to God, as the Father, will prompt us to give Him our love with all our heart, mind, soul and strength for the good He has done us. Love for our heavenly home will prompt us to love God with all the heart, mind, soul and strength, because He has given us the hope of this heavenly home. So, too, love for the heavenly country and friends will help us to love God with all the heart, mind, soul and strength. For the same reason, the same remarks apply to love for the heavenly order of affairs, the heavenly sublimities, and beauties, the heavenly calling and the heavenly knowledge. All of these will contribute their share to serve God, out of duty love with all the heart, mind, soul and strength, and, therefore, should be enslaved to His will to fulfill this purpose.

We now notice how these sentiments will help us love our brethren with duty love. Faith, showing us their place in the plan of God, will prompt us to love them, as new creatures. Hope of the glorious reward for them, as well as for ourselves, will prompt the same thing. This, likewise, is true of piety, for if we love Him that begetteth, inevitably will we love him that is begotten. Disinterested love will serve to support duty love to the brethren. Self-control and patience, regulating the other sentiments of the heart and mind, will certainly contribute their part toward our loving our brethren as ourselves; and thus, serving them as brethren

in the cause of righteousness. The spiritual selfish sentiments will contribute their part. Proper respect for ourselves, as their brethren, as well as proper confidence in our capabilities as new creatures, will help us to serve them in love, as to ourselves. The desire to appear well before spiritual beings will accomplish the same end, for, without it, we could not be esteemed as worthy by them. Help will be rendered by our love of safety, for we will be unsafe as new creatures if we do not possess duty love toward the brethren; so love for spiritual ease will assist, for spiritual ease is impossible, if duty love to the brethren is not discharged. How could we preserve our spiritual lives if we did not serve our brethren as we would desire them to serve us? How could we defend ourselves from attacks of evil if we did not give them duty love? So, too, we should hide any of our defects, that if known would inflict spiritual injury upon our brethren, and thus serve them as we would desire to be served. So, too, we should attack and destroy any evil attacking us that would hinder our giving duty love to our brethren. We may use our love for gain, to help us love them and thus give them of ours as we would desire of them; for we realize we could not gain the kingdom without such a love and service, and this will help us give they duty love. The same remark is true, with reference to love for spiritual food.

The heavenly sentiments will contribute their help. They are our brethren, and, therefore, in the family relationship, we owe them, as new creatures, the same love that we would desire them to show us, members of the same family. Our love for our spiritual home will prompt us to do for them what we would desire them to do for us, because of our desire to share the heavenly home with them. So, our love for the heavenly patriotism will prompt us to give them a patriotic love, as citizens of the same country. Love for the heavenly order of affairs, in which they will share, will likewise influence us to give them duty love as prospective fellow administrators therein. So our love for the heavenly beauties and heavenly sublimities will help us to give them duty love, in this respect, as we desire it for ourselves. Our love for the heavenly knowledge that we may use in giving them the duty love of service and that would help them in the heavenly service, as we would desire ourselves to be served, can be similarly enslaved. So, as a slave to God's will, our love for the heavenly calling would prompt us in duty love to help them. Accordingly, every one of our spiritual sentiments, both the higher and the lower, is capable of being used to serve righteousness, by being enslaved to God's will.

Let us notice how our spiritual sentiments may be used as servants of holiness, by enslaving them to God's will, that is, how we may use them to help us carry forward the cause of God now, and in other spheres later. Holiness implies entire devotion to God, not only out of duty love, but especially out of disinterested love. Consequently the ability to use our spiritual sentiments, as servants of holiness, require that we enslave them to God in serving His plan. This is necessary for our perfecting as new creatures, for the blessing of our brethren, for giving the testimony to the world and for glorifying God. The agent that does this work is the new creature, operating especially through the primary graces.

The process that the new creature uses in applying the method of enslaving our sentiments to God's will in using our spiritual members as servants of holiness is to take cognizance of the members that are at its disposal, of the principles that underlie holiness, disinterested love, and of the circumstances in which these principles may be applied, and then enslave these sentiments to God in applying our members according to these principles to the circumstances.

Let us illustrate this enslavement of our three sets of spiritual sentiments, to God for the service of holiness, in spreading God's word. Faith in God's word would prompt us to serve the truth, because we see that it is truth, and trustworthy. Hope will do so, because it expects to gain glorious results therefrom. Piety will do so, out of devotion to God. Brotherly kindness will do so, because it seeks to bless the brethren, as well as the world of mankind, thereby. Self-control will help us by executing the dictates of the graces before mentioned apart from opposition; while patience will sally forth to the work, cheerfully, under opposition, and thus we will be enabled to show forth the virtues of Him, who has called us out of darkness into His marvelous light. I Pet. 2:9.

The selfish sentiments will likewise assist. Respect for ourselves, as new creatures, will prompt us to delight to spread the truth. Confidence in our real abilities, as new creatures, will help us to do this in harmony with what God in His word and providence shows us he wished us to do. Love for appearing well in the sight of God, and of the brethren, under regulation of the primary graces, will likewise assist us to tell the good news of God's grace. Love for our spiritual safety will prompt us, for how could we be spiritually safe unless we were active in our Father's business? Love for spiritual rest will contribute its part for our serving the truth, giving us a large measure of release from the adversary's buffetings. Love for preserving our spiritual lives will help us to spread the truth, because it will show us that everlasting life can be gained only by faithfulness in our sacrifices. Love for defending ourselves from attacks of Satan, the world and the flesh, in many respects, will prompt us to spread the truth, and thus not leave room for their attacks. Love for hiding disadvantageous things will help us to make clear the truth, to many, and hide from some those things that might stumble them, until they are able to stand strong meat. Love for destroying injurious things may be used to help us attack error, and thus pave the way for the advancement of truth. Love for gaining and retaining the heavenly posesssion will prompt us to serve the truth, because the heavenly possession can not be given to those who refuse to serve the truth; and so love for the heavenly food by its appropriation will strengthen us in serving the truth.

When enslaved to God's will, our heavenly sentiments will co-operate to enable us to use our spiritual members as servants of holiness. Our love for the spiritual family will move us to spread the truth for their blessing. Our love for the spiritual home will prompt us to tell the truth for its attainment. Our love for the heavenly country, and consequently for our heavenly countrymen, will prompt us as servants of holiness to declare the truth, so as to bless these, our compatriots. Love for the heavenly order of affairs will prompt us to declare this truth, that preparations may be made for this heavenly order of affairs. Love for the sublimities and beauties of the truth will likewise assist us in using it, and telling it to others, to help them gain a better hold on it. Love for the heavenly knowledge is a basis necessary for our spreading the truth, for without the love of the truth we will not gain and retain hold of it for its spread unto pleasing God, and so, love for our heavenly calling will prompt us to tell the truth to others, for we have been called for the very purpose of showing forth the virtues of Him who hath called us out of darkness into His marvelous light.

Herewith we conclude our discussion of "The Transformation into, and Regulation of, the Spiritual Sentiments." As new creatures, it is certainly our endeavor to transform our sentiments, and to regulate our spiritual sentiments after they are developed in ways pleasing to our heavenly Father. May the Lord add His blessing to our efforts, so that, eventually by His grace, we may be fitted for Heaven, and its blessed service. Amen.

Lift your eyes, ye sons of light,
Zion city is in sight;
There, our endless home shall be,
There our Lord we soon shall see.

We are traveling home to God,
In the way our Saviour trod;
In the hour of trial we
Watch Thy footsteps, Lord, to see.

DISCOURSE VII.

STRENGTHENING THE WEAK GRACES THROUGH SUPPORT OF THE STRONG GRACES.

TEXTS *"Brace up the wearied hands and the enfeebled knees (the Diaglott) and make straight paths for our feet, lest that which is lame be turned out of the way; but let it rather be healed." Heb. 12:12, 13.*

OUTLINE.

I. GENERAL EXPLANATION.
  A. Of the graces.
    a. Their nature.
    b. Their divisions.
    c. Their conditions.
    d. Their falls.
  B. Of the method.
    a. Its function.
    b. Its nature.
    c. Its illustrations.
    d. Its scripturalness.
    e. Its process.
    f. Its requirements.
    g. Its advantages.

II. Specific Applications.
- *A.* To faith.
- *B.* To hope.
- *C.* To peace.
- *D.* To joy.
- *E.* To humility.
- *F.* To meekness.
- *G.* To patience.
- *H.* To forgiveness.
- *I.* To kindness.
- *J.* To self-control.
- *K.* To sympathy.
- *L.* To gratitude.
- *M.* To appreciation.
- *N.* To the other six elements of a Christlike character.
- *O.* To the brethren.

HITHERTO, we have not only considered all the general methods, but five of the special methods for developing good. All the special methods necessary for the development of the graces have been presented excepting the one of this discourse. In this discourse, therefore, we expect to finish the discussion of the methods that treat of our growth in the graces. As in most of the preceding discourses, we will discuss our subject from the standpoint of general explanations and specific applications. Our theme will be

STRENGTHENING THE WEAK GRACES THROUGH THE SUPPORT OF THE STRONG GRACES

We will first make some general explanations, so as to bring our subject more clearly before our minds and then proceed to apply the method indicated in the subject to the strengthening of the weak graces.

I. GENERAL EXPLANATIONS.

In discussing our general explanations we will first refer

A. TO THE GRACES.

The graces are qualities of the heart and conduct that adorn them; giving to them beauty, attractiveness and lovableness. They not only act in our outward conduct, but they also have a sphere of activity in our motives. Accordingly, they permeate the contents, the motives, and the manner of expression of our conduct. They are the most important element of Christian character.

The chief of the graces, according to Paul's statement in I Cor. 13:13, is love; and from the setting which he assigns to love in that chapter it evidently is to be regarded as a great reservoir out of which almost all the other graces flow. That person who expects to develop character without love is building with poor materials. Accordingly, love must first be present in the heart; and then out of it we will be able to develop almost every other grace. The other primary graces, however, are susceptible of development apart from disinterested love; and really, according to Peter's statement (II Pet. 1:5-7), precede the development of love. Love needs exercise, and in various situations clothes itself in different ways, and into these situations we must come so that love may properly manifest itself in its different activities.

The graces may be classified into three divisions: (1) the primary; (2) the secondary, and (3) the tertiary graces. For the reasons for classifying the first two classes as primary and secondary, the reader is referred to discourse five. The tertiary graces are meekness, gentleness, peace and joy. Each primary grace has a special organ through which it operates; while the secondary graces do not operate through any one particular organ. Each one does, however, work in connection with a particular organ of the brain as that organ is controlled by the primary graces. (See discourses five and six.) The tertiary graces do not operate through any one particular organ of the brain as in the case of the primary graces; nor in connection with any one particular organ of the brain, as in the case of the secondary graces; rather, they are general characteristics of the whole heart and mind. The reason why we call them tertiary graces is because they have no particular organ through which or in connection with which their operation is limited; and are states of the whole heart and mind, resulting from the domination of the primary graces; together with the activity of the secondary graces, and a proper regulation of the lower, human and spiritual sentiments. A definition of each will show that they are general in their scope. Meekness is submissiveness of heart and mind. Gentleness is ease, smoothness, harmony and refinement of heart and mind, as well as of conduct. Peace is rest of heart and mind; while joy is exultation of heart and mind. Accordingly, we see that these qualities are general. We might call them compound graces, from the fact they operate in connection with and through all the organs of the human brain. The classification of the graces into primary, secondary, and tertiary, is not a scriptural one; rather one based upon the constitution and office of our brain organism; nor are we to understand from this division that the tertiary graces are less important than the secondary graces. While the primary graces are the most important, it would be a mistake to say that the secondary graces are more important than the tertiary, *e. g.*, meekness is decidedly more important than any one of the secondary graces, because it is a summary of all of them plus some other things. The numerical names are therefore not to be understood as giving the order of importance of the graces except the primary graces. The tertiary graces are last developed as a rule, though this rule is subject to exceptions.

The graces are developed by the new creature applying the general methods and most of the special methods for developing good. (See discourses one and two.) Our virtues, thus developed, will find themselves brought into play in three conditions. First, they show themselves in connection with service amidst conditions disadvantageous to righteousness, resulting from Satan being in charge of the present order of affairs. Second, we will find opposition to our course of serving the Lord's cause from the flesh, the world and Satan, and a sounder and better development of our virtues will result from a proper deporting of ourselves under such opposition; and third, our graces are perfected amid suffering. We will find, as we look over the experiences through which we pass, these three stages in the development of character.

Weak graces are responsible for a great many falls. We come into some temptation that is along the line of a weak quality; and, unless we are especially on our guard, we will stumble and it is to help us over these stumbling places that the method presented in this discourse is especially useful.

B. THE METHOD.

"Brace up the wearied hands and the enfeebled knees." We recognize that the weak in the presence of the strong cannot have much opportunity for victory. This is the situation in a great many of our tests. Our weak virtues are brought into opposition with something that is stronger. How may we meet it? We reply, all of the general methods as well as the special methods so far discussed for the development of a Christlike character will help, but especially the one that we are now considering is applicable and renders us quick aid in emergencies. How proceed in an emergency when a weak grace is likely to break down? We reply, putting by the side of a weak, a strong grace, using it as a brace, a support. Therefore, our weak graces are strengthened by the support brought to them by our strong virtues. The method is very easy to apply when we understand it.

In our text, the words hands and feet are used. Of course they are symbols. Hands are used in the Bible pictorially to represent service and the graces that manifest themselves in service; the feet, to represent conduct in general. When the apostle calls our attention to bracing these, he would have us give them the support they need, while wearied and fainting. Is. 35:3.

We can see the principle illustrated in many things in nature about us. A lame man uses a crutch. Why? He has not the strength in his limbs necessary to hold himself up; and, therefore, he puts part of his weight on the crutch and that enables him to walk better. But when one is slightly afflicted in but one limb, he may throw the weight on the well foot as quickly as possible and thus will brace the lame one. So, too, when we are lifting a load, if it is too heavy for one hand, we may reach down with the other and assist the former. In that way we are able to bear the weight. Other illustrations of this kind abound. A boy was once wheeling some earth in a wheelbarrow, one handle of which was weak. He was afraid that if he should allow equal weight to rest upon each handle, the weak one would break, so he shifted the weight to the strong one, allowing the weak handle to bear only what weight it could, and in that way he was able to perform the task. Many a railroad engine breaks through a bridge, because the bridge is not properly braced. So, in tests that are harder than the graces that come into play in them can stand, we are liable, like the railroad engine, to come to grief. If we give some props, some braces to these graces, we will find them able to endure the trials with success. Sometimes in battle, a certain portion of the line meets a great deal of resistance or a great many attacks, and what

is needed to save the day is to send reinforcements to that place so that the wearied might be supported, and thus, come off victors, or at least hold their position. This is unquestionably true of those trials that weigh upon our weak virtues. How shall we meet them? By letting the weak grace have as much weight as it can bear, and putting by its side other graces wherein we are strong and let them hold the rest of the weight; and thus, we will be able to meet these trials with victory.

Let us call attention to a number of passages, which show that this is a scriptural method. Our text indicates it. We are to brace, to support the wearied hands, and enfeebled knees. In that same chapter, verses two and three, our Lord Jesus is spoken of as having received support in this way. "Who for the joy," (both joy and hope are included in this thought), "that was set before Him, endured the cross." He was patient, because He had hope and joy to support Him in His trials. Probably He would have failed had He not been supported by these. "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." The Lord's sympathy enabled Him to bear the contradiction of sinners. Thus sympathy, was in His mind at the time and supported His endurance, His patience. We turn to Hebrews 10:32, 34, "And call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight or afflictions; . . . For ye had compassion on me in my bonds." Sympathy enabled them to fight more valiantly, and to stand better amid conditions that tested their strength and endurance. The apostle calls attention to the fact that seeing our brethren in trouble should also brace us for the conflict. 1 Pet. 5:8, 9: "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." Sympathetic love for our brethren, who are suffering the same things with us, inspires our hearts with strength to resist Satan's attacks. Our Lord calls attention to this principle in Matt. 11:28-30, saying: "Come unto Me all ye that are weary and heavy laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls." Thus He shows us that meekness and lowliness of heart will enable us to support peace. So, also, He says that humility is a support to faith and strengthens it when weak. The disciples said to Him, "Lord, increase our faith," Luke 17:5. Jesus, explaining how this could be done, told how a servant would not require his master to serve him; but, after doing his work, would come and serve his master; then adds in the tenth verse, "So likewise, ye, when ye have done all those things that are commanded you; say, we are unprofitable servants, we have done that which was our duty to do." Humility therefore was the quality that He suggested to their use in order to increase their faith. We have this method presented to us in our dealings with one another as members of one body, and we can transfer the thought to our dealings each one with himself. Rom. 15:1: "We that are strong ought to bear the infirmities of the weak and not to please ourselves," and so we would tell the strong virtues within us: "You are not to please yourselves and let that weak one go down into defeat, but put your strength there in support of it; and thus enable it to come out of the contest with victory. Thus, ye virtues, that are strong, ought to bear the infirmities of the weak and not please yourselves. These passages suffice to prove that this method is a Biblical one.

The process by which this method is operated deserves our notice. We are to find what our strong and what our weak graces are. Whenever we are brought into trials that prey upon our weak good qualities, immediately summon to our assistance those virtues wherein we are strong; finding in the circumstances of the trial that which will suggest to our minds what strong graces to operate therein; then, resting the required weight upon them, give the weak the support that will enable them to stand the test and come off victorious.

There are especially four requirements necessary in applying this method. First, self-knowledge. We are to know wherein we are weak and wherein we are strong. We are to know what will assist and what will likely cause us to stumble. Second, knowledge of our surroundings and the influences operating upon us, so that we can be in a position to summon to our aid what we need. Third, the balance of weight. If we should throw all the weight upon that, wherein we are strong, we would make a mistake: we would fail to strengthen that which is weak through neglect to exercise it. We are to take from the weak virtue that only which it is unable to bear, and place it upon that which is strong. Fourth, the general methods for developing good (See discourses one and two), must constantly be applied to operate this method successfully. Let us, therefore, keep these four requirements in mind, if we would gain the best results from this method.

The functions of this method are various. In the first place, it will gradually strengthen our weak graces, so that after a number of such tests, we are able to endure more easily the trials that come along the line of these weak graces. Then, again, its function is to strengthen the stronger graces by exercising them continually in supporting the weak graces; then finally, it also keeps us from falling.

II. SPECIFIC APPLICATION.

Now, we desire to take up the main graces, assuming in the case of each one that it is weak and then see how we can bring to its support amid trial the strong graces.

A. FAITH.

Let us begin with faith. Faith is confidence in God and in his promises. Let us suppose our faith is weak. How may we support it under trial? For various reasons, our faith manifests weakness. Our heavenly Father may seem to delay giving us help that we think we need. It may seem that the past has been a contradiction of what we think ought to have been our lot. It may be that the future is full of uncertainties to us. We begin to wonder whether we can rest our trust any longer on God. What may we summon to our help so that this trial may be better endured? We reply, let us bring hope to our aid. Hope will show that God is on our side. Hope shows that He has called us unto victory and not defeat. Hope shows us that the heavenly Father stands ready to reward us; and, thus, when part of the weight is thrown on hope it will balance us mightily and enable weak faith to come off conqueror. Love clings to the heavenly Father; realizing His gracious Father heart, it will reason that He loves us and never will forsake us, and therefore, faith may rest with love on the thought that He is going to help us out of trouble. Then humility is an aid in bracing our weak faith for humility keeps us in a lowly estimate of ourselves in the sight of God and others. We will not think we are being treated in this matter unworthily, but being tried by our heavenly Father Who loves us. This will enable us, therefore, to feel all the more our need of support and this feeling of need throws faith with stronger hold upon our heavenly Father. Meekness, that is, submissiveness of heart and mind, is very helpful to sorely tested faith; because meekness, submitting to the Lord makes us realize that our heavenly Father is working all things for good and, therefore, is pleased to wait and suffer quietly whatever comes to us. Patience, that constancy which preserves in well-doing with cheerfulness in spite of buffettings, slights and obstacles, comes to the assistance of faith and keeps it from falling in otherwise too hard contests. Appreciation, is another quality that will help us in the exercise of faith, for appreciation rises to the height of love for our heavenly Father because of His glorious character; it will admire His wisdom, love, justice and power, and as it clings to these, faith will gradually be given power to stand the sore pressure of trial.

B. HOPE.

Let us suppose we are weak in hope. How may we support it, when trials seem about to crush it? We fear we might make a failure: the requirements are so heard. We think there is so little time for us in which to overcome. How may we continue running under these conditions? We reply, let us draw on faith for our assistance, faith that rests upon our heavenly Father's promises. All the promises of God are yea and amen in Christ Jesus unto the glory of God. He is going to take good care of His glory, and, therefore, will not put our faith to shame. Faith, therefore, coming to the support of hope, will show that God's plan will surely be carried out, and since there has been wrought in us the things that indicate that He is dealing with us in the high calling feature of His plan, we may rest our hope in God to perfect that which He has begun in us. Love will prove helpful to weak hope. Love for our Lord Jesus, especially, will help us in trial when hope is faint. When the thought that we cannot overcome is in our hearts, the love that Jesus has for us as members of His body, and the love for Him as having died for us, and having received us as His espoused, will support our hope of becoming His bride. Thus resting in Him, love will support hope under trial. Then, again, joy is a great inspiration to hope. "Who for the joy, set be-

fore Him, endured the cross." Here there is a mingling of ideas of joy and hope; and thus, as we have the quality of joy in us, we will not allow the things that have been resting heavily upon us to discourage us; but, joy being thrown into the balance will hold up hope until other help comes, and prevents its falling. Hope is strengthened mightily by meekness; which, amid discouraging conditions, goes on quietly submitting heart and mind to the Lord. Patience, which amid difficulties and opposition, cheerfully perserves in well doing, will assist weak hope, and, therefore, the apostle says, that "tribulation worketh patience and patience approbation (God's approval of us), and approbation (of God for us) worketh (in our hearts), hope" that we will be overcomers. Thus, patience will give victory to weak hope. Appreciation is another quality that can support hope. When we appreciate the Father's kindness and goodness and the Saviour's help, we will cause hope to bloom and make it reach out in expectation of final victory, thus bracing it when weak.

C. PEACE.

Let us consider how peace, that is, quietness of heart and mind, rest of heart and mind, might be braced, when weak. We may be put into such positions, where sin has entered into our lives, causing torment of conscience. We may have met defeat and this causes restlessness and anxiety. Probably someone in whom we have placed great hope as a brother or sister in the truth has disappointed us, and we are tempted to be worried. Our peace being quite weak in this trial, how may we gain the victory? We reply, if we have faith in God's plan, and bring into play that faith which assures us that all things are working out as the Father desires, then it will support peace with the thought that even these discouragements under which we are working will be for our ultimate good, and, therefore, peace will result from confidence in the Father's care for us. Hope is helpful to peace, for hope realizing that the victory will sometimes be ours, will enable us to think that these things are insignificant and of short duration, and of ultimate blessing. Therefore, we will find peace braced by hope. Love will support weak peace. Love for our heavenly Father works other forms of love in us; and, therefore, love casteth out fear, distrust, unrest and everything else of that nature. Meekness, likewise, will support weak peace. Letting submissiveness fill our hearts will enable us not to allow the worrisome thoughts to have too much weight, and will bear up the otherwise crushed peace. So, too, will we find patience helpful when it receives part of the weight. It will give peace the assurance, that by and by, the victory will come through continued effort, and this will allay our fears. Sympathy, too, will help weak peace, for thereby, we realize that there are many others who are suffering. Probably, the one who is causing us the unrest has something in him that will suggest our need of compassion for him, and that will also bear some of the weight of restlessness that would otherwise be ours. Gratitude for what we now have, and for our heavenly Father's making these experiences work for our good, will also support peace in our struggles. Appreciation will be of help. There are others that are suffering disadvantageous things, yet are bearing them peacefully; and, as we appreciate these good qualities in them, we will be better enabled to support peace.

D. JOY.

If we are weak in joy, sadness will come easily into our hearts. Perhaps we have lost friends and prospects, and some of the sweet sense of communion with our heavenly Father and our Lord Jesus. We fear we cannot endure the stress. What shall we do? Let us call to our support stronger graces, e. g., faith. Faith knows that God is with us, and thus faith will uphold joy. Hope that these things will soon pass away, and that again we may be given the same experiences of joy and peace we had before, will quicken our hearts and again fill us with gladness. The heart that is full of love is almost always full of joy. Then, again, patience will assist us. "Who for the joy set before him endured the cross, despising the shame." Our Lord realized that if He would only bear patiently, the joy would be His, and that patient bearing filled His heart with joyful anticipation; and, thus, in joy was His strength. Thanksgiving is one of the greatest helps that we can imagine for joy. Thankfulness for our many blessings cannot but brace joy. When we, then, are in danger of sadness, the thought of what God gives us and is to us will bear up joy. We thus throw the burden upon the strong grace and allow the weak to bear only that which it is able to carry. Appreciation will come to our help in this connection. The person who really appreciates God, Christ, and the brethren, will find the more his heart is under the power of appreciation, the more the latter will support joy. When he loses it, sorrow is his portion.

E. HUMILITY.

How support humility when it is weak? Of all the virtues, this requires probably the most bracing. How may we then proceed? By using the strong graces. Let us begin with faith. As humility helps faith, so faith helps humility. There are various features of God's plan that call into operation the thoughts of how humble we ought to be; and thus, as we hold these with loving trust in our hearts, humility will be assisted. Then, too, humility will be helped by love. Is there one who is wronging us or who has humbled us, or is acting toward us with such indignity as seemingly we can no longer endure? We think we ought to be better treated than we are by him. Let love for him rest in our hearts. It will see something good in him; it will have some regard for him and immediately humility is given some assistance, and will not break down under the thought of how much we have been wronged and how much more worthy we are than we have been deemed on the part of the one, who has been acting unworthily toward us. Humility is braced by gratitude. When we find out how much good we have received and when we think that the Father, the truth, Christ, the brethren, and the Narrow Way are ours, all these blessings filling our hearts with gratitude, will support us when we feel as though humility cannot stand any more. Also, the thought that our heavenly Father is giving us all of these purely undeserved on our part will help humility. Appreciation, will likewise render aid to weak humility. Is there some characteristic in another which would make us think that we are better than he is? Thinking on it will likely injure humility. Quickly let us transfer the thought to some of his good qualities. Let appreciation work and presently we will find how helpful it is, as a protection and a support to our humility

F. MEEKNESS.

Let us consider meekness as weak, and see how it may be supported. One of the most important of all qualities is meekness; because, it works in connection with every other quality of the heart and mind. What will help it under stress? The strong graces, Faith may be one of these. Jesus exercised faith to support meekness. We look to Him and trust Him as he did it and our faith will brace up our meekness under like conditions. Hope, also comes in as a strong aid. It will help us to submit to the Lord, seeing the glorious outcome of present sufferings. So, too, love will come to the assistance of meekness. Love bears long. It can suffer all kinds of wrong, and yet, bless the wrong-doer from submission to the Lord. Joy, exercised as a support, can help meekness. When we realize that the untoward conditions amid which we must submit to the Lord are going to inure to our perfecting; and when our affections are fixed on having a character like our Saviour's above every other thing, at the prospect of gaining it, joy will support meekness in submission to the Lord's will under the circumstances necessary for its attainment. So, too, we find that the heavenly Father will enable us to come off conquerors by humility as a support to meekness. Humility will not think it is being unworthily treated, e. g., by the injustice of others. So, when meekness is unduly attacked, humility will say, "Well, it is true, they are doing me wrong, but then, I do not amount to much any way. There are many qualities in them that are better than in me. I will let the thought that I do not amount to much rest in my mind, with the thought that they are better than I; and, while they are mistreating me, these thoughts will help me submit to the Lord." Thus, when meekness is under stress, we will be enabled to succeed in the trial by resting part of the burden on humility. Sympathy will render assistance; for this quality sees the blemishes and the lacks in all about us; and our hearts, loving them, will go out to them in compassion. Thus, we will be enabled to stand quietly, submitting amid contrarities to the Lord's will, under the assistance that is rendered to meekness by sympathy. Appreciation is also helpful. No matter how hard it is to submit to the Lord under present stress, if we look at others who bear it well we will find this good quality in them, and appreciation for it, will help us to submit to the Lord's will under the pressure; while if the thought that the hardship incidental to the Lord's service ought not to be submitted to be allowed to be prominent in our minds, it will break down our meekness. Therefore, we should transfer part of the weight to appreciation; and thus, enable meekness

to win the battle. So, also, appreciation for God in allowing us to have a trial to work in us character likeness to Christ, may bear a part of the weight; and thus, we may be able to throw a part of the too heavy burden on appreciation; and meekness, so helped, will be enabled to stand mistreatment when recognizing it to be the Lord's will.

G. PATIENCE.

Let us consider weak patience, and see how we may bring to its support, characteristics that will help it when in danger of falling. Notice, dear brethren, that we are using patience not in the sense of long-suffering, as the word popularly is used, *i. e.*, keeping one's temper, but in the sense of cheerful perseverence, in spite of all obstacles, in the course to which God has called us. Quiet, insistent, persistent, active, cheerful endurance is the biblical idea of patience. Will faith help it? Most assuredly. The faith that God's plan is good and will be successful; and the faith that God has called us to a share in that plan will give us the mightiest kind of support under the trial of patience. Hope will contribute its aid. Hope of being overcomers will brace our hearts when we fear that we cannot stand any longer. Let us hope for the prize as attainable; for God would not otherwise have offered it to us. This will give continued courage to press on further in spite of obstacles, thus bracing patience. How about love? Love for the Lord and our fellows will enable us cheerfully to persist in spite of obstacles. Peace will be a support to us in the operation of patience. Peace does not allow one to be disconcerted, no matter what occurs; but when apparent defeat faces us, and obstacles almost insurmountable forbid our advance; it will say, "We will wait on the Lord; we will rest on Him. The Lord will have a way out, and we will, therefore, keep on in the direction He wants us to go." Sympathy, also, will come to our aid, urging us to persevere compassionately in well doing to relieve others.

H. FORGIVENESS.

Let us call attention to forgiveness when weak. It will restore one to our confidence in harmony with the Lord's will and the good of the penitent wrongdoer. How may we operate a quality like this? Let us suppose that this person's wrong is still injuring us. Let us suppose it will injure us as long as we live, so that there is constantly present with us the thought of the injury inflicted on us, but with it the knowledge that he has repented and wants our love given to him again. How can we summon to the support of weak forgiveness the qualities that will enable it to stand under conditions like these? Dear brethren, we would say that faith that God has forgiven us will prove a mighty help. "Forgive us our debts as we forgive our debtors." Our hope that this person might ultimately develop a good character and our love that desires to work in him the blessing of reformation, likewise will come to our assistance in forgiveness, love, that seeing heartfelt repentance, will shower on him the blessing of forgiveness. There is a great deal of joy in forgiving a wrong. When we remember that our hearts are glad at the thought that we have been forgiven, this gladness will help us to forgive him, even when the wrong is pinching us. Humility, also, will come to the aid of forgiveness, because humility will say: "I do not amount to much, any way; he has so many characteristics that are better than mine; he certainly did not mean to do it; and if he did, it will not hurt a person like me very much, any way. I will look with humility upon the wrong." Thus, forgiveness will be established. How many use meekness in support of weak forgiveness? Meekness is the operation of the spirit that leads up to forgiveness. Meekness should be active before the other repents. We exercise meekness in submitting to a wrong, when this course is in harmony with the Lord's will. So, then, meekness will give us certain aid preparatory to forgiveness. Gratitude at the thought that we have been forgiven working in our hearts will also help us when forgiveness is weak. Thinking of some good quality in the wrongdoer will support weak forgiveness; and if we have appreciation strong, let us use it to see good in him; make every possible excuse for him, and thus we will have the ability to stand this test of forgiveness.

I. KINDNESS.

Let us now call attention to weak kindness. Kindness, in its operation, goes out in blessing others. How may we support it when weak? Will faith aid kindness? Those who have confidence in God's plan cannot but have kindness for every one for whom that plan operates, and it goes out to the whole human race. Hope of blessing the person, hope of seeing the person prosper, can come to our support, if we feel that we must let him go his way unhelped in that wherein he needs assistance. The love of God going out to a person, will support kindness. Indeed, as God looks on it, no kindness can be shown without flowing from love. Joy is a practical source of help in operating kindness. That is why the bible says, "God loves a cheerful giver." Literally, "God loves a hilarious giver." *Hilaron*, the Greek word from which we have our English word hilarious, is translated in this passage cheerful. Accordingly, a "hilarious giver" is a free and open giver. Such joy is a great help to kindness. If we have joy as a part of our characters, and if we find we are tempted not to be kind to others, let us summon joy immediately to the front and it will come to our assistance and give valiant support. Strong graces are the friends of the weak graces. Humility will honor others more than ourselves; and will, therefore, gladly give to them what we would otherwise like for ourselves. Meekness will restrain unkindness and stimulate kindness, as it submits to the Lord's will; and, thus, will brace kindness in many ways. Thanksgiving is another quality that will often help us with weak kindness. Grateful hearts for what has been done for us will move us to do good, not to those only who have done us good, but to others also. The thought of how kindness blessed and gladdened our hearts, arising in thankfulness in us, will move us likewise to seek to bless and gladden another heart. Appreciation is most helpful. Why? We will see in the person many desirable qualities and will delight to help for we delight to serve the good, and, therefore, appreciation supports kindness under stress.

J. SELF-CONTROL.

Let us suppose that self-control is weak. Self-control is really a grace that operates through all the other graces, executory in its function, and if we were to show how it might be supported, we would have to describe all the graces in every relationship. Self-control is, therefore, what we might call a universal grace. We will leave it without further discussion; simply stating that into whatever situation we come that calls for a certain grace to support self-control, it will be assisted by calling that grace into operation.

SYMPATHY.

Let us consider sympathy as weak, and see how it may be supported. A number of times mention has been made of this quality which feels for others, both in their joys and their sorrows; but more particularly, their sorrows. We may not have a very sympathetic disposition by nature. If we are put into such situations, where sympathy is called for, and we have little of it; how may we support it? We reply, that sympathy will be supported by faith. Faith shows that the race is under the curse; and, therefore, calls for our compassion. Our hearts go out to them, feeling what they feel and sorrowing for what they sorrow; for love has sympathy as one of its elements. When we love people and see them in trouble, even though otherwise, we would naturally not feel very deeply with them, our love for them will go out to them in the form of sympathy. Appreciation is helpful in this respect. Appreciation, seeing the severe things that they are suffering, and seeing the endeavors that some are putting forth to become conquerors realizes the burdens they have to bear. Appreciation helps us to feel as they are feeling, and suffer what they are suffering. Forgiveness is a strong quality for support of sympathy. We are often called upon to express sympathy toward those who wrong us. There is scarcely any other quality that ought to be exercised more toward those that wrong us than sympathy. Why? Because they show by their wrongdoing a depraved disposition, which is a most undesirable possession. Generally people will sympathize with bodily afflictions and frequently they will show sympathy for mental ills, but those that ought to appeal the most strongly to our pity are the moral and spiritual weaknesses of others; and this being the case, when we see that the wrongs that they are doing us are but symptoms of their unfortunate condition, forgiveness will come to our support and help us to bear the hard burden from the thought that they are the ones mainly injured by their misconduct.

L. GRATITUDE.

How many we support weak gratitude? The quality of ingratitude is a strong indication of selfishness. Some take it for granted that favors are their due. "I ought to have them, and the person that gives them is not entitled to special praise." Then back of selfishness is a lack of humility, not appreciating the other more highly than self. These two qualities strongly work for ingratitude. If we have this combination

within us, we will find it rather hard to express gratitude. How, then, shall we support its exercise? If we allow faith in God and in the marvels of His plan constantly to rest upon our hearts, the thought that He is freely giving us all that we have and are, that He is gracious and merciful to all our transgressions, and that He is helping us in every good word and work, will help us support ourselves under tests of weak gratitude. So, will we also find love very helpful, love going out to the one who has been doing us kindness, is overflowing gratitude. We will call to mind the thought that God loves us; if we are humble we will be all the more alert to be thankful; we will think how small we are, and say, "Just think of it! He actually has taken notice of us! and has given us something too good for us." Thus, humility will come to the support of weak thankfulness. Appreciation is also something on which we can rest ourselves when weak gratitude is tested. Appreciation of the noble qualities of the Lord, and of our brethren, and even of some of the world of mankind, will assist weak gratitude to go out toward our benefactors.

M. APPRECIATION.

Weak appreciation is the last grace which we desire to treat in this discourse. How may we support it? We reply, by bringing in as braces the stronger graces. If we are strong in faith, we will have the greatest impetus to appreciation. Why? Because faith shows us all God's thoughts as they are revealed and due to be understood by us, and these, held before our minds, open them to the marvels of God's wisdom, justice, love and power. Faith in the Lord Jesus as our sacrifice enables us to look at His life as the expression of the soul of nobility, the soul of goodness and perfection; and this will increase our appreciation of the good qualities that we see in Him. Then faith in the Lord and in the arrangement of His plan for gathering out of the world the little flock, will enable us to appreciate the brethren, because God has set His appreciation upon them. They are of the Christ: "Christ in you, the hope of glory." And faith holding this thought will work on weak appreciation until it becomes strong, and sees in them more of the likeness of our blessed Lord; and, therefore, will give them affection of the same kind, though not of the same degree, as we give to the Lord. Thankfulness is also helpful in supporting appreciation. If we are thankful for the blessings that we have received, it shows that thoughtfulness characterizes our hearts, and it is thinking of noble qualities that works appreciation, for it is the sentiment of the heart which rests upon and delights in the good that is in others.

N. OTHER ELEMENTS OF CHRISTLIKENESS.

In this discourse, we have applied the method of supporting the weak by the strong features of Christian character (the sixth special method for developing good) to the graces alone, i. e., the fourth element of the Christlike character. The method is applicable, however, to support any weak by any strong feature of character in any one and every one of the seven elements of a Christlike character. Thus, weak abhorrence and avoidance of evil, weak opposition to evil, weak spiritual sentiments, weak ability to use our sentiments as servants of righteousness and holiness, and weak balance of character, may be supported by any good thing in us. It will not be necessary, in order to clarify the sixth special method for developing good: "supporting the weak by the strong features of Christian character," to apply it to any other particulars than those of this discourse. The principle, we trust is now clear to all of us and we trust we may be able to apply it to support any weak feature of character.

O. SUPPORTING THE BRETHREN.

Hitherto we have shown the application of the method of supports under trial, as a matter for each to practice in his own development. The principle, however, is also applicable in our dealings with one another. Herein we will find a wide field of useful service for the brethren in accord with the apostolic exhortation to "consider one another to provoke one another unto love and good works." We may well, after operating this method successfully in our own lives, learn the graces wherein our brethren are weak; and those, wherein they are strong, and when we see them under trial of weak graces in danger of falling, let us suggest to them such thoughts as will summon their strong to the support of their weak features of character, and thus help them to stand amid their trials. This will require skill and love on our part, but will be a blessing to them as well as a blessed privilege of service for us. We can help them in this way to support any weak feature of Christian character.

We trust that our heavenly Father will assist us in bringing into activity the method of support when under trial. He surely wants to develop us in every good word and work, and we may depend upon His assistance if we faithfully avail ourselves of its offer. He is making "all things work together for our good," for our development in Christlikeness, for He wants us to become strong in Christ, full grown "unto the measure of the stature of the fullness of Christ," in that part of the Christ where we belong. To this end may our gracious heavenly Father, with the great love wherewith He has loved us, grant us help to support the weak with the strong features of Christian character for the honor and praise of His name! Amen.

A heart resigned, submissive, meek,
My great Redeemer's throne,
Where only Christ is heard to speak
Where Jesus reigns alone.

A humble, lowly, contrite heart,
Believing, true and clean,
Which neither life nor death can part
From Him who dwells within.

A heart in every thought renewed,
And full of love divine,
Perfect, and right, and pure and good,
A copy, Lord, of thine.

DISCOURSE VIII.

OVERCOMING BY RESTRAINTS.

TEXT: *Be not overcome with Evil; but overcome Evil with Good. Rom. 12:21.*

OUTLINE.

I. GENERAL EXPLANATIONS.
  A. Our faults.
    a. Their classes. *b.* Their source. *c.* Their development. *d.* Their effects.
  B. The method.
    a. Its nature. *b.* Its necessity. *c.* Its illustrations. *d.* Its scripturalness. *e.* Its requirements. *f.* Its functions.
II. SPECIFIC APPLICATIONS.
  A. To the evil tendencies.
    a. Unbelief. *b.* Despair. *c.* Selfishness. *d.* Worrisomeness. *e.* Quarrelsomeness. *f.* Pride. *g.* Resentment. *h.* Faintheartedness. *i.* Implacability. *j.* Impulsiveness. *k.* Ingratitude. *l.* Faultfinding.
  B. Extremes of good.
    a. All head and no heart. *b.* Too hopeful. *c.* Extremes of justice. *d.* Spineless love. *e.* Exaggerated firmness.

In the preceding discourses, we have discussed the seven general, and three of the special methods for overcoming evil. In the third discourse, in connection with one of the special methods for devloping good, we discuss displacing evil by the opposite good, as one of the ways to overcome evil. In the fifth and sixth discourse we discussed in certain respects diversion of attention from evil, while in the sixth discourse we discussed detaching the affections from evil. Each of these methods serves a good purpose in enabling us to overcome evil. Displacement of evil by the opposite good is especially helpful in aggressive warfare against evil within and without us. It lends itself readily to attack. Diversion of attention from evil lends itself readily to avoiding it under stress of temptation, and thus keeps us from falling, as well as helps us to repel the suggestions that are likely to incite to wrong and thus helps us to oppose it in the form of resistance. Detaching our affections from evil is the first of the special methods for overcoming evil, and is intended to prepare us for using the other special methods of overcoming evil, enabling us to come into the attitude of heart and mind wherein evil is no more attractive to us; and thus we may all the more readily be enabled to abhor, to avoid and to oppose it.

In this discourse we desire to discuss the sixth special method for overcoming evil. Restraint of evil by other than its opposite good. However, we will not discuss the method in all its ramifications. Rather, we will limit our attention to its application to the overcoming of faults. Our subject therefore will be

OVERCOMING BY RESTRAINTS.

Let us look first at some

I. GENERAL EXPLANATIONS.

This method, like that of displacing evil by the opposite good is very helpful in attacking evil within and without us.

Worked hand in hand with the displacing method it becomes irresistible. The displacing method requires this as a support, because we would often fall under tests, if we were to rely upon the former alone, by reason of the fact that we may lack the grace opposite the fault we are seeking to displace. Therefore the sixth, restraint of evil by other than its opposite good assists us, especially during the time of our seeking to develop the opposite grace. Both, therefore, are sturdy soldiers who will win us many a battle, putting our blemishes to rout.

A. OUR FAULTS.

If we want to be kings and priests with Christ, it is absolutely necessary that we learn to overcome the flesh. It is simply impossible for us to be fitted for the position in which we will help others to overcome their faults, unless we have learned to overcome ours. God desires that we first learn the great lesson of self rule, that we might thus be fitted properly to rule others. Faults are multitudinous and may be classified into two kinds:

Evil tendencies and

Extremes of good.

As evil tendencies, we may enumerate the following:

Unbelief, despair, selfishness, worrisomeness, contentiousness, sorrow, pride, resentment, faint-heartedness, hard-heartedness, implacability, impulsiveness, ingratitude, fault-finding.

As extremes of good the following deserve mention:

"All head and no heart," "all hope and no head," "exaggerated conscientiousness," "spineless love," "exaggerated firmness."

These are some of the things that we desire to discuss in relation to our subject. They are faults that have their roots in our depraved natures. If we were perfect, all our faculties would balance one with another. At all proper times and occasions, the fitting one would be brought into play and there would be no evil in our actions. But we do not exist under the curse with perfectly balanced faculties; rather, our intellects are darkened and our hearts are perverted and both are warped. It is on account of this depravity of disposition that there is need of restraining the faults in order that we may overcome them.

Our faults are developed by uncontrolled thoughts, motives and acts, as well also as by wilful thoughts, motives and acts. If we allow our natural bents with their faults to hold sway, the latter will increase in strength. If to this we add wilfulness, the faults will become stronger and the heart more perverted; and more toilsome will the work of undoing this wrong disposition become.

Our faults are the cause of most of our falls. Brought into conditions which tend to bring our weaknesses to the surface, our faults will cause us many falls, and thus make difficult the process of overcoming, and, as a result of this, make all the more uncertain our hold on the crown that has been offered us.

B. THE METHOD.

Faults may be overcome by all the general methods and by the seven special meahods pertaining to them. (See discourses I and II.)

The method which we treat in this discourse is that of overcoming faults by restraint. What does this mean? We reply, OVERCOMING FAULTS BY RESTRAINTS IS THE PROCESS OF SUBJECTING THE FAULTS OF THE FLESH TO THE SWAY OF THE SPIRIT THROUGH OPERATING AGAINST THEM GRACES OTHER THAN THEIR OPPOSITES. This definition is limited. As was above stated, we will limit the discussion of the sixth special method to overcoming faults. If we were to define what is meant by overcoming evil by restraints, we would say that it means the process by which any evil might be subjected to the sway of the spirit through using against that evil some good thing other than its opposite. But as we desire in this lecture to discuss restraint of faults only, we have defined as above. Accordingly, this method would mean bringing into activity against our faults any or every grace that we may have, provided it is not the grace opposite the fault in question, and through using this grace or these graces as a curb upon the fault gradually overpowering and eliminating it. The thought is somewhat akin to the one of the preceding lecture; only there we speak of the weak graces which need cultivation, assisted by the strong coming to their support under trial and test. Our faults we do not wish to support. We want to eradicate them and we can eradicate them among other ways by graces other than their opposites acting as restraints upon them until they gradually kill them.

We desire to present a few illustrations which will prove helpful to our understanding the application of this method. We have probably seen a freight car detached from a train propelled quite a distance from the train by the impetus given it before detachment. When it approaches the place where the brakeman wants it to stop, he puts on the brake and this more quickly shuts off the speed of the car and brings it to a halt. So with us. When our faults run riot, endangering us to various falls, if we apply the brakes of the graces, they will slow down the speed and ultimately overcome the evils.

Then we might give an illustration of a wagon going down hill. The horse holds the wagon back and the brake is applied to the wheel to hold it back. And so we have sinful tendencies which go downward with increasing momentum; but if we apply the brakes of these graces to the fallen disposition, little by little, we will overpower it, and thus by restraints we will become overcomers.

A fiery steed, going its own way can be restrained by reins and bit, the driver pulling from side to side, until finally the horse is brought to a standstill or at least under control. So we will find that the graces that our heavenly Father by His favor has already wrought in us will prove a restraint on any fault, if properly used.

The same principle is illustrated in fighting. Prize-fighters not only inflict but also ward off blows. So the graces would serve to ward off blows; the flesh is being considered as one of the prize-fighters, and the new creature as the other. The new creature sets the graces into motion, parrying off the blows that might come to it from the flesh and thus restrains it.

The method might also be illustrated by the keepers of an insane man, who seeks to break away from them. His hands, feet, limbs and body are grasped in the strong arms of his guardians, and thus, by main force, in spite of his resistance, he is brought under control. Thus our faults sometimes run riot, virtually insane, and require that we bring many graces into activity to lay hold on their hands, feet and bodies, and by main strength control them. And under the gradual continuance of this process they will be overcome.

We might liken the final operation of this method of overcoming to a prisoner whose hands and feet are in the stocks and his body made immovable. It is our desire as prospective heirs of our Lord Jesus Christ to obtain such mastery over the old man as to have the flesh under complete control of the new creature. One of the processes by which we may accomplish it is overcoming by restraints.

Let us see whether the Scriptures warrant the operation of this method. Our text is a passage that contains the thought, "Be not overcome of evil, but overcome evil with good." There are various ways by which we can overcome evil. In the context the apostle shows the way he had in mind. He is speaking of vengeance and the spirit of vengeance, which he assures us can be overcome by doing good. "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." According to this verse, kindness will overcome vengeance; one of the graces other than its opposite overcoming the vault.

Our Lord, likewise, gives us this thought in Matthew 5:44:—"Love your enemies, bless them that curse you, do good to them that hate you, and *pray* for them which despitefully use you, and persecute you." He calls to our minds the thought that prayer will be helpful in overcoming the spirit of resentment that might arise in view of the wrongs done us.

Again, we have the thought in Romans 8:13:—"If ye, through the spirit, do mortify the deeds of the body ye shall live." The spirit is the new creature, and this new creature develops the graces in us. It also brings into play the various graces as restrains on our faults; it kills them—this is what Paul had particularly in mind in the expression, "mortifying the deeds of the body."

Again, the apostle gives us this thought in 1 Corinthians 9:26, 27:—"So fight I, not as one that beateth the air; I keep under my body and bring it into subjection." By the body, here, he not only means the natural propensities of the human heart that are good and lawful, but those that are in the fallen and depraved of flesh also. Paul therefore buffeted his body. He, as a prize-fighter, struck one blow after an-

other at his humanity until it was completely overcome and lay lifeless at his feet; restraining its propensities by the graces that he possessed.

The Apostle Paul, in Hebrews 12:3, calls the same thought to our minds. Speaking of appreciation as helpful in overcoming faintness of heart and weariness of spirit, he says: "Consider Him who endured such contradiction of sinners against Himself, lest ye be weary and faint in your mind." Faint-heartedness is a fault that certainly will prevent our overcoming, and so he calls attention to the fact, that we should appreciate our Lord's spirit that did not allow anything to make Him faint-hearted; but that He persevered amid the trouble through which He was obliged to pass, until ultimately the victory was attained. 1 John 4:18: "Perfect love casteth out fear.' Fear is one of the faults, and this passage shows that a grace other than its opposite casts it out. Perfect love will expel it gradually and completely, operating as a restraint upon its activity. 1 John, 5:4:—"This is the victory that overcometh the world, even our faith." The knowledge of the Lord's Word taken with confidence into the heart overcomes the spirit of the world in us, for when faith is fully active it restrains the activity of the spirit of the world.

Thus we have shown scripturally that the graces have restraining power over faults, gradually working their overthrow helping us to become overcomers with our blessed Lord and Master.

Certain requirements are necessary in order to the proper operation of this method. First, there must be in our heart a hatred for our faults; in other words, the first element of a Christlike character, abhorrence of evil. We must regard them as unholy, unlovable, detestable. Second, we must possess certain graces if we would operate this method, and all consecrated Christians have at least some of the graces and therefore are in a position to operate this method. Third, we must have self-knowledge; we must know our faults and our graces in order to restrain the former by the latter. Fourth, we must have knowledge of our surroundings and the influences operating upon us in order to recognize what faults are seeking to operate and by what graces we can best restrain them. Fifth, the application of the general methods for overcoming evil (see discourse II) must constantly be used in order to get the best results from the application of this method.

The functions of this method are three-fold. In the first place, it tends to check the faults and finally destroys them and thus saves us from a fall. Second, it will strengthen the graces that we use in restraining the faults, for the graces are strengthened by exercise. Third, it will enable us more easily to develop the graces opposite the evils that we restrain.

II. SPECIFIC APPLICATION.

Now for the application of this method in our daily lives: let us first apply it to

A. THE EVIL TENDENCIES.

UNBELIEF.

We will first consider unbelief. Let us suppose we have unbelief, doubt, as a fault. How shall we overcome it? We reply, for the purpose of this discourse by restraints imposed upon it through others than its opposite grace. We may obtain help from hope.

HOPE of overcoming will be a distinct assistance in overcoming the fault of unbelief, by realizing the consequent blessings.

LOVE will come to our assistance, for it will enable us to appreciate our heavenly Father, to think more highly of Him constantly, and thus because of our desire to honor Him will, we seek to take from our hearts the unbelief that brings reproach on Him and counts Him unable or unwilling to keep His promises.

HUMILITY will be a good restraint upon unbelief. Unbelief often roots in pride, and when humility is brought into play it will show that God is a great being and that we are insignificant, that He is deserving our confidence, and that when He makes us promises, they will most certainly be fulfilled.

PERSEVERANCE, or to use the Bible word for perseverance, PATIENCE, will come likewise to our assistance, for patience presses on in spite of obstacles. God may seem to be against us, He may seem to be impeding our course, and surrounding us with all kinds of difficulties to break our confidence, but perseverance will pass through them and bring the heart out of the condition of unbelief, so that it will see that even amidst the worst conditions God has still been on our side.

THANKFULNESS for past deliverances is helpful. "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of affliction." Thankfulness for past deliverance will help us accordingly to overcome the tendency to doubt God's promised help.

APPRECIATION for our heavenly Father's attributes; His wisdom, justice, love and power, His undeviating loyalty will more and more drive out of our hearts this, the worst fault of the Lord's people.

DESPAIR.

Despair is the fault of some. Despondency finds its lodgment in the heart of some of the Lord's people, and brings them into despair, so that they give up hope, thinking that a longer perseverance in the fight is unnecessary, that they are thoroughly beaten, their hopes blasted and that therefore it is better to give up. And the adversary enforces that thought with the idea that it is better to die as an old sheep than as a young lamb.

How may we overcome despair? Let us put some other than the opposite grace into operation as a restraint. Is there something that will restrain despondency? We reply, yes, we can overcome this fault when we exercise greater confidnce in God's plan.

FAITH, resting on God's promises, will convince despondency that they are for us. God has called us, and given us the truth. God has given us the hope of overcoming; God has given us the spirit; He has given His providential arrangements on our behalf, and all of these are intended therefore to check the tendency to despondency, and the checking process will go on until despair will be overcome.

LOVE to God, that realizes that He is good, that His heart goes out to us in kindness, love for His character, love for His Word will combine to overthrow the tendency to despondency.

PATIENCE, likewise, will be found to be of great assistance; for patience will endure in spite of trouble, and when these troubles tend to make us believe that God has forsaken us and that, therefore, there is no hope of victory on our part, patience will say: "Others have overcome, you can overcome. God is as kind to you as He is to others; He is as faithful to you as to others; these obstacles must finally yield."

APPRECIATION of God's character will also help to overcome despair. If we realize that He is faithful and good; that He has made all arrangements in the interests of His people; that all His promises are "yea and amen unto the glory of God in Christ Jesus"; their realization will drive despair out of our hearts. Thus overcoming it through restraints, imposed by graces other than its opposite, will be secured. And finally, despair will entirely disappear from our hearts as these graces do their work.

SELFISHNESS.

This is a tendency to which we are inclined. In fact, it is the root difficulty with which we must constantly contend. Selfishness is the root of sin, and it operates in things which would be perfectly proper for us to do if we were perfect human beings—things that are natural, that God wants the natural man to enjoy, but that must give way in the presence of the things which God wants the new creature to develop. Selfishness is the spirit that takes all for self. It will leave others in their trouble and sorrow unhelped, that one might be at ease. Selfishness will teach indulgence at the expense of others; it will trample on their hopes, happiness and prospects, that it may gain its desires. Unhappy, indeed, are we in possesion of a disposition like this. What may we do to overcome it? Use graces other than the opposite as restraints of this unholy disposition.

FAITH will restrain selfishness. How so? Because it shows the plan of God, the development of the new creation and of the race of mankind. Confidence in these things will incline our hearts to be serviceable in bringing them into realization. Such a desire will restrain selfishness and put it aside.

HOPE, also will be found helpful. Hope of victory, of being with Christ as a joint heir, and of having a heart like that of our God, free from imperfection, stirring our hearts and minds will more and more put aside this disposition.

HUMILITY. If we have a very lowly estimate of ourselves, it will help us to esteem others more highly than our-

selves; and, as a result, we will stop seeking to indulge self that we may do something for them.

THANKFULNESS for the blessings we have received will restrain selfishness; this will melt even the icy heart of selfishness into the warmth of love and a desire to help.

APPRECIATION of the good in others is also useful. If we see them in a condition of sorrow or distress, yet faithful, if we see that we possess the ability to help them, appreciation of their needs, as well as of their good qualities, will operate successfully to curb and finally to overthrow our selfishness.

SYMPATHY will also be of great aid, for sympathy will see their distresses, troubles, sins and sufferings, and when these thoughts of sympathy rest on the heart, they will put away selfishness. So, we see that selfishness can be overcome by the restraints imposed upon it through the operation of graces other than its opposite.

WORRISOMENESS.

Worrisomeness is the disposition that hunts for trouble; that sees everything going wrong; that sees a hundred bridges to be crossed before any one of them is in sight; that makes others unhappy, and because of its fretfulness continually incites them to discontent. How may we restrain such an undesirable quality? Through the operation of the method of restraints imposed by virtues other than its opposite.

FAITH will restrain it. How so? Faith knows everything is working together for good to those that love God; that God's plan is going to come out well; that God is at the helm, and that He is too wise to err, too powerful to make a failure, and too loving not to help those who are His own. And, thus, faith brings upon worrisomeness restraints that will overcome it.

LOVE acts likewise. Love for the Lord, realizes that worrisomeness dishonors God, and love for those whom it troubles will move us to hold it back and thus gradually overcome it.

HUMILITY. We will realize that there is a greater One working for us than we are; that others are better than we are; and that we, therefore, have no right in our lowliness to become a means of hindrance or troublesomeness to others, and therefore the spirit of humility will enable us to curb this disposition and finally help toward his eradication.

THANKFULNESS for the blessings we have received will save us from worry and will help us overcome it. Worry looks at future troubles; thankfulness looks at past and present blessings and thus the latter will very readily help to overcome the former, through the strength it opposes to worrisomeness.

APPRECIATION of the desirability of peace, of others' good, of the Father's character, and of the good that will result to others as well as to self from a proper restraint of this unhappy quality will prove a good means of overcoming through restraint.

QUARRELSOMENESS.

This is a very unhappy disposition. It, likewise, can be restrained. As a rule, the people who come into the truth have a great deal of combativeness. This is one reason why God chooses them. It is necessary in order to be overcomer to have the ability to fight and to persevere in a battle until it is finished. There is, therefore, a good element in combativeness, when properly exercised. But it may become a great evil. We can see this in many cases. It becomes evil when we use the Lord's Word as a sledge hammer with which to knock people down. Combativeness quite frequently asserts itself, as it were, walking among others with a chip on the shoulder, daring others to throw it off. When we were boys we used to do that! Combativeness is willing to see an occasion of fighting at every turn and seeks to gain a point merely for the sake of downing an adversary. If that disposition is in us, brethren, we have a great task on our hands, and blessed are we if we overcome in this respect.

What will help in this? We can restrain it and thus gradually overcome it by opposing to it graces other than its opposite.

FAITH will help. Faith will see that we are in the good fight of faith, that it is the gospel of the preparation of peace that we present, and therefore quarrelsomeness will not make it gain the victory; and, since faith realizes that the whole plan of God is ultimately to work peace, it will indeed help us to work this fault out of our hearts.

LOVE will have the same effect, for love will consider others, love will see how harsh words and a quarrelsome disposition hurt their characters, bruise their happiness and develop in them the same unhappy quality. So love and faith will curb it and enable us to overcome it gradually through the restraints they impose.

HUMILITY will assist. How so? Humility will not think itself worthy of much consideration from others. Humility will be very kind, quietly and reticently expressing its opinion, and this will check the quarrelsomeness that might be in our disposition.

SYMPATHY for others may be of assistance. How so? We realize that such conduct can do nothing but injury. We see that there is enough injury in the world without our adding more; our poor humanity is groaning under the curse. As a result, sympathy will have compassion upon the defects, and, instead of making them worse, will try to restrain them

APPRECIATION of the good qualities in others, that deserve better on our part than quarrelsomeness, and that should elicit thankfulness, and appreciation, will assist, and this, kept on the mind, will impose restraints until finally this quarrelsome disposition is overcome.

PRIDE.

Is this our fault? How may this be reached and overcome? Pride is that which exalts self, or makes one satisfied with self, because of some actual or supposed good quality, physical, mental, moral, or religious. And some, realizing or supposing that they have this, exalt themselves, spend much time, as it were, looking at themselves in the mirror of self-satisfaction, rejoicing very much in their real or imagined good qualities. How may this tendency be checked? By the restraining activity of the graces which our heavenly Father has hitherto worked in our hearts through His Word.

FAITH, assuredly, is a very strong check to pride. Why so? Because faith shows us our undone condition, that we are creatures of but a moment in the presence of the Almighty; that our standing before Him is dependent upon the merit of another, that we are unclean, that our righteousness is as filthy rags. As we contemplate ourselves from a Scriptural standpoint, we will find that the thought of faith will be a restraint to pride.

LOVE, too, will do the same thing, for pride inflicts injury upon others, while "love worketh no evil to the neighbor," but seeks to bless, help and refresh him as opportunity comes its way.

MEEKNESS. Pride is overcome and restrained when we exhibit the disposition of meekness. This truly is one of the best methods of crucifying the spirit of pride, since it makes us submissive to the Lord.

APPRECIATION of the goodness of God, and of others, will come to our assistance and thus gradually restrain the disposition that we have toward pride. Operating this principle, time after time, gradually we will restrain this unholy disposition, and thus we will overcome it by the restraints imposed through the virtues other than its opposite.

RESENTMENT.

Resentment is the fault of which our text speaks, "Be not overcome of evil, but overcome evil with good." "If thine enemy hunger, feed him; if he thirst, give him to drink; for by so doing thou shalt heap coals of fire upon his head." Resentment, of course, seeks the injury of one who has injured us; it feels it has not been fairly treated; it thinks that the thing to do is to take the law in one's own hands; that the transgressor should not go on in his course without receiving just punishment, which it is very ready to inflict. Such a disposition cannot characterize any one who would be with our Lord as an overcomer.

Kindness is a quality which those with this disposition must use as a restraint. To do good to those that hate us, and pray for those who despitefully use us, are characteristics that the Lord seeks in us, and unless we have them we will certainly go down in defeat and not be with the Lord in the kingdom.

FAITH. If we allow faith to operate in our hearts, it will restrain this disposition. How so? Faith assures us there is another in whose hands punishment lies. "Vengeance is mine, I will repay, saith the Lord." If we believe this with all our hearts we will restrain this unholy disposition, until by and by, through restraint, we will overcome it.

LOVE will do the same thing. Love will see in others moral injury, out of which this wrong to us has come; love will be glad to bring them relief from that moral injury and not seek to increase it by wreaking vengeance on them.

HUMILITY will restrain the spirit of vengeance, because it will consider that we are insignificant, that we are unworthy, and that others have qualities much better than ours. Thus, as we humble ourselves before one another, under the mighty arm of God, this disposition will restrain the spirit of vengeance, until finally it will be overcome.

SYMPATHY. Why is it that we are injured by others? In almost every case, it is because of the misfortune in which they are by the fall. When we have in our hearts the feeling of sympathy toward those that are under the curse, the thought that they are doing us wrong in ignorance, that the devil is abusing them, making it hard for them to arise out of this fallen disposition—either if they come on trial for life here as members of the body of Christ, or in the millenial age—the difficulties that this disposition will bring them, and the stripes that will result—these thoughts will work in our hearts sympathy for them which will therefore restrain and finally overcome the disposition of resentment.

APPRECIATION will also act as a restraint. Why? There is no human being but has at least some good in him, and if we search out that good thing, no matter how much he may have injured us, we may be able to gain a victory in that thought, and then as we appreciate the good motive he may have had, though his head may have been wrong in the matter, this will help us to restrain the thought of vengeance, and thus gradually give us ability to overcome through restraint.

FAINTHEARTEDNESS.

How about the disposition of faintheartedness? We are in a war; the Lord wants heroes, He wants men that are strong for right, for truth, and for good. "Be thou strong and very courageous." Thus, our heavenly Father wants courage, strength of heart and mind, that will be patient amid the obstacles. What will help us overcome if faintheartedness is our fault? How may we restrain it and prevent it bringing us from fall to fall until finally our hope will be overthrown?

FAITH. "This is the victory that overcometh the world, even our faith." The world, the flesh and the Adversary, in their opposition to us, will, unless we are constantly watchful, cause us to grow fainthearted, and this thought will influence us to look at our Lord in His course which will keep us from becoming weary and faint in our minds.

LOVE for God, whose honor we seek to maintain, to whose name we want to bring all the credit we can, and love for the brethren who might be helped by our example of perseverance, likewise restrains the tendency toward faintheartedness.

MEEKNESS will assist, for meekness submits to God amid opposition. Meekness is kind under opposition, though hurt and pained many a time. It will continue to act in love, persevering in its course, until finally it helps gain the victory. So meekness will impose restraint when the heart is faint, and does not desire to press on.

THANKFULNESS for past deliverances will act as a restraint. We can see that God has helped us in the past. He has never forsaken us, all His promises have proven true, and we have experienced this as far as we have proved faithful in the conditions under which these promises are made operative toward us. The thought of the Lord's past dealings with us, resting in thankfulness in our hearts, will cheer the faint heart and make it the readier to run the race for life.

IMPLACABILITY.

This is the disposition that does not allow us to be moved to forgiveness by the penitential tear, but shows itself in acts of spitefulness. How may we overcome such an unhappy disposition if we are its possessors? We reply, by restraints imposed on this fault by graces other than its opposite. Let us notice how this will take place:

FAITH: Faith in God that our sins are forgiven will operate powerfully to help us to rid ourselves of the spirit that will remember, and not overlook wrong in others. We are assured in the Word that unless we forgive others their trespasses, our heavenly Father will not forgive us ours. And if we really have confidence in that statement, that confidence will restrain mightily the unholy disposition that would continually hold against others the wrongs that they may have done.

SYMPATHY for them in their distresses, and for the moral misfortune which led them to do us wrong, will act as a restraint on implacability; and thus gradually enable us to put it aside.

APPRECIATION for the good qualities in them will also mellow the heart, make it much more tender toward those who have done us injury, and will consider that they are deserving our forgiveness; and even if it does not find deserts in them, it will find worthiness in our heavenly Father, for He forgives us freely and richly.

IMPULSIVENESS.

Let us suppose that we have the fault of "Impulsiveness"; that which manifests itself in too ready thoughts, words and acts, that which "rushes in where angels fear to tread." How may we overcome this by restraints?

FAITH. If we have faith as a restraining element, it will prove corrective. Why so? Faith brings to our minds our heavenly Father as the One who is never in a hurry; He takes His time; He works out things in harmony with time, and uses His time and His wisdom with His power in everything that He undertakes. As we study the character of our heavenly Father and realize that quiet waiting is an element of His character, more and more, will it restrain this tendency toward impulsiveness, whether it expresses itself in inconsiderate words or acts or feelings.

LOVE will likewise do this. Impulsiveness is constantly hurting others, trampling on their rights; love, therefore, will hold it back, inasmuch as it desires to do good to others.

HUMILITY will act as a good restraint upon impulsiveness; for humility will help us to see that others are more worthy than we are, that they have qualities better than ours, that they might understand the situation better than we, and that we ought to have such an estimation of ourselves that will not allow us to become angry with them or anticipate them, but would consider them more worthy than ourselves, and thus restrain impulsiveness.

Thus, we can overcome impulsiveness by imposing certain restraints that come from graces other than its opposite.

INGRATITUDE.

Let us notice how the fault of ingratitude may be rooted out of our being. Ingratitude is one of the worst things with which our fallen humanity is beset. Certainly, people ought to be kind and good to those who befriend them. When the heart, forgetful of the good that others have done, turns against them in enmity; it not only betrays one of the very worst qualities possible, but it does injury to the one who deserves better. If this unhappy disposition is ours, we ought to give ourselves no rest, day or night, until it be overcome. How may it be overcome? We reply, through the method of restraints imposed by graces other than its opposite.

FAITH. If we have faith, there is an abundant reason for gratitude, and the overthrowing, therefore, of the corresponding fault. Faith shows that our heavenly Father has done much for us, that He had mercy on us, saw us in our misery, and sent the Son of His own bosom into this world, to die on our behalf, richly, freely, without upbraiding, forgives us on account of the precious merit of His Son, and showers upon us mercies and favors innumerable, as the Father "who giveth liberally and upbraideth not." Believing that God so treats us, will incite powerfully toward overthrowing the disposition that would be ungrateful to God or to others.

LOVE for the people who have helped us will restrain the spirit of ingratitude; for it will show that they deserve better; it will desire that they be made to feel our appreciation for them; and thus, love will restrain ingratitude.

Humility will show at once that such conduct is terrible, that it deserves reproach and rebuke, and when humility is brought into play it will hold back any spirit that will show unkindness or disloyalty to those who have helped us and been our friends.

APPRECIATION. Something noble and good in the one who has done us good, will inure to rooting out of our disposition this unholy growth. If we see their evident desire to help us, to win and retain the Father's favor through the cultivation of His Spirit, if we see, in spite of conditions, that are discouraging to them, they yet press on, these thoughts of appreciation will check sentiments of ingratitude.

FAULTFINDING.

Faultfinding is another evil with which many of our heavenly Father's people are afflicted. It is the disposition that sees the fly-speck only on the clean sheet and forgets the otherwise immaculate sheet on account of the fly-speck; the disposition that underrates others. It shows itself in criticising, whereby one frequently tries to show how wise and discerning he is. Discernment and wisdom, however,

seldom manifest themselves in pointing out disagreeable things in others. How may we restrain this? By certain graces that are not its opposite.

FAITH will help. How so? Faith teaches that we are imperfect. The Word makes this very clear to our minds. "There is not a just man living on the earth that doeth good and sinneth not." And faith will teach us, therefore, not to throw stones at others, since we live in glass houses ourselves. Faith will teach us that we should be very sure our own floors are cleanly swept before we attempt to sweep the floors of others. Faith will show us that our imperfections are so great that they should occupy our attention to the exclusion of those of others, until they have been put away or brought under control. First, we are to cast the beam out of our own eye that we may clearly see to take the mote out of a brother's eye. The casting of the beam out of our own eye will work sympathy in our hearts for others; therefore, instead of finding fault with them we will gladly use our knowledge of their weaknesses to help them reform. Thus, faith, properly exercised in the heart, will help to overcome this disposition.

LOVE. The spirit of love will do the same. The spirit of Christian love will not allow an unkind criticism, or the faultfinding disposition to manifest itself. On the contrary, it will curb it until it is completely overthrown.

HUMILITY is another quality that will restrain it, because humility constantly realizes one's own unworthiness, and therefore would not think of trying to make others appear unworthy, but would rather try to make them appear worthy.

SYMPATHY for the failings of others will move us to take a view of them that would eradicate the faultfinding disposition from our hearts. How so? By seeing them suffering under the distress of the curse, realizing they have a hard task in overcoming and realizing that their fallen disposition is causing them a great deal of suffering; it therefore will not think of making their distress worse by criticism coming out of an inappreciative faulfinding heart.

Heretofore, we have pointed out a number of faults that have come from "EVIL TENDENCIES." There are others that may be restrained, i. e.

B. "EXTREMES OF GOOD."

There are good things which can be driven to extremes, which make them faults, and we desire to speak of a few of them, showing how to restrain and finally overcome them.

"ALL HEAD AND NO HEART."

We may characterize the first of these as "All Head and No Heart." Paul speaks of this in 1 Corinthians 13:2: "Though I understand all mysteries and all knowledge—and have not charity"—he shows us it is possible for us to be all head and no heart, constantly looking for the reasons for things, but never seeking to apply these things unto the perfection of the heart. Knowledge is a good thing, and a desire for knowledge is a good thing; it is the extreme that makes it evil, the development of the faculties of knowing to the exclusion of others that makes this a fault. How may we restrain it? We reply, through other sentiments. There are a number that can be so operated, and thus gradually free us from a disposition of this kind. We believe this fault is a temptation that comes to the Lord's people, especially. They desire to grow in the knowledge of His Word,and the tendency is quite frequently in the direction of making it simply a matter of the head and not of the heart. How may we restrain this? By opposing to it the graces, and those acting as a deterrent will effect a balance.

JUSTICE will come to our help. Justice to ourselves, justice to the Lord, who has given us the knowledge for better use, justice to others who might be tempted by our example to follow our way to their injury, will act as a restraint and thus eventually help us to overcome this fault.

LOVE is the principal thing for us to use against this extreme, and contemplating the love-inspiring features of the word of God, holding them not simply upon the mind, but also upon the heart, will incite to the development of this quality; and thus, little by little, our knowledge will be, as it were, mated by love, and this pair will be able to work well and happily together in true conjugality.

TOO HOPEFUL.

Let us suppose that our disposition were of the overhopeful kind. There are some people who count their chickens before they are hatched, and see two chickens in each egg. If we have a disposition of that sort, it is liable to bring us into trouble, moving us to undertake things that we are unable to accomplish; it will move us to seek to do for others what must result in injury not only to them but to ourselves. Those who have a disposition of this kind, therefore, need to be restrained. How may we restrain such a disposition? We reply, by KNOWLEDGE. Knowledge will restrain hope when it is too large. How so? It will give us an adequate view of our talents, of our grasp on the Plan of God, of our station in life, of the purpose of the heavenly Father and of the work that is being done, and as we realize these more and more, hope driven to an extreme, will be gradually modified until this unfortunate feature of it will be overcome.

LOVE, too, will operate in restraining it. It will see the injury such hope inflicts on others, as well as on the Lord's cause and honor; and, therefore, in love for God and His honor and others it would impose restraints until this disposition is overcome.

JUSTICE will act in the same way. Justice toward others, justice toward ourselves, justice toward God, all of these principles will forbid our allowing a too sanguine disposition to drive us into mistakes and unhappy situations, resulting in injury to all concerned.

EXTREMES OF JUSTICE.

Here morbid conscientiousness and exacting conscientiousness may be enumerated. The latter moves people to become conscientious meddlers in other people's affairs; it moves people to hew to the line, allowing the chips to fall where they may. Many people think this is a very good disposition. We believe that a spirit of a sound mind will reject many applications of that proverb. This disposition is the Shylock heart—requiring exactly its pound of flesh; it will not be satisfied with anything less, and if we have this disposition it will be dangerous where allowances have to be made for the weaknesses and mistakes of others. And we are seeking to fit ourselves for a position that will require in us the forgiving disposition, the disposition that can consider all things, and, therefore, not require of people more than they are able to give. There are few things that make the home more unhappy than this disposition. There are few things that cause brethren to have more trouble than this. Certain ones will fight for their way until the very end, to the disrupting of the class, because of exacting conscientiousness. How may we restrain it? We reply, by imposing on it the restraint that graces other than its opposite will give.

LOVE. There is almost no love in such a disposition; at most there is very little. So, if we allow love to come into our hearts, it will gradually restrain and overcome this quality. Love will make excuses for others; love will see that some cannot do so well as others, and, therefore, not measuring them by the rod of perfection, but knowing their limitations, will not exact of them more than they can give.

Then, too, with ourselves this same fault may be manifested. We may speak of this as

MORBID CONSCIENTIOUSNESS.

There are some of our Father's children who are constantly berating themselves, finding fault with themselves, regarding things as sinful which the Lord's Word does not teach are sinful, and on that account are constantly in a torment of conscience. If that is our disposition, what should be done?

KNOWLEDGE, in the first place, will serve to refrain and overcome this disposition. The more we increase in knowledge, the more will we find the liberty our heavenly Father has given to His dear children, the liberty of love, that liberty that seeks in harmony with the heavenly Father's principles of justice to please the Father along the line of love; and thus, as we increase our scope of knowledge, we will gradually restrain the disposition of binding upon ourselves loads that God has not bound upon us, until victory through these restraints of increase of knowledge will overcome this fault.

SPINELESS LOVE.

This is another extreme of a good quality. Let us give a few examples of what we mean. In the family, this disposition will show itself in allowing, for the sake of peace, the wife to set aside the headship of the husband and the children to go unrestrained. It will withhold the rod to the spoiling of the child. Such love the Germans call "apes' love." It is certainly love without the principle of justice, and certainly shows lack of knowledge. We believe there is something in our first getting the truth that somewhat palliates it. Let us explain: We all seek to develop love,

but on account of imperfection of knowledge and on account of the lack of experience, in some expressions of love we have more or less of sentimentality, which is not guided by principle and which does not take into consideration things that ought to be weighed, and, therefore, we allow injury to be wrought as the result of the operation of "spineless love." As our knowledge increases, we will find that love is compatible with firmness, and certainly compatible with justice, and love will, therefore, know how to refuse, and refuse very firmly where the principles of the Lord's Word requires it. "Spineless love" has done much injury, not only to the character of those who exercise it, but also in the lives of those to whom they ought to show a different disposition. It rears unrestrained children and thus perverts their dispositions and characters for the future; it allows unauthorized people to control in conditions where one himself ought to control. How may it be overcome?

KNOWLEDGE. The first thing is an increase of knowledge. We must realize that love is not simply sentimentality, that love is a principle, that love is always in harmony with justice, and, therefore, we cannot smile at wrong, nor make wrong seem right, or with a light heart let it pass. On the contrary, spineless love requires knowledge which will explain this condition and help to restrain it.

JUSTICE, likewise, will come to its assistance, for it will recognize that such an easy going disposition, where firmness should be used, will result in injury to one's self, injury to those who unjustly are allowed to have their own way, as well as to defamation of our heavenly Father by the one who is so acting. That principle, kept on the mind, will prove to one who seeks to be of the Lord's mind a thorough deterrent, restraining the fault until finally it will be overcome.

FIRMNESS will come to its assistance, will-power, that is, able to say "no" when "no" ought to be said; and "yes" when "yes" ought to be said; and then backed by patience, will work on until the end is achieved.

EXAGGERATED FIRMNESS.

This may also be called "stubbornness.' It is possible to be too firm, and thus cause injury instead of doing good. The Lord's people must learn to know when to give way and when to remain firm, when to yield and when to refuse. And when we come to understand the operation of the principle we will be helped along this line. The spirit of too much firmness exemplifies itself in the juror who does not understand why the other eleven are so stubborn. It will persevere in unimportant matters even though the heavens fall as a result. If we are possessors of a disposition of that kind we will have to impose restraints by the graces which the heavenly Father has wrought in us and which will be helpful to us in overthrowing the fault. What characteristics should be most active?

KNOWLEDGE is generally deficient here, the knowledge of one's faults, the knowledge of what one is to attain as a member of the body of Christ, the knowledge of others' superiorities and weaknesses, and the knowledge of the Lord's arrangement. All of this will prove a helpful restraint if our disposition be one of too much firmness.

JUSTICE will restrain, for this disposition will wreck homes, it will wreck our ecclesias, it will wreck many an opportunity for doing good, and thus, the sense of justice that hinders us from wronging others, but gives them that which is their due, would prove a thorough deterent from too much firmness.

LOVE. So, too, the spirit of love—love that wants to bless and help, love that bears the humiliation of yielding an unessential point (if that can be considered a humiliation, and certainly those who have this disposition generally so think), operating against this characteristic will prove a good deterrent.

HOPE will come into play, for hope will see the good that may result from such yielding; and thus, will make us the more ready to give way when it would be proper for us so to do.

Brethren, when we look at all of these faults, whether they are TENDENCIES TO EVIL, or EXTREMES OF GOOD, and realize that we have them, or some of them, in varying degrees, we come to realize something of the enormity of the battle that is before all who are fighting "the good fight of faith." The Greek word translated here "good," means "beautiful," and certainly it is a beautiful fight. There is no fight like it. Those who become conquerors in this fight are God's favorites, are God's heroes, and eventually will be used by God as none others of His creatures could be used.

CONCLUDING THOUGHTS.

After we have learned faithfully to apply these restraints upon our own conduct, we will find another fruitful field of operating this principle in helping our brethren; for all of us have fallen. If we have grown in the grace of God, we are to seek to help our brethren grow, for they, likewise, desire to overcome. When we see certain failings, therefore, in our brethren (if we are able to allow the thought of their faults to rest upon our minds without our gaining the fault-finding disposition; and if we can allow them to rest on our minds with the thought of the good we may work for them), we may then operate this method for their good; for as we see certain weaknesses in them, and then recognize certain graces, we may suggest to them such thoughts as excite their graces to activity, and thus help them to overcome by restraints. Such a service will help them, and us. We believe, especially, in the case of those who are leaders in the various churches this method will be found helpful for their development, and the blessing of others.

"To him that overcometh will I give to sit with Me in My throne, even as I also have overcome and am set down with My Father in His throne." We are liable to become discouraged as we see the depths of the fallen condition in which we all are by nature, but if we keep before our minds the grace of our Father, and Elder Brother who are at our side, constantly helping us in our time of need, we will be able to fight the good fight of faith unto the end, and thus will we, in due time, be able to overcome evil with good, overcoming the faults by restraints imposed upon them through the graces other than their opposites. Amen.

"I want a principle within
Of jealous godly fear;
A sensibility of sin,
A pain to feel it near;
I want the first approach to feel
Of pride or fond desire;
To catch the wandering of my will
And quench the kindling fire."

DISCOURSE IX.

SPECIAL METHODS FOR OVERCOMING EVIL.

TEXT: *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit. 2 Cor. 7:1.*

OUTLINE.

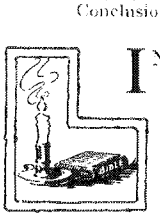
I. CLEANSING OF EVIL BY THE WORD.
  A. Its nature.
    a. Definition. *b.* Illustration.
  B. Its scripturalness.
  C. Its function.
    a. Nature. *b.* Importance.
  D. Its process.
    a. Its agent. *b.* Its nature.
  E. Its application.
    a. Its objects. *b.* Its work. *c.* Its results.

II. EVASION OF EVIL.
  A. Its nature.
    a. Its definition. *b.* Its illustration.
  B. Its scripturalness.
  C. Its function.
    a. Its nature. *b.* Its advantages.
  D. Its process.
    a. Its agent. *b.* Its nature.
  E. Its application.
    a. Its objects. *b.* Its work. *c.* Its results.

III. DIVERSION OF ATTENTION FROM EVIL.
  A. Its nature.
  B. Its scripturalness.
  C. Its function.
  D. Its process.
  E. Its application.

IV. PRESENTATION OF AN IMPENETRABLE MIND AND HEART IN RESISTANCE TO EVIL.
  A. Its nature.
    a. Its definition. *b.* Its illustration.
  B. Its scripturalness.
  C. Its function.
    a. Its nature. *b.* Its necessity.
  D. Its process.
  E. Its application.
    a. Its objects. *b.* Its work. *c.* Its results.

Conclusion.



IN the preceding discourses we have discussed all of the general methods for developing good and overcoming evil; six of the special methods for developing good, and three of the special methods, and a part of another, for overcoming evil, namely, the first, part of the fourth, the fifth and the sixth.

In this discourse we desire to discuss an application of part of one of the special

methods of overcoming evil, as well as the three that have not yet been treated.

The special methods for overcoming evil are intended, as the expression itself indicates, to put aside evil. The first prepares us, by detaching our affections from evil, to abhor, avoid and oppose it. The second will enable us to abhor, avoid and oppose evil. The third and fourth are intended to enable us to avoid evil. The fifth and sixth are intended to enable us to attack and rout evil out of our hearts, while one of the applications of the fourth, and all of the seventh, are, for repulsing its attacks. Each one of these methods, therefore, serves a very good purpose in overcoming, and will repay use, according to its appropriate functions. (See discourse I. for a list of these methods.)

I. CLEANSING OF EVIL BY THE WORD.

The first method that we will discuss in this discourse is "Cleansing of Evil by the Word." This is the second special method for overcoming evil, and is rightly considered the most important of all. Indeed, it is the only one that can be used for abhorring, avoiding and opposing evil, from every standpoint. Its application, therefore, is universal.

This method, as it is stated, scarcely needs definition, being almost self-explanatory. Yet, as stated, it is clothed in a figurative garb, and if we were to put it in literal language we might express its meaning as follows: By cleansing of evil by the word we understand ridding ourselves of faults by applying the pertinent parts of the word to these faults until they are destroyed. This method is very much like the first special method for developing good. It, however, works on different objects, and uses different motives and parts of the Lord's word to accomplish its end. We can readily understand it from an illustration. Frequently we soil our hands, and in order to make them clean we apply water. So, in the symbols of the bible, the word of God is frequently compared to water; Ez. 36:25; Deut. 32:1, 2; Rev. 22:1, 2; which, applied to the filthiness of the flesh, and of the spirit, cleanses it. Again, we often stain our garments, and to cleanse them apply water; so, our qualities of heart and mind are sometimes spoken of as garments, Col. 3:12, 13, Ps. 45:8, 13, 14, Pet. 3:3-5, and when these qualities are faulty, we speak of our garments as being soiled or spotted. We must put them into the water of the word until it has removed all the spots from them. Accordingly, we would say, that cleansing of evil by the word means that we take the pertinent parts of God's word and apply them to the evils, until through its power they are entirely removed.

This method is certainly scriptural, as numerous passages will prove. We select a number from among many; Psalm 119:9—"Wherewithal shall a young man cleanse his ways, by taking heed thereto according to Thy word." The "ways" here referred to, as needing cleansing, evidently mean bad qualities. The Psalmist asks how one may rid himself of these, and answers, by taking heed to them according to God's word, by guarding one's self carefully, respecting them through the word he will cleanse himself of evil ways. Jesus gives utterance to this thought in John 15:3, "Now are ye clean through the word, that I have spoken unto you." God's word, according to this passage, cleanses God's people. I. Cor. 6:11. "Now, are ye washed, in the name of our Lord Jesus, and by the spirit of our God." Here we are shown that a cleansing is taking place in us, and that the spirit of God, acting as an agent, uses God's word to accomplish this glorious result. Our text in another passage, based on the same idea. "Having therefore these promises (various parts of the word of God), dearly beloved, let us cleanse ourselves from all filthiness of the flesh and of the spirit." By filthiness of the flesh and of the spirit the Apostle means faults that attach themselves to us physically, as well as mentally, the cleansing from which takes place through the promises, according to his thought. Eph. 5:26, brings to our minds the same idea, "That He might sanctify and cleanse the church by the washing of the water in the word." The bridal bath preceding marriage in Israel is evidently here referred to, as it was customary for an Israelitish bride elect to take an especial bath before her wedding. So, the church, gathered out of the world, must cleanse herself from all filthiness in order to be presented pure and spotless at the marriage of the Lamb. We are here shown that this is a washing by the word. It is the symbolic water that cleanses from all filthiness of the flesh and of the spirit. Heb. 10:22. "Having our bodies washed with pure water." The Apostle has here in mind the custom of the priests before serving in the tabernacle to wash themselves in the laver in the court, typifying how the antitypical priests of the Gospel age would cleanse their humanity of its natural faults, by the water of the word. These passages are sufficient to show the scripturalness of the method we are now discussing.

The function of this method is universal in its application. It will help us in every way to abhor, avoid and oppose evil. But the special application we desire to make in this discourse will be to enable us to abhor evil. Accordingly, we desire to show that by applying the suitable parts of the scriptures to our faults, we will be enabled to abhor them, and, from such abhorrence, rid ourselves entirely of them. The importance of this method cannot be too greatly emphasized. It is the dominating method of the special methods for overcoming evil. It connects us with the word of God as the source of all our power, as new creatures, in our warfare against evil, and, therefore, we at once can see its importance among the special methods of overcoming evil.

The process along the lines of which this method works deserves our attention, that we may better be able to apply the method. Let us not forget that the agent that applies this method is the new creature, working especially through the primary graces; though it may be assisted by the other elements of a Christlike character. The process proceeds as follows: First, the new creature takes cognizance of the fault and of the persons, and circumstances, that tend to bring it into exercise. Then it lays hold on those parts of the Lord's word, that apply to cleansing from it. Then, it holds them upon the heart and mind, until the power of the word rids us of the fault. Since we are going to apply the method to develop abhorrence for evil, as a means of cleansing ourselves of evil, we will have to lay hold of those parts of the Lord's word that develop in our heart, abhorrence for evil, and then use this abhorrence under the power of the word to expel the faults. Abhorrence of evil naturally makes us turn from it. If we learn to abhor anything, we revolt from it, and will have nothing to do with it. We should develop the state of heart and mind toward evil that feels toward it, in spiritual respects, as the natural man feels toward a rattlesnake. As little as we would take a rattle snake into our bosoms, fondle it, and allow it to do its baleful work upon us, so little will we fondle our faults when the pertinent parts of God's word held upon them cultivate abhorrence for them, but by abhorrence so developed will we purge ourselves wholly from them.

This method is applicable to all evils, but we desire, in making plain its application, to point out its effects on the primary faults. By the primary faults we mean those blemishes that are the opposites of the primary graces. There is an opposite to each grace. Thus the primary grace, faith, has an opposite, unbelief; hope, despair; self-control, non-self rule; patience, inconstancy; piety, impiety; brotherly love, indifference to and hatred for the neighbor; and charity, inappreciation.

We desire to show how this method, laying hold on the parts of God's word, that are calculated to work abhorrence of evil, will thoroughly rid us of the primary faults. The parts of the Lord's word, that will work abhorrence for these faults, are those that show their evil nature and their terrible effects; that show how they dishonor and displease God, how they injure and ruin us, as well as how they inflict injuries upon others. Such thoughts, held upon the faults, will work repugnance for them in our hearts, and this repugnance will destroy them.

Let us instance unbelief. The new creature will take cognizance, that doubts are in our mind and heart, and will, immediately lay hold on those parts of the Lord's word that show what an evil thing unbelief is, how it defies God, and makes Him appear a liar, how it exalts self above God, and thus puts self in His place, how it works injury to every good quality in us, and accomplishes the ruin of our hopes for glory, as well as by unholy speech and example, proves a spiritual contagion to others. These thoughts held upon the heart will develop such a repugnance to unbelief that gradually our sentiments toward it will become similar to those that we naturally feel toward a rattlesnake. Very shortly will it be cast out of our hearts. Thus will we be clean, through the word, that is spoken to us.

Let us show the application of this method to overcoming despondency, despair. In applying the method, the new creature will first take cognizance of the presence of despair. Then it will immediately take recourse to the word of God, finding in it those parts that describe the evil nature

and effects of despair. It will find it described in the bible, as a thing that unfits us for God, that emasculates our strength, that unfits us for every good word and work, that chills the warm currents of the heart, that infects others with its paralyzing contagion that reproaches God and deprives Him of the advantages He might receive from us, were we otherwise minded. The new creature holds these thoughts on the heart continually, whenever discouragement and despair desire to act; until, gradually the heart is filled with abhorrence for this fault, because of its terrible nature and awful effects, and in the presence of such hatred the fault must give way, and thus we will be cleansed of this filthiness of the spirit by the word.

Let us suppose that we have as a fault, lack of self-rule, the opposite of self-control. Let us suppose that the sentiments that should be under control are dominating us; while those that should be in control are prisoners in the hands of the former class. How may we proceed to apply this method to cleanse ourselves from such a fault? We reply, the new creature will first recognize the presence of the fault, noting its nature and its effects; then it will betake itself to the Lord's word, seeking there such parts as treat of its nature and effect. It will read there, that "He that hath no rule over his spirit is like a city dismantled and without walls." It will further read there, that "He that ruleth his own spirit is better than he that taketh a city." It will, therefore, recognize that the lack of self-rule leaves one open to all sorts of attacks from the devil, the world, and the flesh, and destroys one's power to develop the proper character towards God as well as our accomplishment of the work that He would have us perform. It is continually working injury to others, and bringing dishonor upon God and His cause. These thoughts, the new creature will hold upon this fault, until the power in these thoughts, as a holy water, will cleanse away the filthiness of the spirit by working in us such an abhorrence for it, because of its terrible nature and awful effects, as will combat and drive it out of our beings.

Let us suppose that inconstancy is our fault. How may we apply the method of cleansing by the word in overcoming this blemish? We reply, the new creature will, first of all, take cognizance of the presence of the fault, of the influences and circumstances, that conspire to cause it to work; then it will resort to the word, to find there, the principles that would apply to its eradication. It will find there an abundance of thoughts, that will work thorough abhorrence for this evil, and by this abhorrence it will cleanse us of this fault. It will find that inconstancy is set forth in the bible, as a quality that will wreck our hopes; that will prevent our carrying out our consecration, in that, it will cause us to quail before self-denial, and to hold back from the service unto which God has called us, as well as to refrain from the difficult effort necessary for us to develop the proper character. It, consequently, will make impossible our gaining joint-heirship with Christ. It would have an injurious effect, both by word and example, upon others, and would surely prove a blot upon our Father's cause. Such thoughts, held upon the heart and mind, by the new creature, applied to this fault, will work its undoing; for they will arouse such a hatred for it as will effectually and joyously put it aside.

Let us suppose that lack of piety were a fault of ours. How shall we proceed to apply this principle to its eradication? We reply, the new creature, first of all, recognizes the presence of this evil. Then it lays hold on the pertinent parts of the Lord's word for its eradication, and it will find an abundance of material in the word that will work abhorrence for this evil, and thus bring about a cleansing from it. The word shows us God as a Creator, and, therefore, the Giver of every good and perfect gift that we have; God and Christ as our Redeemer, God and Christ as our sanctifier; consequently, all we are and have, hope to be, and hope to have of good, come from them. It would, therefore, show utter baseness in a disposition that could be impious to such benefactors. This evil will have a debasing effect upon us. It will make impossible any step of godliness, and, therefore, wreck any hope that we might have for future bliss; as well as paralyze our influence for helping others. Such a fault, so evil in its nature and effects, in the light of the principles of the Lord's word, must appear worse than a rattlesnake, from which every power of our being would turn in revolt, in the most extreme abhorrence, and, consequently, by such hatred we will be able, through the power that the word gives us, to rid ourselves of it.

Let us suppose that our hearts were lacking in neighborliness, brotherly love, so that there was even malice for a neighbor there. How may we proceed? The new creature will first take cognizance of the presence of this evil. Then it will lay hold on the parts of the Lord's word, suitable to work abhorrence for the fault; and it will find an abundance of pertinent references there. "He that hateth his brother is a murderer." It will find that the word indicates that such a sentiment will make it impossible for us to love God, unfit us for service, as well as for proper character development; will ruin, therefore, our prospects, and blight and injure those on whom it acts. Consequently, the new creature, holding these thoughts upon the fault, will work such abhorrence for it as will lead to its extermination; and, thus, will be clean through the word which the Lord has spoken unto us.

Let us suppose we had the fault of inappreciation, the opposite of disinterested love. How may we apply this principle to its eradication? We reply, the new creature, first, would take cognizance of the fault; then, learn what features of God's word apply to its removal, and then hold those parts of the word upon this fault until we are cleansed from it. Such parts of the word as forbid evil surmising, suspicion and faultfinding will be helpful. It shows how ungodlike this is, how it displeases God and Christ, how it makes it impossible for us to love others; how it, therefore, destroys our ability to help them, as well as cultivate in ourselves every good word and work. Further, it shows how this quality injures others, marring their happiness and bruising their characters. Such thoughts held upon this fault will fill the heart with abhorrence and repugnance for it, until presently it is destroyed.

What will the result of the application of this principle—cleansing of evil by the word of God—be if applied to all faults of which we may be capable? It will, in enabling us not only to abhor, but likewise to avoid and oppose them, result in making us clean, as our text says, from all filthiness of the flesh and spirit. Such results are surely desirable and worthy our constant efforts to secure.

II. EVASION OF EVIL.

We desire now to discuss the third special method for overcoming evil—evasion of evil.

The method, as the language itself implies, is calculated to enable us to develop the second element of a Christlike character—avoidance of evil. By evasion of evil we mean the removing of ourselves physically from the presence of evil, so that it has no opportunity of operating upon us. We do not mean a mental removing of ourselves from evil, for that is the fourth special method for overcoming evil, "diversion of attention from evil." Rather, our thought here is that we remove ourselves locally from the presence of such persons and such situations as will inevitably bring us to a fall, if we allow ourselves to be in their presence. This is the method for use, especially in our weakness, when under temptations that are too strong for us to meet directly. In such cases the better part of valor is prudence, and a retreat from the persons and situations that will inevitably bring us to a fall, is the wisest way to proceed. We do not counsel the use of this method under every condition. There are some conditions from which we dare not retreat without violating God's word, but must stand the temptations and overcome them by direct fighting. But when we are in positions where we are unable to stand we should seek a place of refuge in flight. An illustration will make this plain. In times of war a small body of men frequently are exposed to an overwhelming number of enemies, against whom if they were to pit themselves, inevitable defeat and destruction would result. It would be much wiser for such a small body of men to retreat from an untenable position than for them to remain and be destroyed with no good results following. In such cases as this, "He who fights and runs away, will live to fight another day." Sometimes we come into temptations wherein our only safety is in flight, and that will insure us the possibility of living to fight another day as new creatures.

The scriptures warrant this procedure. In I. Tim. 6:11 we have a passage to the point. In the preceding verse the apostle mentions certain evils, and then in our text cries out to Timothy, "But thou, Oh man of God, flee these things"—run away from them; get out of their way. In II. Tim. 3:5, the apostle shows us the propriety of getting

out of the way of evil persons. Speaking of the anti-typical Jannes and Jambres—classes active at the present time—he says to God's servants, "From such turn aside"—avoid them; get out of their way. Accordingly, we see that the scriptures warrant the use of flight under some circumstances. Jesus had a somewhat similar thought in mind when He said, "When they persecute you in one city, flee to another." The principle underlying this exortation certainly will apply to our fleeting from such temptations as are too strong for us to face. Prov. 4:14, 15, is also a good proof text on this point.

The function of this method is self-evident. It is to prevent our falling into sin, error, selfishness and worldliness by removing us from the circumstances and persons who bring these before our hearts and minds in such a way as to cause us to fall. It, therefore, while not developing positive character, prevents our being injured, and weakens the fault. Its advantages, then, consist in this: That it keeps us in grace, preventing our sustaining injuries, that result in our loss of grace. Its process itself is very simple of application. The agent who operates it is, as in all character development, the new creature. The new creature, in operating this method, takes cognizance of the weaknesses through which we are liable to fall. It further takes cognizance of the persons and situations that would operate upon these weaknesses, in ways to cause us to fall. It then looks about for a place of safety, and as quickly as possible flees to that refuge.

Let us notice the application of this method in daily life. It is susceptible of being applied to any particular, wherein we are so weak that we would, under certain temptations, be sure to fall; but we will limit the application to the secondary faults. By the secondary faults we mean those blemishes that are the opposites of the secondary graces (for which see discourses five and six). Each of these graces has a corresponding fault.

Let us see how we may escape a collapse into sin by the method of evasion of evil. Let us suppose that we are afflicted with pride. How may we apply this method to escaping a fall? The new creature will take cognizance of the fault; it will further take cognizance of the circumstances and the persons who would tend to arouse this fault into action. It will look for a way of escape from the presence of that person or situation; and then, immediately, as tactfully as possible, betake itself to physical flight.

Let us suppose that forwardness is our fault, a quality that will cause us to seek selfish ambitions, self-exaltation. How may we learn to evade it? The new creature will take cognizance of the presence of such a fault in us; it will recognize the situations and the persons that stimulate this fault into activity. It will immediately seek for an opportunity of escape; and, then, leave them as quickly as possible, and thus prevent unholy ambition from exercising itself.

Let us suppose that cowardice is a fault of ours. How may we evade it? We reply, the new creature will, first of all, take cognizance of the presence of this quality. It will watch the persons and situations that bring it into play and then, immediately looking around for a place of safety, flee from their presence.

Let us suppose that laziness is our fault. How may we learn to evade its exercise? The new creature will observe this indolence, recognizing what situations and persons bring it into inevitable activity; then, looking for a place of safety, flee as quickly as possible; and thus, by preventing the action of this unholy quality, weaken it, and avoid a fall.

Let us suppose that selfish self-preservation is a fault of ours. How may we overcome it by evasion? In the same way as in the other cases: The new creature will recognize that this fault is present. It will recognize what situations and what persons bring it into unfailing exercise against the interests of the Lord's cause. Then it will seek a place of safety, escape the danger as quickly as possible and thus, not only prevent a fall into sin, but gradually weaken the fault by preventing its exercise.

Let us suppose that contentiousness is a quality of our dispositions. How may we overcome it by evasion? We reply, the new creature, seeing the presence of this fault, will see also the situations and persons that cause it to be active, and will, therefore, seek ways of escape and avail itself of them as rapidly as possible, and thus, not only prevent a fall, but gradually weaken the quality through lack of use.

Let us suppose that hypocracy is a fault of ours. How may we overcome it by evasion? We reply, the new creature, as in the other cases, will apprise us of the presence of the blemish, of the situations and persons that bring it into play, and then urge and prompt the finding of a place of refuge, and betake itself to it; and thus, not only will it escape the wrong, but will gradually weaken the fault by preventing its activity.

Let us suppose that implacability is a fault of ours. How may we overcome it by evasion? We reply, the new creature will tell us that we have this fault, it will inform us what the circumstances and the persons are that energize it, and it will urge us to escape and find refuge from these dangers. Being out of their presence, the fault will have no opportunity to act, and will thus gradually die.

Let us suppose that covetousness is a quality of our dispositions. How may we learn to overcome it by evasion? We answer, the new creature will assure us that this unholy quality is a part of our make-up. It will give us exact information as to the situations and persons that are apt to arouse it. Then, looking for a place to flee, it will immediately remove us from their presence, saving us thereby a fall, and thus gradually weakening the fault, through not allowing it to work.

Let us suppose that we are liable to go to excess in food and drink. How may we overcome this evil by evasion? The new creature, apprising us of the fault, will warn us against the persons and conditions that will cause this fault to operate and will lead us away from them. This will prevent our collapse into evil, and thus, by refusing to allow this quality to exercise itself, will weaken it, until it is overcome.

Let us repeat, that this method is to be used only in case of weakness on our part. A better way would be, if we had the strength, to face the temptation until it be completely conquered: but there are times in which this is impossible, and at those times the better part of valor is prudence; and the prudence of flight is evasion of evil. It is well for us to cultivate the habit of avoiding, as far as reasonably possible, evil persons and situations; for their natural influence is depraving, and our fallen condition requires that we make straight paths for our feet, lest we be turned out of the way.

III. DIVERSION OF ATTENTION FROM EVIL.

We have already discussed diversion of attention from evil, from certain standpoints in the fifth and sixth discourses. There we showed how, when in the presence of temptation, with which we are unable to cope, it would be well for us to divert our attention to something altogether different, not allowing our minds to rest at all upon the evil that is being suggested to us. In other words, we showed it could be used as a safety valve to prevent an inevitable collapse into wrong. We will discuss this application of this method no further, believing that sufficient has been said in the fifth and sixth discourses on that phase of the subject. It will be noticed that the function that there was assigned to diversion was that of avoidance of evil; but this method has another function; it can be used successfully in repelling evil, which is one of the elements of opposition to evil. We desire to make a few remarks on this application of diversion of attention from evil.

By diversion of attention from evil we mean turning the mind away from the evil that is being suggested to something foreign to the suggestion. One peculiarity of our make-up is, that we are attracted in heart to that which we allow to rest for a while on our minds. Evil suggestions, therefore, allowed to rest upon our minds, because of our natural depravity, work in our hearts an inclination toward them. To counteract this effect of evil suggestions the method of diversion of attention is very good. We may be practically free from a certain fault, which the adversary wishes to work in us; and since he has no power at all to act upon our affections directly, but only indirectly, through suggestions made to the mind, he seeks to bring a series of suggestions before our minds, hoping thereby to allure our hearts into cleaving to these suggestions, and, thus, develop wrong characteristics in us. Therefore, it is unprofitable and harmful for us to allow evil to rest upon our hearts and minds at all. It should be expelled as quickly as possible. We are not to think evil thoughts. (Zech. 7:10; 8:17.) The bible tells us to think of the good things (Phil. 4:8) and warns against thinking of evil, because of the power that evil thoughts have of arousing wrong sentiments. Consequently, one of the best way of ridding ourselves of evil suggestions is that of diversion of attention from them, abstracting our minds from

the contemplation of the evil things that the adversary is presenting to good things; and thus, in harmony with the words of Paul (Eph. 4:27), we will give no place to the devil. If we keep him out of our minds we will surely keep him out of our hearts; for he has no power, whatever, of entering our hearts, except that he gets there through the mind by way of suggestion. Well may we thank God that Satan has no power of arousing evil sentiments in us, apart from thoughts first presented to the mind. If he had the power of arousing evil sentiments in our hearts directly our battle against him would be almost helpless.

That the method of diversion of attention from evil is a scriptural one we can see from a number of facts. The spirit of this method is indicated in the story that represents our Lord as paying no attention to the accusations that were brought against the fallen woman, but, instead, as directing His attention to writing on the ground. John 8:6. II. Tim. 2:22-25, contains a direct proof on this line of thought. "Flee also youthful lusts, but follow after (notice how he exhorts to diverting the attention from evil to good) righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (Notice how in the next verse he cautions us to avoid the evil by putting the attention on the good.) "But foolish and unlearned questions avoid, knowing that they do but gender strife; and the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, In meakness instructing those that oppose themselves."

The function of diversion of attention from evil, apart from that discussed in discourses five and six, is to repel the efforts of Satan to gain a foothold in our hearts and minds, by taking the heart and mind wholly away from the suggestions intended to produce the evil. The advantages of such a use of this method are manifold. It prevents our developing evil qualities. It strengthens us in the cultivation of good by focusing our hearts and minds upon good objects; and, thus, it keeps us in an attitude, more or less, free from evil. The process of its operation is very simple. The agent that operates this process is the new creature, who notes the presence of attempts to arouse evil sentiments in our hearts, who sounds the alarm and quickly puts the heart and mind upon objects totally different; and by this process, prevents the entrance of evil, and thus overcomes it by repelling it by fixing the attention and affections on the good.

In applying the principle, let us use as our illustration, suggestions to evil surmising. Satan seems to delight in making us surmise evil of others, to make us suspicious of others' motives, words and acts, and, thus, arouse our hostility toward them. This will work ruin with our qualities as new creatures, if permitted to hold sway any length of time. Let us suppose that the adversary attempts to cause us to surmise evil against a brother in the truth. Probably this brother is the elder of the class who has hitherto been instrumental in rendering very efficient service in our development in knowledge and in grace, and upon whom our spiritual life, to some extent, therefore, has depended. The adversary, knowing this relationship, and desiring to destroy it in order to our undoing, will often seek to accomplish this purpose by a series of evil suggestions, relative to the elder's teachings or motives or conduct. Studying our condition he will fit these suggestions to our weaknesses, that we may the more readily be entrapped. How may we overcome such a situation by diversion? By immediately thrusting the thoughts upon something totally different. Let us instance the following: Let us overcome it by thinking of the things of faith, of the glorious hope that we have, of the goodness of our God, of the office of our Lord and Saviour toward us, of the necessity of self-control and perseverence in the course of well doing. Perhaps we may gain the victory by thinking of our blessed privileges of being a member of the family of God, of our glorious heavenly home, of the heavenly country, and the sweet fellowship of friends in the truth, of the order of affairs, that will shortly put aside the evil arrangements of the present, of the sublimities, beauties, harmonies, and glories of the truth, of our high calling and of the knowledge that God has been pleased to give us, freeing us from error. The mind, quickly thrown into these channels, will effectually repulse the suggestions toward evil surmising. Surely, in this way, we will give no place to the adversary. Eph. 4:27.

IV. PRESENTATION OF AN IMPENETRABLE MIND AND HEART IN RESISTANCE TO EVIL.

We now desire to consider the seventh special method for overcoming evil. So far we have discussed six of the special methods for overcoming evil. With the seventh we will complete the discussion of this class of special methods.

As in the next lecture on "Balance of Character," it will be seen that to secure balance of character one will have to avail himself of the use of all the general and special methods for developing a Christlike character; so, in operating this seventh special method for overcoming evil we will not only have to use it, but combine it with the other methods for overcoming evil. It has certain elements in itself that do not belong to the other methods; and, then, it combines everything that is in the other methods for its successful operation.

By the presentation of an impenetrable mind and heart in resistance of evil, we mean that the new creature, under the attacks that Satan, the world and the flesh launch at it, is to put into opposition its every power, so as to make an entrance into our hearts and minds impossible. So, are we to strengthen every element of the Christlike character that we may be enabled to avail ourselves of all that we are and have, to make our minds and hearts imperviable to the influences of Satan, the world and the flesh, when they launch their attacks upon us. This matter may be illustrated by the methods used in defending a fortress. There are many things built about a fortress before the fortress itself can be reached, as obstacles in the way of an attack. There are entanglements, generally barbed wire charged with electricity; there are pits, covered over with a thin layer of soil or sod; there are mines, operated by electricity from the fortress itself, ready to explode upon an invader; there are moats, presenting an almost impassable barrier to an attacking army. Then the walls themselves are made as strong as skill and material can make them. Ponderous cannon mount its walls. Holes, through which rifles and revolvers may be shot, are found in the walls, while every artifice of warfare is put into the hands of the defenders to enable them to repel any attack. This presents to our minds an illustration of the state of heart and mind in which God's people should be, for resisting the attacks of evil. This method is especially helpful after we have attained the mark; for, at this particular time, the Lord allows the devil, the world and the flesh to launch their attacks upon us; though subordinate attacks are frequently made upon us before we have progressed thus far. The scripturalness of this method appears from a number of passages. Eph. 4:27, "Give no place to the devil." So, firmly, uncompromisingly, and continually are Satan, the world and the flesh to be repelled, that they find no room or opportunity of entrance. Well known to all of us is the illustration of the soldier, standing in resistance, in the famous passage of Eph. 6:10-17. Especially do verses 10-13 indicate the repelling part of this method, while the rest of the section shows the means by which the repelling itself is carried forward, whereby we are made imperviable to the influences of Satan, the world and the flesh. We quote 10-13. "Finally, my brethren, be strong in the Lord and in the power of His might." (The heart and mind are here set forth as being so endued with power as to be able to stand in resistance.) "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Here he shows us in a figurative way the means by which we resist and through which we may be enabled to present an impenetrable heart and mind to the attacks of the adversary. That these attacks come we see from the following verse. "For we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God that ye may be able to withstand (resist) in the evil day, and having done all (presenting an impenetrable heart and mind to the attack) to stand." James 4:7, gives us the same thought: "Resist the devil, and he will flee from you." Here he shows us that a proper resistance by the power that we have will effect the devil's repulse from our hearts and minds and thus he can gain no entrance therein. Peter states the matter more comprehensively than James, in I. Pet. 5:8, 9: *"Be sober, be vigilant,* because your adversary, the devil, as a roaring lion walketh about seeking whom he may devour; whom *resist steadfast in the faith,* knowing that the same afflictions are accomplished in your brethren that are in the world." I. John 5:18 is another beautiful passage to the point: "He that is begotten of God (the Holy Spirit within us), keepeth himself (guards himself from attack) and that wicked one toucheth him not." By the presentation of an impenetrable mind and heart to the suggestions of the adversary, God's

people are able to preserve themselves free from his unholy influence.

The function that this method for overcoming evil plays is to repel its attacks and thus keep ourselves free from its influence. It is especially to be used as above indicated, after we have attained the mark, in order that we may retain that which we have hitherto developed. The adversary, the world and the flesh, when repelled, return to regain the ground that they have lost, the ground that we have wrested from their prior possession, and in order to retain the spoils of our previous battles, we will have to resist successfully every counter-attack made upon us. The special place of operation for this method is in the mind. If we present an impenetrable mind to each suggestion, Satan can go no further. It is impossible for him to reach our hearts except through the mind, though against the flesh the battle is mainly in the heart. God has given us, as new creatures, the new will as a barrier, that will prevent Satan's getting into our hearts, if we keep his suggestions out of our minds. Too much stress can not be laid upon the necessity of our exercising our wills as new creatures as barriers against the adversary's efforts to dislodge us from the positions that we have taken from him. All our previous efforts will be in vain, unless we use this method.

Let us notice the process by which it operates. It first takes cognizance of the suggestions that come from the devil, the world and the flesh; then, it uses the word of God that it has at its disposal, and the spirit of God unto which it has attained, as its armor for defense, and as its weapons for counter attack. It will defend itself valiantly with the sword of the spirit, which is the word of God, even as Jesus in His temptation, recorded in Matthew 4:1-7, overcame by an appeal to the word: "It is written." So, when acting on the defensive, God's people will overcome by an appeal to the word: "It is written." To use more modern language we may compare the weapons and the amunition of war to the spirit and the word of God. Satan, the world and the flesh, seeking to attack the fortresses of our hearts and minds as new creatures, should be met with the barbed wire entanglements of abhorrence for evil, charged with the electricity of the word of God, to give them rude shocks; mines of avoidance of evil should be exploded whenever they tread upon them; deep pits and moats of opposition to their attacks should be put in their way; over which they will find it impossible to pass. The walls of the graces should stand firm to endure every shock of their attack; the cannon of the sentiments should belch forth the suitable parts of God's word, sending lydite and shimose in destructive explosions into their midst. The grenades of our members, used as servants of righteousness and holiness, should be hurled unflinchingly at these enemies as they seek to attack us, and bullets from the rifles and revolvers of a thoroughly balanced character should mow down our foes and thus prevent our defeat and capture.

Let us show the application of this method to the attacks that Satan, the world and the flesh may make upon the tertiary graces. (See discourse VII.) The tertiary graces are: Peace, joy, meekness and gentleness. We will assume that we have these developed; that Satan, the world and the flesh advance to overthrow them and seek to produce unrest, sorrow, insubordination and rudeness in their stead. How may we present an impenetrable mind and heart in resisting the attacks made on these lines? Let us see.

The attacks will be made by suggestions. Let us consider peace as an illustration. Satan, the world and the flesh will suggest that we are too great sinners for God to receive, that the blood of Christ cannot avail for us, because there is wilfullness in our conduct; that the Father, judging by the various afflictions through which we must pass, demonstrates that He has cast us aside, that there is no hope for us; that all our prospects for the future, as well as blessings for the present, are unreal. By a series of suggestions of this kind, the effort is made to undermine our peace. How may we meet such attacks? Presenting an impenetrable mind and heart in resistance to them. The mind will make itself impenetrable by laying hold on the word of God that denies these suggestions and opposing it to them. The word testified to by the spirit we believe; the accusations, therefore, we disbelieve, and hurl them from our minds as unworthy of acceptance, allowing them to have no lodgment there. Our hearts are made impenetrable, because, filled with the Holy Spirit, they quickly summon every sentiment that would pertain to facing the attack, and thus, through these affections and thoughts, presenting an impassable barrier to the evil suggestions, the heart and mind are made impenetrable to their influences and we retain our peace.

Probably joy in the Lord has been developed in us, and the adversary, the world and the flesh are seeking for its overthrow. Their efforts will be to show that the Father does not love us, that the Saviour's office, in being made unto us, wisdom, righteousness, sanctification and redemption, no more extends to us, that the new creature has failed to develop, or has allowed sin to destroy it, that the future holds the second death before us, as our portion, that the truth and its service are no more ours, that the blessings that come to the faithful in the kingdom are no more attainable by us. How may we oppose an impenetrable mind and heart in resistance to these evil attacks? The new creature, taking cognizance of the situation, will immediately betake itself to the word, wherein the contrary lines of thought are presented. It will present to our minds the witness of the spirit, that proves these accusations false, and thus, by the force of the word, saying, "It is written," will discard the suggestion as untrue, and cast them out of the mind. While the new creature, summoning every feature of Christlikeness to bear in this battle, i. e., abhorrance, avoidance, opposition, the graces, the spiritual sentiments, the ability to serve righteousness and holiness and balance of character, will present them as an effectual barried to these suggestions entering the heart, and thus keep it impenetrable. Accordingly, the mind and the heart will be shielded, and joy of the Lord will remain ours.

Let us imagine an attack launched by Satan, the world and the flesh upon our meekness. By meekness, we mean submissiveness of heart and mind. It makes the mind teachable and the heart passively obedient to the Lord, under difficult circumstances. It is, therefore, a quality that has a very general office in us and does not work through any one particular organ of the brain, or in connection with any one particular organ of the brain. The adversary will attempt to make us heady, and thus will seek to overthrow docility, as a part of meekness. He will, likewise, seek to make us self-willed, and thus overthrow submissiveness of heart to the Lord. Under difficult conditions, he will make all sorts of suggestions against the thoughts of the Lord's word, as presented to us, and especially against the teachers who have presented the word to us, at the same time trying to give us the impression that we are great ones and are capable of inventing and developing deep truths ourselves without human teachers. He designs these suggestions to make us unteachable, that he may fill our minds with error. He seeks to undermine our submissiveness of heart, by producing dissatisfaction with the hardships through which we must pass, in the narrow way. If he succeeds in this, he will overthrow our standing entirely. How may we defend ourselves from such attacks on our meekness? By presenting an impenetrable heart and mind in resistance to them. The mind is made impenetrable to such attacks, when it recognizes that it needs instruction and that it is unable of itself to invent truth, and is willing to receive instruction from those, whom God attests as his mouthpieces. Further, by holding firmly to the things already received, knowing of whom we have received them, we will make the mind impenetrable to the attacks through which Satan would seek to make us heady; while the heart, summing every power that it has to assist the mind, i. e., abhorrence of, avoidance of, opposition to, evil, the graces, the spiritual sentiments, the use of our members as servants of righteousness and balance of character, will oppose these to the suggestions and thus hurl them out of our minds without their having the slightest evil influence upon us, and thus we preserve ourselves immune, though attacked. We are to leave no opening at all through which the adversary may slip and pollute our hearts with his evil suggestions. The heart and mind should be made imperviable to the attacks by summoning all the powers of the word, and of the spirit in resistance, and thus will we successfully repel his suggestions and keep our hearts free from their temptations.

It may be that gentleness is developed in our character, and the adversary, the world and the flesh seek to overthrow it. Their endeavors will be made in this direction by seeking to destroy sympathy, tenderness, appreciation, and arousing contentiousness, malice and arrogance in our hearts, whereby gentleness will be undermined. How may these evils be met? By presenting an impenetrable heart and mind to them in resisting their influence. How may this be done? The new

creature will recognize the presence of these suggestions, of their natural effects, of the ways they are presented, and from these see their design. It will immediately summon to its aid God's word with which to destroy these suggestions, and thus, holding it upon the mind, drive them out. On the other hand, the new creature will summon its qualities to the fight, and thus will do all it can to withstand the enemy and gain the victory. The heart and mind, in this way, will be made imperviable to the influences of Satan, the world and the flesh, and we will be able to maintain our standing with the Lord, even as John says: "He that is begotten of God, keepeth himself and that wicked one toucheth (contaminateth) him not."

This method will apply, not only to preserving ourselves immune from attacks upon the tertiary graces, but also to defend ourselves against attacks made on any element of Christlikeness, and, therefore, for defense it is of universal application.

With this lecture we conclude the discussion of the methods for overcoming evil. We trust as the Lord's people we may gain profit from the knowledge and ability from the application of this knowledge to overcome the faults with which, alas, all of us are contaminated by the fall, some of our environment, and previous training. How glorious and desirable the prospect of being free from these evils is to the devout heart and mind! Oh, for the day in which we will be cleansed from all the filthiness of the flesh and of the spirit! Of ourselves, we are unable to do this. There is One, however, that works in us, through us, and for us, who has the ability, as Judge assures us in the 24th and 25th verses of his epistle, "Now unto Him that *is able* to keep you from falling, and to present you *faultless* before the presence of His glory with exceeding joy. To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever!" Oh, for that blessed day when by the grace of our glorious God and the merits of our dear Lord Jesus, we shall be presented spotless, without blame, before the throne of our God! Amen.

O, for a heart more like my God,
From imperfection free;
A heart conformed unto Thy word,
And pleasing, Lord, to thee!

DISCOURSE X.

BALANCE OF CHARACTER.

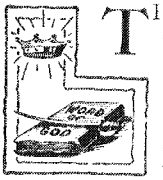
TEXT: *"The end of the commandment is love out of a pure heart and of a good conscience and of a faith unfeigned."* 1 Tim. 1:5.

OUTLINE.

I. GENERAL EXPLANATIONS.
- *A.* Its nature.
  - *a.* Its definition. *b.* Its explanation.
- *B.* Its scripturalness.
- *C.* Its function.
  - *a.* Its nature. *b.* Its manner.
- *D.* Its method.
  - *a.* Its nature. *b.* Its proof.
- *E.* Its requirements
  - *a.* Their nature. *b.* Their advantages.
- *F.* Its process.
  - *a.* Its nature. *b.* Its manner.

II. SPECIFIC APPLICATIONS.
- *A.* To wisdom, justice, love and power.
  - *a.* Each with itself. *b.* Each with the other.
- *B.* To the relation of the primary graces to all other features of character, in or apart from conflict with the former.
  - *a.* Its nature. *b.* Its proof. *c.* Necessity. *d.* Its illustrations.
    1. To the seven steps of the Christian's walk.
    2. To the lower sentiments.
       (a) human, (b) spiritual.
    3. To the secondary and tertiary graces.
    4. To our attitudes toward evil.
- *C.* To the lower sentiments in conflict.
  - *a.* The human. *b.* The spiritual. *c.* The human and spiritual.
- *D.* To the secondary graces in conflict.
  - *a.* With one another. *b.* With the lower sentiments.
- *E.* To the tertiary graces in conflict.
  - *a.* With each other. *b.* With the secondary graces. *c.* With the lower sentiments.
- *F.* To combinations in conflict.
  - *a.* Their nature. *b.* Their condition. *c.* Their illustration.
- *G.* The circumstances.
  - *a.* Tests of disadvantageous conditions. *b.* Tests of opposition. *c.* Tests of suffering.

Conclusion.



THIS discourse constitutes the tenth and last on the methods for developing a Christlike character. In the first discourse the general principles relating to a Christlike character were set forth. In the second the general methods for developing good and overcoming evil received attention. In the third application of the first special method for developing good and the fifth special method for overcoming evil was made to the seven steps of the Christian life. In the fourth, the second special method for developing good was noticed. In the fifth, the fourth and the fifth special methods for developing good, as well as the third special method for overcoming evil, were presented in relationship to our human sentiments. In the sixth, the same methods were discussed in relationship to the spiritual sentiments; as well as the third special method for developing good, and the first special method for overcoming evil. In the seventh, the discussion of the sixth special method for developing good was applied to the supporting of weak graces. In the eighth, the sixth special method for overcoming evil was applied to conquering our faults. In the ninth, the rest of the special methods for overcoming evil were discussed in certain relationships; and now we have before us the last of the special methods for developing good, for discussion, to illuminate the subject of

BALANCE OF CHARACTER.

As in most of the preceding discourses, so in this, we make some

I. GENERAL EXPLANATIONS,

and after these are made, we desire to make some specific applications.

A. ITS NATURE.

We wish first to show what is meant by balance of character. We may define balance of character as follows: It is the quality and activity of heart and mind whereby, amid the varying influences urging to action in conflicting directions, at the same time, the different and, frequently, conflicting features of Christian character, are combined in an orderly adjustment to one another, according to the principles of the Lord's word. This definition requires some explanation. It will be noticed that balance of character is called both a quality and an activity. By this we mean that it is not only to be a characteristic of our makeup, but it is a process through which we gain this characteristic. It is required because we are very frequently urged to action by conflicting influences and that in different directions, at one and the same time. This often results in an apparent conflict of duty, as to which feature, or features of character, should act. Proper balance will combine these various features of character, in orderly adjustment with one another. Some of these features in this orderly adjustment will be co-ordinated, some subordinated, and, naturally, some superordinated to others. That which decides the proper adjustment of these qualities, and activities, must be that principles of God's word.

B. ITS SCRIPTURALNESS.

That there is to be such a quality in our characters, working through the whole disposition, we see from a variety of scriptures. Our text certainly contains this thought: I. Tim. 1:5. "The end of the commandment is love, out of a pure heart, and of a good conscience and of a faith unfeigned." The expressions used in this text are equivalent to the expressions: Love, power, justice and wisdom. The apostle's thought seems to be that the design of God in giving us His truth is to cultivate love in us, as the highest quality; which, however, must flow out of, be in harmony with, and act according to a pure heart, a good conscience, and a faith unfeigned. A pure heart is the will fixed upon glorifying God with every power of the being; consequently, power is meant by this expression. By the expression, "out of a good conscience," Paul evidently means the sense of justice; while "by a faith unfeigned," both the truth and the quality that believes the truth are meant; and these are, of course, the main constituents of wisdom. This passage, therefore, teaches us that every sentiment and every quality of our beings must be permeated and used by disinterested love, which, in turn, must be in harmony with, and flow out of, wisdom, justice and power; consequently, this passage proves balance of character as scripturally required. II. Tim. 1:7 is another proof to the point: "God hath not given us the spirit of fear (a cowardly disposition); but the spirit of love (both duty

and disinterested love), and of power; and of a sound mind (wisdom)." To have such a disposition means that everything in the heart and mind would be in harmony with these qualities; and, accordingly, again, this passage shows balance of character. The same thought, we derive from II. Cor. 3:18, our text for the fourth discourse: "We all, with open face, beholding as in a glass the *glory* of the Lord, are changed into the same *image* from glory to glory, even as by the spirit of the Lord." The expression, "glory of the Lord," in this passage, evidently carries with it the sense of wisdom, justice, love and power, blended in God's character. That God's character has these qualities we see among other passages from Job. 37: 23, 24; Jer. 9:24, accordingly, we read Deut. 32:4: "All God's work is perfect." This, also, is the basis of the remark in I. John 1:5: "God is light, and in Him is no darkness at all." The Psalmist assures us that God's plan has proceeded from his character, "heart": "My *heart* inditeth (plans and works out) a good matter. I speak of the things that I have made touching the king (the plan centering in Christ). My tongue (the bible) is the pen of a ready writer." Ps. 45:1. Accordingly, this passage shows our heavenly Father's wisdom, justice, love and power as making and executing the divine plan, which blends with these four great attributes in every feature. It is this blending of wisdom, justice, love and power that constitutes the peculiar glory of God. Ps. 98:2; comp. with Is. 40:5; 66:18, 19. As a good man's good character is his glory, so God's glory is His good character. These passages show not only that God has these four attributes in his character, but that they blend in all that He does. While the one, that we are considering (II. Cor. 3:18), shows that we are to become like God, in balance of character, by beholding these four qualities as they are, in harmony each in itself and with one another, and as all of them are in control of His other sentiments as manifested in His plan and quality. (See also Matth. 5:48.) There are class passages that teach balance of character, that is, passages in which the words "establish," "rooted," "grounded," "settled" and "built up" occur. As illustrations we might cite II. Cor. 1:21: "He that stablishes us with you." Eph. 4:17: "Being rooted and grounded in love." I. Pet. 5:10 is another passage, especially as it occurs in the Diaglott, that proves that balance is one of the elements of a Christlike character. "After you have suffered awhile, perfect, *confirm* (strengthen together, that is, adjust harmoniously in strength, i. e., balance) and strengthen you." These passages will suffice in proof of the scripturalness of balance as an element of a Christlike character.

C. ITS FUNCTION.

The function of balance of character is varied. We might give seven distinct variations that it exhibits: It is (1) to secure steadiness of heart and mind; (2) to bring into activity the suitable features of Christian character; (3) to suppress the unsuitable features of Christian character; (4) to support suitable features with other pertinent features; (5) to secure moderation, in respect to extremes of conduct; (6) to chrystalize, amid sufferings, perfection of will, always; (7) to secure as nearly as possible perfection in act.

The necessity of these seven features in the function of balance of character is self-evident to one who understands Jehovah's purpose in developing the little flock. Without these we would be unsuitable for membership in the glorified body of Christ. We would be incapable of overcoming, under present conditions, while, with them, we will be able the better to glorify the Lord now in blessing others, and in maintaining our standing in grace; as well as later in blessing the world of mankind; consequently, as God's people, we ought most earnestly to endeavor to secure the operation of these seven purposes of character balance.

D. ITS METHOD.

The method, by which balance of character is attained, *is dominating every feature of Christian character, by the primary graces, combined with one another in orderly adjustment.* We have already seen in discourse five that the term, the primary graces, is a term equivalent to the four attributes, wisdom, justice, love and power. Therefore, we might state this method as dominating every feature of Christian character; by wisdom, justice, love and power, combined with one another, in an orderly adjustment (for the nature of these qualities see discourse four). Let us look a moment at what this means. These attributes must each one be harmonious within itself, which is possible because each consists of various elements. Further, they must be harmoniously adjusted with one another; and then they are in a condition properly to dominate every other feature of character, and thereby balance it. Consequently, when we use the expression, "combined with one another in an orderly adjustment," we mean that each one of these four attributes, or to put it in the other form, each one of the primary graces, must be self-harmonious and harmonious with one another in their activity. Then they are to be use to dominate every other feature of Christian character, and thereby they will secure balance. That such an office must be assigned to wisdom, justice, love and power we see from a number of considerations. First, God's and Christ's characters set before us, as the models for our imitation, prove that we must be balanced in character by the domination of these qualities. (Matt. 5:45). "Be ye therefore perfect, even as your Father which is in heaven is perfect." The perfection of God's character consists in the harmony of these qualities each in itself, each with the other, and in their dominating every other feature of His character, in an orderly adjustment with one another. It, therefore, being set before us, for our imitation, we must attain balance of character, along the same lines; that is, wisdom, justice, love and power, combined with one another, in an orderly adjustment, dominating every feature of our conduct. The text that we have taken proves this same thought, as well as II. Cor. 3:18, commented on above. II. Peter 1:8, 9 is also to the point. Referring to verses 5-7, wherein the primary graces are treated, Peter says: "If these things be in you, and *abound*, they shall make you that ye shall be neither barren nor unfruitful in the knowledge of the Lord," "and if ye do these things, i. e., develop and cause them to abound, ye shall never fall." By abounding he means that these primary graces be put in control of all our conduct, and when this is done the result is balance.

E. ITS REQUIREMENTS.

A brief statement on the requirements for operating this method successfully. First, we must have self-knowledge, especially along the lines of the primary graces; second, we must have knowledge of our surroundings and the influences operating upon us; third, we must have possession of the primary graces, as well as other features of character; fourth, we must make use of all the preceding methods for developing good and overcoming evil. The necessity for these requirements is so patent that we need say nothing further on them.

F. ITS PROCESS.

The process of operating this method may properly be presented here, in order that we may the more readily be able to apply it in our experiences. The first thing to be done in applying this method is to recognize the features of character that are being operated upon by various influences; second, to recognize the character of these influences themselves; third, to recognize the varying principles that apply to the features of character acted upon, and to the active influences; fourth, to use all of the features of character so far cultivated, and the general and special methods for developing good and overcoming evil in relationship to the features of character acted upon and to the active influences; fifth, put in supremacy the primary graces combined in an orderly arrangement one with another. The result will surely be a balanced character. To apply this process will require the utmost vigilance on our part. Here haste is fatal. We must take time to think very carefully over the situations before acting; or we shall surely make mistakes. St. Peter's exhortation (I. Pet. 5:8) surely applies here: "Be sober, be vigilant, because your adversary, the devil, as a roaring lion walketh about seeking whom he may devour." Especially is this evident when we realize that balance is an element of character, that operates under more or less stress; and for this reason must we takes the greatest care that we keep the primary graces combined with one another in orderly adjustment in complete control of every feature of our conduct, if we would come out of our various experiences victors.

II. SPECIFIC APPLICATION.

We desire, now, to make some specific applications of the method, in order that we may learn how to operate it in balancing our characters.

A. WISDOM, JUSTICE, LOVE AND POWER.

To show the applications to the best advantage it will be necessary for us to begin with balancing the four great attributes; or, to put the matter in another form, balancing the primary graces, one with another. This is the first step

in balancing character. It must be done before we can begin to balance other features of Christian character. Each one of these attributes must be balanced with itself and with each other. Let us first consider wisdom. According to Peter's analysis, wisdom consists of faith, hope and knowledge. (II. Pet. 1:5). These must be balanced one with another so that we may have poise in wisdom. What is the proper balance? We reply, the basis of wisdom is knowlegde of the truth. Therefore, knowledge should first be gained and given primary place in wisdom. Faith is to lay hold on this knowledge, going no further than the divine knowledge warrants that faith should be exercised. Faith, therefore, will not go beyond what has been revealed; but will rest thereon. Knowledge will, likewise, show the proper objects of hope. Faith in this knowledge will prompt us to seek to gain good results by using this knowledge, thus developing hope; and then faith and knowledge will limit hope to the objects that God has revealed for our aspiration. When, therefore, our knowledge is kept harmonious with the divine arrangements, our faith is exercised within its limits, and our hope attached to those results only that it teaches us to expect, we attain balance in wisdom. Power consists of two elements: Self-control and patience. These must be harmonized one with the other. Precedence must be given self-control, and then, as far as self-control can be exercised, we may persevere in the course which we are taking. It will be fatal for us to persevere in a course wherein we are not able to maintain self-control. Consequently, an orderly adjustment in power would require that self-control be given the precedence, and that patience, cheerful steadfastness, be exercised only in harmony with our ability to control ourselves. Next comes justice, which, according to Peter, consists of two parts: Duty love to God, and duty love to the neighbor. These are meant by the terms piety and brotherly kindness. Here, again, there must be an orderly adjustment. Piety goes out in love, with all the heart, mind, soul and strength, to the Father and the Son; the Father being given the precedence. Then justice, exercising itself in the form of brotherly kindness, duty love to the neighbor, will subordinate duty love to the neighbor, to duty love to God and Christ. Ex. 20:3; Matth. 10:37. Within duty love to our neighbor, differences must be made, depending on the nearness of their relationship. As far as affection is concerned, the brethren are to be put first; though in human respects, duty love will require that we first provide for our human family, then for the needs of the spiritual family. In other words, justice to our human relationships must be exercised before we sacrifice for spiritual relationships; though the affection for the spiritual relationship must be first. We have varying forms of duty love to brethren, depending upon their relationship to us, as also toward earthly neighbors for the same reason. In disinterested love there is, likewise, the necessity of co-ordination, subordination and superordination. The Father must, first of all, and the Son after Him, be appreciated; then the brethren; then the world of mankind; then the enemies, as far as this can be done in harmony with the principles of the Lord's word. So, too, our sympathy in disinterested love will be exercised first to the brethren, then to the world of mankind, then to our enemies; as also our sacrificial service will go out first to the brethren, and then subordinately to the world, and then to our enemies, in harmony with the Lord's arrangement.

Accordingly, we see that each one of these four attributes requires harmony within itself; but they also require harmony with one another. The proper procedure, in harmony with divine example, is to give precedence to wisdom and justice always; that is, the divine truth, and the principles of righteousness must always determine our conduct, and bring everything else into harmony with them. Psalm 89:14: "Justice and judgment (truth—the Hebrew word *mishpat*, Ps. 19:8-11, see margin, translated here 'judgment,' frequently means 'truth'), are the habitation of God's throne." Consequently, everything God does proceeds from, and works through wisdom and justice, which never can be placed in conflict with one another. There will be no exhibition of power or love on God's part, that, in any way, would militate against wisdom and justice. These must be held in abeyance to wisdom and justice, which never come into a condition where one must be held in abeyance to the other. Then will come love, acting in harmony with wisdom and justice, and flowing out of wisdom and justice. Power, being executory in its function, will carry out the dictates of wisdom, justice and love in various activities. This, then, would be a proper balancing of wisdom, justice, love and power. It gives us a combination of them, with one another, thoroughly orderly and properly arranged.

B. RELATIONSHIP OF THE PRIMARY GRACES TO ALL OTHER FEATURES OF CHARACTER IN OR APART FROM CONFLICT WITH THE FORMER.

We now proceed to apply the method in other respects. Let us keep in mind that the method by which we secure balance is domination of every feature of our conduct by the primary graces combined with one another in an orderly adjustment. How to secure this orderly adjustment we have just explained. Having secured it, we are prepared to apply the method to every other feature of Christian character. First, let us see how it applies to the seven steps of the Christian life. (See Discourse III.) Each of these seven steps must be self-harmonious; and each must be in poise with the others. Let us notice, first, how the steps may be kept in poise, each with itself; and then, afterwards with one another. Self-denial is kept in perfect poise with itself when the primary graces dominating it keep it active on the proper objects, in harmony with the proper principles, from the proper motives and expressing itself in proper manner. So, too, meditation on the Lord's word. The things meditated on must be balanced. The Word consists of seven features: Doctrinal, preceptorial, promisory, hortatory, prophetic, historical and typical. Their order of importance is as has just been given. A poise, therefore, in meditation on the Lord's word, requires that these parts should be emphasized in our study in the order given. Balance in meditation, within itself, would further require that the motives be in harmony with wisdom, justice, love and power, and that the processes of our study be such as will secure the ends that the primary graces seek. The primary graces will make watchfulness balance with itself. They will see to it that all things that are to be watched are kept in mind, that the proper motives for this are used, that the proper methods to gain it are applied, and that a proper emphasis on each element of watchfulness is maintained. This will result in manifesting the primary graces, as well as in carrying forward the things which the primary graces control. So, too, with respect to prayer: To be self-harmonious it must be regulated by the primary graces as to what we ask; as to the motives from which we ask, as to the persons for whom we pray, and as to the objects to be attained by the petition. So, too, the primary graces must bring "spreading the truth" into poise with itself, giving due and varying emphasis to the points of truth presented, to the persons to whom they are presented, to the standing, abilities and needs of the classes and persons addressed, as well as to the purposes sought. The primary graces, likewise, must be dominating in the step of character development, but as this thought is the thought of our present discourse, we need not here discuss it further. Then, too, suffering for loyalty to the Lord's word must be done in harmony with and flowing out of the primary graces. The things for which we suffer must stand the test of approval of the primary graces. The motives for which we suffer them, as well as the manner in which we endure them, must be made subject to the primary graces and then poise within suffering for loyalty to the truth will be attained.

These steps stand in poised relationship to each other, if we obtain equilibrium of character. Let us notice how, in these steps, the intellectual and the heart development may be balanced. Sometimes we meet people whose conception of Christianity, judged from their conduct, seems to be that it is merely an intellectual concern, consequently, all their time is spent in meditation upon the Lord's word and in watchfulness. Their hearts lack development. Accordingly, their conduct brings into conflict the second and third with the sixth step of the Christian life. How may these steps be harmonized? The primary graces forbid any further exercise of the intellect than that needed to obtain the necessary knowledge and stimulation to perform all the other steps of the Christian walk, especially that of developing a character like Christ's. Consequently, the primary graces use meditation upon the Lord's word and watchfulness only for the purpose of gaining the necessary strength and enlightenment for the other steps. Further use of these should discontinue as giving them too much emphasis and resulting in injury to the other steps. Sometimes an unbalance occurs between spreading the Lord's word and other steps. Some are so intent on developing service that they take no time

for study or the other steps; consequently, they fail both in service and in character development, for they do not know enough to serve properly or to develop character properly. The primary graces, laying hold on such a disposition, restrain it, requiring that more attention be paid to self-denial, meditation, watchfulness, prayer and character development. Again, self-denial is frequently carried to extremes of self-torture. The primary graces forbid our inflicting austerities upon ourselves, as are frequently practiced in monastic life. The interests of the Lord's cause require Jesus' and not John the Baptist's course as our example. Matth. 11:18, 19; consequently, they would draw back a person from extreme self-denial, or self-torture, and use it to carry forward the other steps. The place in the steps that the primary graces would give to "developing a character in harmony with the Word" is that of predominance, not only because this step contains the development and exercise of the primary graces, but because the other features of character development are more important in the Christian life than any of the other steps. Consequently, balance of character would put the sixth step first in importance among the seven steps. Prayer, also, must be balanced with the other steps, as is seen from the experiences of those who pray much, but practice little, and study less, and, therefore, are useless for God's present purpose, not learning His way. The primary graces balance prayer with the other steps by using it to obtain the grace through the spirit word and providences of God necessary to take them. An unbalanced condition in these steps is productive of evil. We might cite an illustration from experience. Some time ago we met a brother, who, after gaining a knowledge of the truth, developed an unbalanced condition, by laying all the emphasis upon study. For nine months, eight hours each day, he locked himself in his room, giving himself up wholly to study. He neglected his work, his family and the spread of the truth; abandoned developing character in harmony with the truth, self-denial in its spread. At the end of the nine months he was so confused by vagaries that to this day he seems to be beyond reformation. Had he given part of his time to study, part to his regular calling in life, part to spreading the truth, backing it all with the primary graces, we are sure he would not present the attitude of spiritual wreck that he now manifests.

Combined with one another in an orderly adjustment the primary graces are to dominate the lower sentiments, both the human and the spiritual. This has been shown in Discourses V. and VI. The human sentiments, worldly and selfish, are to be suppressed by the primary graces, whenever they attempt to gain control of us; e. g., If one allow, love for hiding disadvantageous things to dominate him, he will become a hypocrite, but if he suppresses the control of this sentiment, he will be frank and sincere. Or if one would allow his love for the human family to control him, he would be brought into sin. He must suppress such control over his primary graces through keeping dead the control of love for family by these graces. Thus, he may maintain balance in character, as far as the control of the lower sentiments over the higher is concerned. Balance likewise manifests itself by the primary graces using the lower human sentiments as servants of righteousness and holiness. Thus, love for defending oneself against illegal encroachments, may, at times, very properly resort to the courts for redress of grievances when the primary graces show this to be right. In some conditions, one should use this as a means of defending himself against the encroachments of others, so that he might be better enabled to serve the Lord. Thus the primary graces dominating love for the earthly calling may use it as a servant of righteousness and holiness, making it support himself and his dependents, as well as gain means by which he may advance God's cause. Not only should the lower human sentiments be dominated by the primary graces, combined with one another in an orderly adjustment, but the lower spiritual sentiments are to be treated in the same way. Their efforts to control the primary graces must be suppressed by the latter; and they may be used by them for the service of the Lord; e. g., if we find in us that love for teaching in the church attempts to set aside the primary graces in scheming for leadership or usurping another's place, it would immediately become sinful, and the primary graces would have to balance the situation by suppressing the control of this sentiment. On the other hand, we may use this sentiment, if it is exercisable in harmony with the primary graces, to advance God's cause. (I Tim. 3:1.) So, too, any attempt of love for the beautiful in the truth, dominating the primary graces, must be put aside; but the primary graces frequently can use the love for the beautiful in the truth as a servant of righteousness and holiness, as all servants of the truth do more or less.

The primary graces, likewise, have the office of dominating the secondary and the tertiary graces; suppressing their control, and using them as servants, thereby producing balance in these features of character. Let us notice how the primary graces, combined with one another in ordinary adjustment, may suppress the control that a secondary or a tertiary grace attempts to exercise over them. A brother was subject to more or less criticism on the part of some because of instituting a suit against a newspaper for misrepresenting his character. There were some who presumed to judge and condemn him for this action. Had the thought that we are seeking here to explain been clear to their minds, they would have withheld condemnation. He was put into a position where the secondary grace, long suffering, which bore this misrepresentation in silence for a long while, could no longer continue so acting, without setting aside the primary graces. For him to continue to allow these misrepresentations to go on further unmolested would have meant the curtailment of his influence for the Lord's cause; consequently, would have made long suffering control the primary graces and this would have been sin. In this case, longsuffering ceased to be a virtue. It had to be abandoned, because devotion to God, His truth, and the brethren forbade that he longer permit the misrepresentation; hence, the institution of the suit.

Let us illustrate how a tertiary grace must be suppressed when it attempts to control the primary graces. Let us instance, meekness. Ordinarily meekness and the primary graces work hand in hand, but sometimes meekness can be exercised under conditions wherein it would set aside the primary graces, and under such circumstances its control must be set aside by them, the latter having the office of dominating every other feature of character. The following serves to illustrate the truthfulness of this remark. One of the features of meekness is docility. It is proper that God's people be docile, but they should not allow themselves to be docile with respect to everything. If they allow themselves to be taught to believe that error is truth, they immediately exercise docility against the primary graces, for this would undermine faith, piety, charity, self-control and patience. Therefore, they should refuse to be teachable with respect to error, because the primary graces forbid such a course.

Then, the primary graces are to use the secondary and tertiary graces as servants, and thus manifest their domination over the latter. We may instance the case of the apostle Paul to show the truthfulness of this rule. Paul developed frugality. He tells us he suffered want frequently and remained content therewith. He used this secondary grace as a servant of righteousness, because it enabled him to do more good for the Lord than he otherwise could have done; and thus, he kept it under domination of the primary graces. We may instance joy as a tertiary grace used as a servant of righteousness. Nehemiah tells the Israelites, "the joy of the Lord shall be your strength," and thus indicates how God's people may use joy to energize and strengthen themselves for every good word and work. Such use of this tertiary grace by the primary graces is highly commendable. Thus we see from these facts and Scriptures that the secondary and the tertiary graces must be dominated by the primary graces, combined with one another in an orderly adjustment, the primary graces determining whether the activity of the secondary and the tertiary graces is to be permitted or not; suppressing or using them, as the former may require.

The same relationship of the primary graces with respect same relationship of the primary graces obtains with respect to the three elements of a Christlike character toward evil: that is, abhorrence of, avoidance of, and opposition to, evil. This becomes apparent when we notice through what faculties of the human brain these three attitudes work. They work especially through love for safety, self-defense and attacking injurious things; consequently, through the lower sentiments and evidently, therefore, they must be used only in harmony with, and subordinate to, the primary graces. Some of their activities must be suppressed as some should be used. Let us give some illustrations that show the correctness of using the primary graces, combined with one another in an orderly adjustment, as the factors that must dominate our attitudes toward evil. First, we notice, suppressing their control. Some years ago, there was a brother who de-

veloped a great deal of abhorrence for and opposition to error,—very proper qualities for us to have. But in his work, he failed to use these under subjection to the primary graces; and, consequently, developed bitterness in his attacks upon error and failed lamentably to preach the truth from the love of it, and to preach mercifully when treating with errorists, and the result was that his course aroused such opposition that it was found necessary, in the interests of the work, to remove him from further service. The brother should have learned to suppress by the primary graces the efforts that abhorrence and opposition to error made to control his primary graces. Another illustration, to show how we must suppress avoidance of evil under certain circumstances. There was a class leader who, seeing that there was some dissatisfaction in the class, unduly fearing that he hurt others as well as himself, might spiritually in his office, resigned his position as leader and left the class in a worse state than had he maintained his place and sought, in spite of some spiritual dangers, to have guided matters in a better way in harmony with the Lord's arrangements. He allowed his fear of evil consequences to have too marked an effect upon him; and the result was that he injured his own character, as well as that of the class. Whenever avoidance of feared evil would undermine the control of the primary graces, it must be abandoned. One should dare to do for the Lord what duty requires, expecting to be given the needed strength in danger. These attitudes toward evil are susceptible of use by the primary graces combined with one another in an orderly adjustment. Thus, for example, Paul's abhorrence of and opposition to the error of Judaizers was very properly used by him as a servant of holiness in the interests of truth and of the brethren. He, himself, tells us that though he was a lover of peace, he would not, for a moment, surrender by way of subjection to the evils of these errorists, who sought to undermine the liberty of the Gospel for the brethren. Jesus' refusal to answer the question, by whose authority he did His works, gives us another example of how to avoid dangerous situations, when this is in harmony with the primary graces. He knew the design of his questioners was to entrap and bring injury upon Him. He avoided the evil that they sought to bring upon Him by adroitly asking them a question; and, then, upon their refusal to answer, declined to reply to their query.

C. THE LOWER SENTIMENTS IN CONFLICT.

Our lower sentiments sometimes conflict with one another, and we frequently have difficulty to know how to secure poise among them. The application of the method that we are discussing in this discourse will help us in such cases. Let us look, first, at the human sentiments and see when they conflict one with another, how a proper poise may be maintained, through dominating them by the primary graces combined with one another in orderly adjustment. Let us suppose that there is a conflict in our use of the sentiments of love for gaining, and love for defending, self as servants of holiness. Let us suppose we were in a business in which frequently we had to stand reproaches, against which our humanity rebelled; but a business that was returning good results for the Lord's cause. Under these reproaches, we might be tempted to defend ourselves; and thereby, injure our further success in a financial way for the Lord. What should operate? We reply, the sentiment that would be in harmony with the primary graces. If the primary graces show it to be the Lord's will that we endure affronts for the sake of gaining for the Lord's cause, longsuffering should be manifested in our efforts to gain means for the spread of the Lord's word; but if the attacks were of such a character as would undermine the purpose we had in view, i. e., serving the Lord's cause, the primary graces would forbid further longsuffering and would urge certain measures of self-defense. Thus, in this conflict, the decision would have to depend upon which one of these sentiments would be insubordinate to the primary graces.

There may be a conflict between two of the worldly sentiments; for example, a conflict between love for our family and love for our earthly calling. Sometimes, one has a calling in life, honest and honorable, with which, however, his family is not pleased and which they urge him to change. The desire for pleasing the family is present; our love for our earthly calling is also present. Which may we allow to act? We reply, the one that is dominated by the primary graces. It may be that the family side of the contention is proper and the decision must be against the earthly calling. It is just as possible that the objections of the family are contrary to the primary graces, and the decision, then, must be cast against their objections. Whichever, then, is in harmony with the domination of the primary graces is the one to be followed.

Sometimes there is a conflict between a selfish and a worldly sentiment. Which should have precedence? We answer, the one that permits the primary graces to dominate in orderly adjustment with one another. Let us instance love for life manifested in preservation of our health, and love for our earthly calling, and take for illustration the case of a physician. At times, he must expose himself to dangers to health and life, on account of his position. There are times when this need not be done. How may the matter be decided? The primary graces dominating, would indicate. Where they decide that he must run the risk of injury to himself in duty to his patients, the danger must be incurred. Where this is not the case, and some higher duty interferes, the primary graces forbid such risks.

The same rule applies in regulating the spiritual sentiments whenever they are in conflict one with another. Let us notice, first, the selfish spiritual sentiments in conflict one with another. Take the case of love for spiritual food and for spiritual life when opposed to one another. Generally these are in harmony, but they may be in such relationship that conflict results. Which should prevail? We reply, the one on whose side the primary graces throw their weight in decision. Take the illustration before presented, that of the brother who spent nine months in doing nothing else but study. His love for spiritual food was evidently in conflict with his love for spiritual life, whether or not he was aware of it. The primary graces, dominating in an orderly adjustment, would evidently have caused him to decide differently.

Probably the conflict is between the heavenly spiritual sentiments. (See Discourse VI.) How proceed? As above indicated:—the sentiment whose prevalence would permit the dominance of the primary graces, combined with one another in an orderly adjustment, is the one that must prevail; for example, in the family love that God's people are to manifest. The servants of the truth with the promises, are the mother (see Discourse VI); those who are served by them are the children in the heavenly family. Sometimes we are put into circumstances in which there appears to be a conflict in our course toward some who have mothered us and toward some of our brethren who have not given us any particular spiritual service. How shall we decide in such a case? Suppose that the one who represents the mother here is the class-leader, and the one that stands for the brethren does not serve in an official capacity. There may be some sentiment against this leader, and we are asked to take sides. The primary graces, generally speaking, throw the decision on the side of the leader, because of his position in the family, but there are cases where the leader taking a wrong position, and the other a proper stand, these graces as judges will cast their decision on the other side. Each case must be studied in the light of the application of these graces.

So, too, the primary graces combined with one another in an orderly adjustment should determine any conflict that may arise between the selfish spiritual, and the heavenly spiritual sentiments. We may instance as an illustration, love for spiritual food and drink and love for the companionship of the brethren; the former, the selfish spiritual sentiment, the latter the heavenly spiritual sentiment. We may come under such circumstances where the question arises, "Shall I, with some time at my disposal, give myself to study of the word, or shall I spend some time in companionship with the brethren?" Frequently in our experiences queries like these arise. A conflict, therefore, between a selfish spiritual and a heavenly spiritual sentiment arises. How shall we decide? That activity that permits the primary graces to dominate our conduct, is to be the one exercised. At times, fellowship with the brethren is not needed, but study of the word; at other times, fellowship with the brethren is more needed than the study of the word, and, accordingly, the one subordinate to the primary graces, adaptable to the conditions, is the one to follow.

We will be able to secure balance also by applying this same method, whenever the conflict arises between the lower human and the lower spiritual sentiments. How shall we act in such a conflict? The reply is, letting the one act that would permit the domination of the primary graces: e. g., in conflict of companionship with the human and spiritual families. Sometimes love for the companionship of the

spiritual brethren; sometimes love for the companionship of the natural family must be given sway. If we so love the society of the brethren, as to neglect the society of our natural families, we certainly violate the primary graces as we also violate them, if we are so attached to the companionship of our natural families, that we do not seek proper companionship with the spiritual family. Our attitudes toward evil as well as the servant use of our members, since they operate through the lower sentiments, will not be given further discussion, except as incidental to other lines of character, from the standpoint of balance.

D. THE SECONDARY GRACES IN CONFLICT.

Sometimes, there is a conflict arising between the secondary graces with one another, or with the lower sentiments. What would balance of character require under such conditions? Dominating our conduct by the primary graces combined with one another in orderly adjustment. Let us assume that longsuffering and sincerity, i. e., frankness, are in conflict with one another. What should decide? The primary graces. Some circumstances may permit longsuffering to cast aside frankness; some cases require frankness to disregard longsuffering. We might instance a case to the point. If a brother's conduct causes us more or less inconvenience, we should not at once allow frankness to operate, telling him of the inconvenience; rather, we should be willing in longsuffering to bear it until it becomes of such a character that it can no longer be endured in harmony with the primary graces; then they require that the subject be mentioned to him in all frankness. Probably, there is a conflict between one of the secondary graces and one of the lower sentiments, e. g., liberality and love for spiritual food. Such a conflict arises frequently at overcrowded assemblies, from whose privileges some must be deprived. What will decide in such a case? The natural impulse of the Christlike heart is to give way to another, and so, we say that ordinarily the spirit of liberality will forego the spiritual meal, that the other be served. But there are circumstances, in which this is improper. There may be one who is thoroughly instructed in the audience, and another who needs spiritual food. The latter certainly should not leave in favor of the former. The primary graces forbid such a course. The former is the one who should exercise his liberality, while the latter exercising his love for the "Word" should remain. The latter's desire to remain may even exercise itself toward the former in a hint to this end, in perfect harmony with the primary graces. So, whenever, we are put in a position, where the question of leaving or not leaving a service in order to give way to another arises, it would be perfectly proper for us to see upon which side the primary graces would require the activity. The strong here should give way to the weak. Rom. 15:1-3. Ordinarily those old in the truth should exercise liberality against their love for a spiritual meal. Sometimes the reverse course should prevail.

E. THE TERTIARY GRACES IN CONFLICT.

Sometimes, the tertiary graces come into conflict with one another, or with other features of character; how, then, shall we proceed? The method we are discussing gives us the proper rule. Let us instance a conflict between joy and meekness. Ordinarily, these work harmoniously one with the other; but exceptionally, there may be a disagreement between them. Let us suppose that certain arrangements, not required by the Lord's word, are made with reference to the services, submission to which may work such evils that joy in the meetings is destroyed, and yet others desire this arrangement. Meekness in such a case, bowing to the dominance of the primary graces, may properly be modified, so as to seek to have such arrangements set aside that joy may prevail. On the other hand, the conditions may be such that meekness must be exhibited, even though one could not have the feeling of joy amid them, because the person's condition is so faulty as would prevent joy unless he had his way, and that a wrong one. The imperfection in the brother or sister in question requires in the interests of meekness the setting aside of joy, until growth has made it possible in such conditions. We may have an experience, in which the tertiary grace, peace, comes in conflict with love for our human calling, how shall we proceed? The sentiment or quality that permits the primary graces to dominate is the one that must prevail. There are times where peace of mind may have to be lost for awhile in order for us to fulfill the requirements of the primary graces in our calling. Sometimes, in order to maintain peace of heart and mind, we are required by the primary graces, to give up an occupation that we may love. Any calling, for example, that would have wrong inevitably associated with it, must be given up in the interests of maintaining the peace of, and peace with, God.

Sometimes there is a conflict between a tertiary and a secondary grace. How decide in such a case? By causing the domination of the primary graces, combined with one another in an orderly adjustment, to prevail. We may instance meekness and bravery. Meekness in some lines and certain situations may be impossible by the exercise of bravery, as bravery may also in certain relations be impossible by the operation of meekness. How decide? As above indicated. If, for example, we continue to be submissive to false teachers usurping the place of teaching in the meetings, which usurpation we could put aside, if we had the necessary courage, we would be showing too much meekness, and our bravery being on the side of the primary graces, should set meekness aside. While, on the other hand, meekness toward God may put us in a position where we could not any longer permit bravery to act without our endangering our spiritual safety, e. g., Jesus' refusal to cast Himself from the pinnacle of the temple. In such a case bravery would cease to be a virtue. Meekness, i. e., submissiveness to the Lord would not permit us to enter upon such a course of action.

F. COMBINATIONS IN CONFLICT.

Hitherto, we have shown how to secure balance when the conflict has been between but two opposing qualities. We desire, briefly, to point out how balance may be secured when a combination of conflicting things sets in. It is possible for all sorts of combinations of our human sentiments, of our spiritual sentiments, of our graces, of our attitudes toward evil, and of the use of our members as servants of righteousness and holiness, to take place. Accordingly some considerations seem to call for a certain course of action; others for another, and still others for a third. How may we decide under such a combination of conflicts? By dominating every feature of the combination by the primary graces blended with one another in orderly adjustment. Such conditions as these, i. e., adjusting a variety of features conflicting with one another at the same time, are, by far the more abstruse than any of the questions that we have hitherto discussed; and require by far greater care in maintaining balance than when the conflict is between but two things. The most earnest watchfulness and prayer, combined with the use of every power that we possess, must often be used in cases like these, in order that we do the Lord's will. The matter is sometimes quite abstruse. We will illustrate from an experience in the life of Paul, using in some particulars our imagination on the possibilities of the case. We recall his experience before the Sanhedrin. Having been captured and mistreated by the Jews, almost beaten to death, he nevertheless was required to face, and defend himself before the Sanhedrin. Paul's primary grace at once showed him the impossibility of making an open, clear statement before such an assembly. He, therefore, resorted to the use of love for hiding disadvantageous things with other sentiments and qualities and saved the day for himself. In other words, seeing that the Sanhedrin was divided into two parts, Pharisees and Sadducees, he played a trick on them when he cried out: "Men and brethren, I am a Pharisee, and the son of a Pharisee, for the hope and resurrection of the dead I am called this day in question." Act 23:6. We are not to understand, that Paul falsified here. In the Armaeic language, in which he spoke, the word "am" did not occur. His statement was, "I, a Pharisee." He did not say definitely whether he was at that time, or had previously been, a Pharisee. He left them make whatever use they wanted of the expression. He counted on the Pharisees in their eagerness for victory over the Sadducees, taking his side, their and his views coinciding in some particulars. The results showed the keenness of his wisdom and humor. It served his purpose by enlisting one of the parties on his pare and pitting it against the other! Thus he secured his escape by setting them in battle with one another! In fighting one another they forgot him! Let us look at the possibilities before the apostle at this time, and notice how combinations of qualities and sentiments probably acted. We may assume, that the adversary and the flesh reasoned with him as follows: "Paul, you had better try to gain the good will of these people by renouncing Christ. They will be proud to have you on their side. If you do so, you will have an easy life and you will be thoroughly safe. You will surely save your life by such a course. Therefore, defend your life by renouncing your preceding course." We

may be quite certain that, if such suggestions were presented, the Apostle quickly overcame them. We may secondly suppose that the Apostle saw in his condition the possibility of being released by death from his strenuous life. Let us further suppose that he longed for rest in death. Phil. 1:23. He could have contributed toward his death by two opposite courses, one passive, the other active. First by letting the following qualities and sentiments govern him he would undoubtedly have lost his life; long-suffering, unresentful of their unjust conduct, meekness, submissive to their murderous designs; self-respect, refusing to be regarded as an associate of such hypocrits—all of these would have produced a course of conduct on his part exposing him to death. Second, by permitting the following sentiments to control his course, he would also undoubtedly have lost his life! Anger at their injustice and vindictiveness at the injuries heaped upon him leading him to censure them; love for the approval of the brethren for his dying a martyr's death, brought about by his denouncing, as a servant of God, their wickedness, as in the case of Stephen—all of these sentiments acted out would undoubtedly have brought about this death. Let us suppose that Satan, desiring to destroy him, sought to arouse these qualities and sentiments into activity. They would have conflicted with the course suggested above, for saving his life. Then, there was a third possibility, which undoubtedly was before his mind: the desire to regain freedom for further service of God's cause. This would have enlisted on its side the following sentiments, the desire for God's approval, and for spiritual safety, thinking he may not yet have stood all his trials; love for retaining his life for further use in God's cause; love for self-defense; love for attacking one side in the assembly, the side that had hardly any truth at all; love for gaining and retaining the heavenly rewards; love for God's people as a family, whom he might serve longer; love for the heavenly home and for the high calling. All these thoughts may have been upon the apostle's mind. We may be sure that some of them were there. The primary graces, in control, decided that evidently the course for him to pursue was to make himself as useful for God as it was possible for him as a steward to be, and these, therefore, counseled him, to take a course that without compromising the truth, might nevertheless deliver him from danger and eventually give him further opportunities for service. He accordingly, using the third set of sentiments and qualities as servants of holiness, particularly love for hiding disadvantageous things, for humor, for self-defense and for attacking injurious things, he took the course that is recorded in Acts 23:6-10. Thus we see there may have been many sentiments in conflict, one with another, some urging him in one, some in another, and some in a third direction; and the apostle giving dominance to the primary graces, used the proper qualities and sentiments and played the neatest trick that the Bible records, and it worked toward his deliverance for further service to the truth. We frequently come into a combination of circumstances in which many conflicting sentiments are brought into operation, clamoring for action in contrary directions. Let us see, that the primary graces dominate the whole situation, and we will be enabled to go through these dangerous experiences with victory, as the apostle did in the case just used to illustrate this principle.

G. THEIR CIRCUMSTANCES.

The application of the method of dominating all features of character by the primary graces, combined with one another in orderly adjustment, to secure balance is made amid a variety of circumstances. As noted in the first discourse, balance of character comes in experiences of trial; so here we restate the thought that the Lord is pleased to require of us such poise of character under conditions of fiery trials. We must preserve this balance under tests of loyalty to God's cause exhibited amid conditions that are thoroughly disadvantageous to our humanity, if we are loyal to righteousness. Satan has arranged a set of conditions in his order of affairs that makes it difficult to do God's will, and easy to serve Satan; and to obey God, under these circumstances, requires cheerful acceptance of the disadvantages of these conditions entailing upon us self-denial; and only he who is strong and brave of heart to endure these will prove an overcomer.

Further, balance of character, must be maintained, not only while our rights are being taken from us, or are being denied by ourselves in the interests of God, but must, likewise, be maintained under stress of opposition. The devil, the world, and the flesh, being pitted against our efforts to balance our characters, operate our lower sentiments especially in such ways as to make this course one of great difficulty to maintain. We must, therefore, retain in spite of this opposition the even tenor of our way. Later sufferings are added to these disadvantages and oppositions, all these in combination affecting us physically and mentally. We are put in positions, where we may be released from these, i. e., sickness, weariness of body and mind, sorrow, persecution if we give up maintaining balance; but, he who gives it up fails, and only the one that faithfully stands this threefold pressure will overcome. This pressure is allowed to come upon us by the Lord to the extent of our strength. But He does not permit us to suffer beyond our ability. "With the temptation He maketh a way of escape." Thus we continue amid disadvantages, opposition and sufferings, seeking to maintain the required balance, until the decision is cast as to whether or not we are overcomers. He who maintains the spirit of balance, that is, whose intentions are balanced, and who seeks, as best he can to manifest them in his acts, will be perfected as a new creature, and will receive the plaudit, "Well done"; while he who fails cannot be counted an overcomer. However, for our comfort, let us not forget, that for our unintentional weaknesses and ignorance, the Lord's righteousness makes adequate allowance. Under these untoward circumstances, more and more, are we proved to be for the Lord or for self, and blessed, indeed is one who continues faithful under this pressure upon his balance of character. He shall surely reign with Christ forever and ever! May the former be our present blessed privilege and the latter our future glorious reward!

CONCLUSION.

With this discourse we conclude the discussion of the methods for developing a Christ-like character. We trust that our heavenly Father's blessing will rest upon all who may use them. Every proper motive is held before us by our heavenly Father and blessed Lord calling for our seeking Christlikeness. All means, necessary for our equipment, are placed by our heavenly Father at our disposal. The methods that will be of assistance are put within our reach. May we, as faithful children and servants of God, so use these aids as well as so show thankfulness and appreciation to God as their Giver as will result in our complete qualification for the kingdom of God. The Lord bless and keep us as His people, strengthen us in our hour of trial, and bring us off finally more than conquerors, through Him who has loved us, by enabling every one of us to realize in experience the thought of our text: "The end of the commandment is love out of a pure heart and of a good conscience, and of a faith unfeigned." Amen.

1.

Jesus, my strength, my hope
On Thee I cast my care;
With humble confidence look up,
And know Thou hear'st my prayer.
Give me on Thee to wait
Till I can all things do;
On Thee almighty to create,
Almighty to renew.

2.

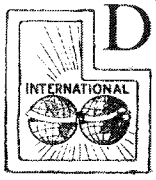
I want a sober mind,
A self-renouncing will
That tramples down and casts behind
The baits of pleasing ill;
A soul inured to pain,
To hardships, grief, and loss;
Bold to take up, firm to sustain
The consecrated cross.

3.

I want a Godly fear,
A quick discerning eye,
That looks to Thee when sin is near,
And sees the tempter fly;
A spirit still prepared,
And armed with jealous, care;
Forever standing on its guard
And watching unto prayer.

WASHINGTON CONVENTION.

JULY 7-14, 1912.



DURING the above dates the last of the General Conventions in the United States for this year was held. There were probably four thousand Bible Students in attendance, coming from nearly all the states of the Union. The opening day's sessions were all held in the Auditorium at the Glen Echo Chautauqua grounds, and in spite of the extreme heat the place was filled to overflowing. Observing the extraordinary numbers in attendance, which more than taxed the capacity of Glen Echo Park and the electric car facilities, the committee on arrangements concluded that it would be best to transfer the majority of the meetings to Washington City proper. Accordingly, on Monday morning the Washington Academy of Music, a fine auditorium with a seating capacity of about 2,500 persons, was secured, and at 9 o'clock on Tuesday morning the same was packed to its limit, with about 300 on the platform. This necessitated the securing of another auditorium for overflow services, which were arranged for in the beautiful new Masonic Temple, seating about 1,400 people. Besides these two places the G. A. R. Hall was engaged for Book Stall, Colporteur Department, Post Office, Information Bureau and a general meeting place for those who desired to make appointments with one another.

We believe we can see the overruling hand of Providence in having these various auditoriums, as they served to bring before the attention of the public the actual size of the gathering of Bible Students. It was a surprise to many of the Washington residents to know that there were so many people so interested in Bible study as not to give their time to sight-seeing or other attractions of that beautiful city, but on the contrary would pour into each of the auditoriums at each session, morning, afternoon and evening, notwithstanding the heated weather.

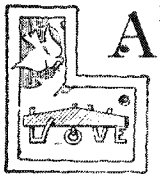
Besides the regular features, as designated on the program, a reception was held in the G. A. R. Hall on Monday evening, attended by six hundred. Another reception, in the nature of a special discourse by Brother Russell, was held on Tuesday evening in the Academy of Music, which was crowded to its capacity. On Wednesday night a most inspiring prayer meeting, attended by fully 2,500 persons, was conducted at the Academy of Music. The testimonies all evidenced remarkable growth in grace and in knowledge of the Lord and a desire to "praise Him for His goodness and wonderful works to the children of men."—Psa. 107:8.

Another feature not on the regular program was the "Christian Workers' Service" on Thursday afternoon at the Glen Echo auditorium, over one thousand being present. The discourse by Brother Russell on the subject of Baptism on Friday morning was listened to with quiet interest, and at its conclusion 167 adults indicated their desire to symbolize their baptism into the Body of Christ by water immersion. After directing a few personal words and extending the right-hand of fellowship to each of the candidates, they were conducted to the bathing pool at the foot of the imposing Washington Monument, where the ceremony was performed with befitting dignity and solemnity.

DISCOURSE BY BRO. R. H. HIRSH.

SUBJECT: "TRANSFORMING POWER OF LOVE."

Text: 1 Cor. 13.



AFTER saying that no chapter in the Bible had furnished so much assistance to him in character development as 1 Corinthians, 13, and than since its keynote is love, he thought nothing would be so appropriate for him to use as a basis for his discourse on this day—"Praise Day"—Brother Hirsh proceded, saying:

This is one of the chapters of Holy Writ that one hesitates to expound. It is like a fragrant flower whose delicacy and bloom are injured from the mere handling, which is meant to exhibit its fineness of texture. But although this eulogium of Love is its own best interpreter there are, perhaps, points in it which will permit both of explanation and emphasis.

Before leaving His followers Jesus said to them, "A New Commandment give I unto you, that ye Love one another *even* as I have loved you." In this way they, also, could come into relationship with Jehovah under the terms of the Abrahamic Covenant, the Covenant of Sacrifice; in this way they, also, could serve the New Covenant—become "able ministers of the New Covenant." If they would "be planted together in the likeness of His death," they should be "raised in the likeness of His resurrection."—Rom. 6:5.

God calls the ones who, together with His Son Jesus, shall be given such an exceptional honor, a New Creation, and since this New Creation shall be given inherent life, it is plainly the greatest creation that God has undertaken. It is no wonder, therefore, that God requires such development of character, such love for righteousness and such hatred of iniquity in this class as He never required of any human beings before. The Ancient Worthies "obtained a good report through faith," but the New Creation must obtain not only a good report by the exrcise of faith, but they must exercise

"LOVE DIVINE, ALL LOVE EXCELLING."

The early Church at first knew little about Love. In order to promote the establishment of the early Church speedily God bestowed certain miraculous gifts of the Spirit.

THE GIFT OF TONGUES OR FOREIGN LANGUAGES.

Among these gifts was the ability to speak in tongues, or languages, unknown to the individuals; upon others was miraculously bestowed the power of interpreting these languages, others were endued with a masterly gift of prophecy (to publicly expound); others had granted to them the ability to understand mysteries, while others received a special dispensation along lines of knowledge not so widely possessed by others. And then there were miraculous powers of faith conferred upon some, while still others received a bestowment of courage sufficient to give their bodies to be burned in defense of Christ. While all these gifts of the Spirit were very desirable, and the Apostle encouraged the seeking of the chiefest of the gifts that it might be employed to edify the Body of Christ, nevertheless, said He, I shall show you a still more excellent way to promote the interests of the New Creation, the only way, in fact, that it can be developed; without it the individual amounts to absolutely nothing.

And so, says the Apostle, even though I should speak in the tongues (all languages) of men and of angels (whatever kind that may be), and have not Love, I am as undesir-

able for a place in the New Creation as if I had no gift at all—I am as sounding brass or a tinkling cymbal, which, played alone, makes about as undesirable noise as can be made.

THE GIFT OF PROPHECY (TO PUBLICLY EXPOUND).

"And even though I should have the Gift of Prophecy (gift to speak well in public), and have not Love, I am nothing." Paul knew the power of a silver tongue, that it was not to be despised. He, above all men, knew that such a talent could be employed in more ways than one to promote the interests of the cause of the Master, to "show forth the praises of Him who had called the possessor from darkness into most marvelous light."

This gift was considered the most useful of all the gifts. (1 Cor. 14:1.) Reinforced with the ability to understand mysteries hidden from many, and coupled with knowledge made known to but few, the gift to present one's thoughts well in public places the individual in a position that is unique to say the least. And yet, says St. Paul, there would still be lacking something without which the individual would be in great straits so far as the Kingdom of Heaven is concerned; his prospects would be nil.

FAITH—PHILANTHROPY—MARTYRDOM.

"And even though I should have all Faith, so that I could remove mountains, what would it profit me if I lack Love?" If by a miraculous bestowment of Faith I should be able to employ power Divine to such an extent as to remove mountains—to raise the Rocky mountains from their resting place of ages, and carry them overland, to the amazement and consternation of the world, and plunge them with a mighty splash into the Atlantic, producing a tidal wave the like of which the world has never experienced—what would it profit me if I lacked Love? Nothing!

"And even though I should give all my goods to feed the poor"—even though by Power and Wisdom Divine I should be assisted in accumulating millions, yea, hundreds of millions of dollars, and even though I should bestow all my wealth in such channels as to confer the greatest benefit upon my fellow-countrymen, what would this profit me if I lacked Love? The answer is, Nothing!

Philanthropy is one of the most commendable of qualities. Everybody admires Mr. Andrew Carnegie's magnificent gifts to the public, but it is a self-evident fact that unless the heart be consecrated to the Lord and unreservedly submitted to His Word and His providences, the individual will not come in for joint-heirship with Christ in the Throne of the Messianic Kingdom.

"And even though I should give my body to be burned"—even though for Christ's sake I should suffer martyrdom, should even go courageously to the stake to be burned, and have not acquired Fortitude, Knowledge, Self-Control, Patience, Godliness, Brotherly Love and perfect Love also, I am not fit for Heaven's Kingdom: I am not prepared to be placed in that class upon whom shall be conferred the authority and power for a thousand years to reign in righteousness, in the world to come, over 20,000,000,000 of humanity—all who have ever breathed the breath of life upon this earth!

Giving one's body to be burned is not in every case a guarantee of a heart transformed from selfishness to "love Divine, all love excelling." At one time martyrdom became fashionable and Christian teachers were obliged to remonstrate with those who fanatically rushed to the stake—just as suicide one time became fashionable at Rome and evoked prohibitory legislation.

LOVE AND HOW IT ACTS.

St. Paul now having illustrated the supremacy of Love by showing that without it all other gifts are profitless, proceeds to celebrate its own positive excellence. His description of love is drawn in view of the discords existing among the Corinthians, and as a contrast to their unseemly and unbrotherly conduct.

Love has been described as the ligament which securely binds together the members of the Body of Christ. And again: Love is the cement which keeps the living stones of the spiritual Temple together. And again: Love is Godlikeness in the thoughts, in the words and in all the conduct of life.

It is a proverb that "Where Love is thin, faults are very thick." That Love—Perfect Love, which is the price of the Kingdom—was sadly lacking among the Corinthians was very apparent. Instead of Love, there were marked manifestations of unkindness: instead of purity of thought, there were exhibitions of envy, etc.

"LOVE SUFFERETH LONG—AND IS KIND."

How long will Love suffer? Very long! Will it suffer a year or longer? Yes. Some say, Well, if one suffers wrong for six months, surely it would be time then to be unkind.

This class usually say, "You know Love is something like Patience: There comes a time when Patience ceases to be a virtue." Not so. They have it wrong. "Patience never ceases to be a virtue." Patience *is* a virtue. Those who say that Patience ceases at times to be a virtue have not very much Patience. When one ceases to show patience, patience does not cease to be a virtue. It simply means that the virtue patience is lacking in the individual and needs to be more assiduously cultivated.

Some say, "Well, do not the Scriptures say, Be angry and sin not?" Yes. Emphasis should be placed on the latter part—"and sin not." If one loses self-control, he sins. He needs to go to the Throne of Grace and have the spot removed. He needs to pray, "Forgive me my trespasses, even as I forgive those who trespass against me."

It is proper under provocation to show displeasure; it is proper to manifest displeasure with all forms of unrighteousness. "Love rejoices not in iniquity, but Love rejoices in the Truth." With the child of God the Godlike qualities are not to be mere outward adornments; they are to be deeply engraven upon the heart and exhibited upon every suitable occasion.

When knowledge of the Great Plan of the Ages is called for it should not be held back; it should be advanced. When self-control is demanded it should be exercised. When Patience is needed it should stand out for the admiration of all. When Piety is required, it, too, should be on display. When Brotherly Love is needed—and even when it is not needed—it, too, should be a very conspicuous adornment. When the exigencies of the case call for Love—perfect Love—it should not be lacking; it should be ready to pour its precious box of sweet ointment to make fragrant the atmosphere all around us.

"LOVE ENVIETH NOT."

Have I the Love that envies not; that does not grudge others their advancement in either spiritual things or in temporal things? Have I the generous spirit—that generosity of heart which takes unfeigned pleasure in the advancement of every good interest of anyone enlisted in the Lord's cause?

Envy does not grow upon the root of Love. Out of Love grows Joy, Peace, Meekness, Gentleness, Patience, Brotherly-Kindness. Envy is a shoot of selfishness. Selfishness is one of the perverted qualities of the human heart. Selfishness belongs to self—all for self.

Its world is not very large. It does not extend its boundaries very far, except to gather for self. Envy is self-centered. It is not inclined to delight in the promotion of the interests of others. The Church of Corinth was suffering greatly as a result of envy, whose fruit is bitterness, hatred, malice, murder.

"LOVE VAUNTETH NOT ITSELF—IS NOT PUFFED UP."

While Love does not grudge others their gifts, neither is it eager to show off its own. While Love looks not with envious eyes upon others or their things, it vaunteth not itself; that is, it is not boastful; it is not lifted up. Love always tends to modesty. It never gets a swelled head.

Love is very wise. It is the wisest thing in the world. Its disposition is to first pray for Heavenly guidance, remembering that "The meek will He guide in judgment; the meek will He teach His way."

Its disposition, then, is to be very circumspect, to look on all sides of a question and, before acting, to weigh matters very carefully, trying to do just as the Lord would do.

There is a proverb to the effect that "Fools rush in where angels fear to tread." This is not Love's disposition. Its motto is, "In honor preferring one another"—pushing one another forward, rather than self. Remembering, also, that "it is more blessed to give than to receive."

I know some of the Lord's people who, while they may have gotten rid of some boastfulness, still retain a spiritual pride—parading their spiritual attainments before others. In fact, I have known some who boast before babes in the Truth of their spiritual development and length of time in

the Truth, and intimating that they have forgotten more than some others knew. Our constant attitude should be,

"Oh, for a heart more like my God,
From imperfection free."

"LOVE DOTH NOT BEHAVE ITSELF UNSEEMLY," OR UNBECOMINGLY.

Love saves a man from making a fool of himself by thrusting himself into positions that betray his incompetence.

Love is so wise that, in the perfect man, it will always do the right thing at the right time. In the imperfect man it will aid greatly. Its effect is illuminating in all the avenues of life.

We are told, "Quench not the Spirit" (of Love). Those who keep supplying those elements which will keep burning that sacred flame of Love, will be loved of the Father; and those who strive, with increasing zeal, to have it burn still more brightly will be crowned in God's Kingdom.

Love, therefore, balances a man's mind and imparts to him a common sense such as he never before possessed. I remember well how fearful I was to make a consecration of myself to the Lord. The wisdom which I then possessed led me to believe that my business would soon go to smash if I presented my body a living sacrifice. After several months' consideration I concluded to take the risk. My mind became tranquil, the peace of God began to rule in my heart and soon I learned that I was in possession of wisdom never before enjoyed. I could easily see my way out of difficulties which previously baffled me and made me fearful. I could now see a way to surmount every difficulty that stood before me.

"LOVE SEEKETH NOT HER OWN" (INTERESTS EXCLUSIVELY).

Love is willing, yea glad, to let many of her own rights be sacrificed in the interests of others. "It is more blessed to give than to receive."

Love is not self-centered. Ours is a Covenant of sacrifice. We are to "Love one another, even as He (Jesus) loved us." He laid down His life for us. We are to lay down our lives for the brethren. "Greater love hath no man than this, that he lay down his life for his friends."

Love is always on the lookout to do good to others. While required to make a decent living in the sight of all men, and even advised to lay up a little that we might have to give to those in need, we are not to do this in a way that will work injury to others; we are at the same time to observe opportunities to "do good to all men, especially to the household of faith."

Proper love for the opposite sex would take into consideration every item of interest. It would, first of all, reflect, "It is good to get married; but better not to do so"—especially now, in full view of the shortness of the time. Those who have not been married have difficulty in seeing matters just this way, the right way. They become blind to all that stands in the way; and it is not until the contract has been made and is in process of execution that it is seen that almost everything was made to bend toward the accomplishment of the end in view.

We are to bear in mind, also, that "it is better to marry than to burn." And so the Apostle has pointed out conditions under which it would be better to marry than to live apart.

"LOVE IS NOT EASILY PROVOKED."

The Greek does not contain the word easily. With it left out the thought is, "Love is not provoked." Love's disposition, therefore, is not to lose its balance, its poise. It is not fired to resentment at every slight.

I received a great deal of help one time from a man who stated that it was his habit of thought, in dealing with others, to try to see the point at issue from the other person's viewpoint. He had become so accustomed to it, he said, that he could now, almost invariably, take the other person's position and see clearly the reasons which actuated him. And so Love is not disposed to think only of her own side of the question, but is inclined to look on the opposite side also—to look, as nearly as possible, with the other person's eyes. And then Love will be generous, and sacrifice much in the interest of those who are not, by one reason or another, so completely planted in the likeness of our dear Redeemer's death, to the end that they may be raised in the likeness of His resurrection.

If we can become big-hearted enough and stop advancing the interests of ourselves in one form or another, we will get along very much better and thus save ourselves and others many of the provoking experiences of life. Those who are easily provoked do much injury, not only to others, but also to their own hearts and lives.

To be easily provoked is to have a bad temper, to be fretful, touchy, quick to take offense. It is one of the besetting sins of our day. It is wholly contrary to the Spirit of Love, and whoever is on the Lord's side and seeking to be pleasing to Him and to attain an overcomer's position, should guard himself against this general besetment of our day. To whatever extent this disposition is fostered, or not fought against, it becomes an evidence of deficiency in our development of the Holy Spirit. Few lacks in Love receive as much kindness and as many excuses for their continuance as this one.

"LOVE THINKETH NO EVIL."

What a wonderful thing Love is! It is the most wonderful thing in the world. "Love never ceaseth." It has always existed, it always will exist. "God is Love." Since God had no beginning, Love had no beginning. Love, therefore, is eternal. "He that Loves is begotten of God."

Have I the kind of Love that does not even think evil? If I have, what a good Spirit it is. It is the Love that is guileless; it is the Love that is not suspicious; it is the Love that does not look for faults in others; it is the Love that does not attribute to them evil motives.

Have I the Love that seeks to interpret the conduct of others charitably? Have I the Love that makes all possible allowances for errors in judgment? Have I the Love that does not impugn the motives of the heart? Perfect Love views the words and conduct of others as being good-intentioned. It does not treasure up animosities and suspicions; it does not manufacture a chain of circumstantial proofs of evil intentions out of trivial affairs.

"LOVE REJOICETH NOT IN INIQUITY; BUT LOVE REJOICETH IN THE TRUTH."

Love never takes pleasure in anything of an unrighteous character. The principles of righteousness are so firmly established that it takes pleasure in the prosperity of right under all circumstances. Love would rather see right triumph and the stronghold of error fall, than to gain the whole world. The Spirit of Love has such an affinity for the Truth that it rejoices to share loss, persecution, distress, or whatever may come against the Truth or its servants.

"LOVE BEARETH (COVERETH) ALL THINGS."

The thought here is that instead of covering the faults of one another the Corinthian brethren were rather inclined to pick flaws. "Where Love is thin faults are thick." We are so inclined to pick the mote our of our brother's eye and forget all the time about the big beam in our own eye. This is a fruitful cause of evil, and it is no wonder there was so much discord in that early Church.

Our heavenly Father has set such a grand example in this respect that the wonder is more do not emulate it. He sent Jesus into the world as the means of supplying a robe for the covering of all our unwilling blemishes. "Blessed is the man whose iniquities are forgiven, whose sins are covered."

What a blessing would come into our lives if all were to try to cover each other with the mantle of charity rather than to seek to uncover faults! We have so many faults of our own that we haven't time enough to correct all of them before 1915. Let us resolve that we shall seek to find fault with ourselves rather than with anyone else. "If we judge ourselves we will not need to be judged by the Lord."

"LOVE BELIEVETH ALL THINGS."

Love is disposed to have confidence in the brethren and not to be suspicious. It will not impute evil. When a brother or sister is overtaken in a fault, it will be ready to extend its good offices, and to remember that the time may come when we, too, may be similarly overtaken and in need of some comfort.

Love acts on the principle that it is better to be deceived a hundred times than to go through life soured by a suspicious mind. It acts on the principle that it is far better to believe what it is told than to accuse or suspicion even one person unjustly. Love is very merciful. Of it the Master said, "Blessed are the merciful, for they shall obtain mercy." The merciless, evil thinking mind is father to unmerciful conduct toward others.

"LOVE HOPETH ALL THINGS."

No matter how dark the clouds may be all around; no matter how threatening the surroundings, Love ever remains hopeful. Love's hopefulness enters into that which is within the veil, where it is securely fastened to the Rock of Ages.

Love is the most hopeful quality in all the world. It has implicit faith in God, and since His assurance has been given that He is able to take care of that which has been committed to Him, that no evil will befall us, it rests confident that He will never leave us nor forsake us.

And no matter how fallen a brother or sister may be, Love will cling to the hope that some time, soon, perhaps, the erring one may return to the fold. "He who converteth a sinner from the error of his way has saved a soul from death and covered a multitude of sins."

Perfect Love is not easily discouraged, as we see. It is very persevering. The secret of its perseverance is that it has learned of God, and hopes undismayed for the fulfilment of all His gracious promises.

"LOVE ENDURETH ALL THINGS."

Love endures hardness as a good soldier of the cross of Christ. Its hopeful qualities hinder it from being easily offended or easily stopped in the work of the Lord. Where others would be discouraged or put to flight, the Spirit of Love gives endurance. Love always wages a good warfare to please the Captain of our Salvation. Love's hopefulness, Love's endurance, knows no despair.

When St. Paul had reached the end of his course in life, when he was about to be beheaded by Nero, owing to his untiring devotion to the cause he had so long and faithfully represented, he said: "I am now ready to be offered up; I have fought a good fight; I have finished my course; I have kept the faith, henceforth there is laid up for me a Crown of Righteousness, which the Lord, the Righteous Judge, will give to me, and not to me only, but also to all those who love His appearing."

In the four succeeding verses Paul illustrated our present knowledge of Divine things by that possessed by a child. As a child's knowledge is naturally very meager compared with that of persons of mature age and education, so our knowledge of heavenly things is necessarily limited as compared with the knowledge which we will possess on the other side of the veil. *"Now* we know in part," says Paul, "but *then* we shall know even as we are now known."

"NOW ABIDETH FAITH, HOPE, LOVE."

Paul's crowning testimony to the worth of Love is given in the thirteenth verse—"But now abideth Faith, Hope, Love, these three; and the greatest of these is LOVE." While Faith and Hope and Love apply to the present time, nevertheless there will come a time, if faithful, when our Hopes will be realized and when there will be no necessity for the exercise of Faith such as we exercise it today. But "LOVE never faileth." Greater, therefore, than any or all of the spiritual gifts is Love; greater than Faith is Love; greater than Hope is Love. While the spiritual gifts were present with the early Church, they ceased with their decease, but there has continued throughout the Age Faith, Hope and Love.

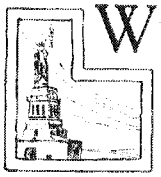
When the Grand Assembly of the Church of the Firstborn shall take place there will be no need for the exercise of Faith in the exceeding great and precious promises, because they will have been realized; there will then be no need to lay hold upon the "Hope now set before us," because our Hope will have passed into the actuality: We shall be like our Lord and see Him as He is. Different, therefore, from these will be Love. Love is imperishable. It will never cease. "Love never faileth." It is the grandest, most sublime, most amazing and far-reaching quality, either in this world or in that which is to come. It is so because God is Love.

The one whose heart is now filled with Love toward God and toward his fellow-creatures reminds us of one of the sweetest verses ever penned by man:

"As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So when Christ dwells in the human soul
All heaven's own sweetness seems 'round it thrown."

DISCOURSE BY BRO. H. C. ROCKWELL.

TOPIC: "THE DAY."



WE remind you of the words of the Apostle Paul as given in the 13th chapter of the book of Romans, and the 12th verse, "The night is far spent and the day is at hand."

I trust that we are all familiar with the illustration that is given in the Word, that the past six thousand years of experience of the race of mankind is likened to a night time, and the thousand years of the reign of Messiah, our Lord and Saviour Jesus Christ, and his joint heirs, is the day time.

Our topic was suggested from the fact as it is stated, that in the German navy, on board the war vessels, every morning as the sailors and officers are gathered about the tables for their morning meal, there is a toast by a special officer, and the toast is to "The Day" when the German Empire would engage in warfare against its foes, and this toast is given in the nature of an agreement or covenant on the part of the sailors and soldiers and officers that they will be loyal to their sovereign and that they will fight to the death in his service. So it is with the Lord's people all around the world, every morning at the morning meal there is a spiritual toast drunk to the Lord of Lords, King of Kings, and Captain of our salvation. We believe that the spiritual toast is expressed in the vow that we have taken. We believe, dear friends, that in the dawning of the day is the time of special praise and thanksgiving to our God. We have just been singing some of the Hymns of Dawn, in the morning time, so it is fully in harmony with the general topic of the day—this is Praise Day—that we have chosen this topic.

Now, what has produced the condition of darkness, and what will produce the condition of light? Well, we have illustrated before us the natural arrangements of the Lord in nature, the revolution of the earth on its axis every twenty-four hours. There is a season of darkness when that portion of the earth is opposite to the sun and the day is produced when that section of the earth is where the sunlight may illuminate it.

So all during the past six thousand years and now, the condition of the world has been, considered from the standpoint of the Lord, in an upside down condition. We say we are on the upside of the earth because we are facing the sun; we are looking up and they, as it were, are looking down, and I suppose, in the minds of many, our friends on the other side are standing on their heads. Well, the inhabitants of the world are practically on the upside down condition and when the Lord's people try to turn them right side up they are accused of turning them upside down. They have become so accustomed to standing on their hands that they object to being stood upon their feet. So it was in the days of Paul and Silas; they got into the habit of preaching the Truth, and went into the synagogues preaching, but opposition set in right away. Is not that surprising? Have we anything like that now? Yes, all during the past ages of darkness the Truth has met with opposition, and when the Truth began to make headway, some of the Jews went about in the spirit of envy to oppose the spirit of the Apostle and to oppose the Apostle—you remember they went around to find them, but found them not,—but they found Jason, the prophet, and said, "These that have turned the world upside down have come hither, too." Dear friends, it is not that our people would turn the world upside down, but right side up with care. Our Father has declared a due time for that future work and we are preparing ourselves by developing the proper character so that we may assist in that work. I think that if we manifest these elements of character that this is the best way to praise the Lord our God.

So we are getting ready for the due time, and Oh, dear friends, we are now privileged to rejoice in the dawning of that glorious day! We are looking at things from an entirely new standpoint.

In the darkness of the past "Darkness covereth the earth and gross darkness the people," the Lord declares—the Lord's people as well as the world have been groping around in darkness, but the Lord's people have a lamp that will guide them. But, dear friends, in the night time things look entirely different from what they do in the day time. In the light of the dawn of our day the Bible has become a new book. The doctrines that were all confused in the past are all cleared up. We see them in the light of the sun. In the dim moonlight of the past we could not see them clearly.

Suppose we consider some of the prominent doctrines of the Bible that have become clear to our minds in this morning time: In going over the subject I made up a list of about seventy-nine things that have been turned upside down in the past and represented to mean anything but what they do mean, but now we are privileged to behold the beauty of the Truth, and the Bible is a new book indeed. I want to briefly run over some of these doctrines. It is proper that we should be well established in these in order that we may appreciate His words of promise, justice, love and power. The more we understand the Truth, the more our minds are enlightened concerning the Kingdom of our God, and the better can we serve and praise Him.

(1) You remember the Scriptures speak of the world that was, but very few people previous to this time of Present Truth fully comprehend that which was expressed in this statement by Peter.

(2) Then there is the world that now is; what confused ideas the people had about it.

(3) Then the world to come, wherein dwelleth righteousness. There are the three worlds outlined in the Bible. What did we know about these before we had been benefitted by the services of that faithful servant of the Lord?

(4) Then there are the three ways mentioned in the Scripture—there is a broad road that leadeth to destruction, and the narrow way that leadeth unto the life, and the highway of holiness. We could not distinguish anything in the darkness of the past about these, but now in the light of the present how beautiful are the three ways!

(5) Then there are the three covenants, also. The promise unto Abraham—that has been a great question in the minds of Christian people, and the worldly philosophers and sages of the past never understood, but now in the morning time we can understand.

(6) Oh, how glad we are that we understand why the Lord has permitted evil and that it will be to His honor and praise and to the interests of His creatures, eventually!

(7) Then the ransom—the very foundation of all the teachings of the Scriptures, not fully understood until recent days.

(7) Times of restitution, for the world of mankind—the thousand year day for the blessing of all.

(9) The heavenly phase of the Kingdom, and the earthly phase of the Kingdom. Did we understand anything about these until the light of the present?

(10) Adamic death. Why, you know, under the upside down condition, death was made to mean more alive than ever.

(11) Second death. Many of us ran across this expression in the Scriptures, but we could not tell any more about what it was than we could tell about what the first death was.

(12) Justification. Both tentative and vitalized justification; understanding this matter in the Bible way means to be right before the Lord our God. We thought we understood it but we had it upside down.

(13) Sanctification. How many friends had queer ideas on this; they called it the second birth. They thought you must have a fluttering of the heart or feel strange in your stomach or see a great light or peculiar conditions of the atmosphere, but now we know what it is to be sanctified, to be set apart, even unto death, in the Lord's service.

(14) Glorification. Why, you remember our ideas of glorification—we thought that if by and by we could squeeze through the gates of the New Jerusalem, we could pat ourselves on the back, and that would be glorification. Then we could walk on the battlements of Heaven and looking over the great gulf and see the vast majority of mankind in fire and brimstone and pleading for water,—that was our idea of glorification and of Heaven. Many have that idea yet, but we know now what is meant by glorification.

(15) Glory, honor and immortality, seated with the Lord Jesus as joint-heirs of all the wealth of the Universe, especially the love of our Heavenly Father. Surely that is wonderful glory. That will be glory enough for me, dear friends. And you will notice that as we consider every line of the teachings of the Scriptures, it is in full harmony with reason and common sense. It is only those who misunderstand the Scriptures, standing on their heads yet, that make it unreasonable and ridiculous. There is nothing that we need be ashamed of, and so says the Apostle, he was not ashamed of the Gospel of Christ. We are proud of the Gospel, so much so that we cannot say enough about it.

(16) Baptism. The whole Christian world is all upside down on the subject of baptism. Some think that a little sprinkling of water and pronouncing a few words constituted baptism. Some think that being submerged in water is real baptism. But we know that the real baptism is to be baptised into Christ, into His death and then we see the beauty of the symbol—water immersion representatively.

(17) Election. How that has been turned upside down! We thought just a few would be saved and all the non-elect would go to an awful place.

(18)) Free grace. Many dear friends are trying to make out that God's free grace is to the world now. In the condition of darkness when only a few come to the way of salvation, they tell us that God's free grace is manifested in all and they tell us that it will be your own fault if you get into the great furnace.

(19) Seed of Abraham.

(20) Judgment Day. Our conception of the judgment day was very crude in former times. It was thought that a twenty-four hour day would be sufficient. We remember a picture we had in the darkness, that the mountains and rocks would roll together and there would be a general wreck of matter and crash of worlds, and that the Lord would come upon a great white throne. Then all the nations would be gathered before Him, the faithful on the right hand and they would be invited into a condition of bliss, and the vast majority on the left hand would be sent into a condition of blisters.

(21) Work of the judgment. Oh, we thought that was the work of damnation; we never stopped to consider that the saints were to judge the world! We had no conception of that at all. If we were to be the judges over the world, would it be our delight to put them into a condition of blisters or torment throughout all eternity?

(22) Resurrection. What peculiar ideas we had of the resurrection of the Church and of the world!

(23) Great Company. No one ever considered what it would be.

(24) Ancient Worthies. These were God's faithful servants of former days, and we did not consider their future work.

(25) Spiritism. While the Scriptures mention these in former days and intimate that in the last days they would be specially active, we had no idea of what it was.

(26) The soul. We had most confused ideas on this subject. We held that the soul must live on and on, and that even God could not destroy it. We got all worked up about it, while the Scriptures set forth the plain, harmonious statement about the death of the soul. We said, Oh, it could not be, because Socrates and Plato and those great philosophers of those times, and all the doctors of divinity, say so, and therefore it must be true—never mind what the Bible says.

(27) Holy Spirit. What wonderful ideas we had! We thought that some person in a peculiar way entered into people all over the world.

(28) Natures distinct. The general idea in the minds of most people today is that every human being is not entirely a human being—but a sort of biped nature—partly angelic and partly earthly. The human we thought died and the angelic lived on, which will sit upon a cloud playing a harp.

(29) Nature of our Lord Jesus Christ. We used to say it is impossible to understand the fundamental teachings of the Scriptures. Thank God now, in the light of the day time, in the morning time, we are able to appreciate our heavenly Father's love in sending His well beloved Son, and that our Lord and Saviour actually became flesh, became the man Christ Jesus, and He actually died on the cross, to redeem the world. Dear friends, does not the understanding of

just this one matter serve to show us the love and grace of our heavenly Father? It surely has, for we are able to appreciate His love as never before.

(30) Six creative days. We thought they were twenty-four hour days and that all the work of creation was done in that limited time. Now, with clear views, how grand and majestic is the work of our heavenly Father, when we see the six great periods of time which have led up to the forming of beautiful conditions for mankind.

(31) Seventh day. This is the seventh great day of a thousand years each, in which the world in general will be made a habitable condition for all mankind.

(32) Sabbath day. We thought that was a twenty-four hour day. We now see that the Millennial Age is the Sabbath day in which the world is to rest.

(33) The tabernacle in the wilderness. We did not understand those types and shadows, could not understand them at all, and the world is in ignorance and darkness yet on this point.

(34) Sin offering. Oh, what wonderful mysteries are involved in it, types and antitypes. Here is the great mystery that has been concealed from angels and now made known to the members of the Body of Christ who are associated with their head, the Lord Jesus. Not, however, that we are a part of the ransom, dear friends, we are no part of the ransom price, but we are privileged to suffer with our Saviour that by these sufferings we may be developed New Creatures, and if faithful we will be associated with our Head in blessing the world.

(35) Mediator and Advocate. We believe that light has shone very brightly upon these doctrines during the past three years. I trust all present understand the difference between the Mediatorial work and the work of the Advocate, our Lord and Redeemer. It seems to me that the light received upon these serve to illuminate more fully many other things. If we are not keeping up with the light which is shining more and more, it is only a question of time before we will be in darkness. It behooves us to all study diligently that we may be up to date—up with the rest of the Lord's people. Let us be like those noble Bereans of old, and we will keep up with our Berean studies week by week.

(36) Bible Chronology. That was never understood.

(37) Jewish double.

(38) Parallel dispensations.

(39) The earth's jubilee.

(40) The harvest time. What confusion there has been in the minds of Christian people on this subject! All along it has been set forth in the church that the harvest has proceeded all the way down from the time of our Lord's time until He should come again. But the Master has pointed out that it is in the end of the age. We recognize that a great harvest is going on all over the world. The Truth is the sickle that is being used to gather out the Lord's saints, to be with Him and to bind up the tares preparatory to the burning. Now is the great harvest time, and the Great Reaper is present, and we are privileged as underreapers to co-operate with the Lord in the execution of His gracious design going on now. Are you harvesting now, my dear friends? What are you doing? You remember the Scriptures declare that "He that reapeth receiveth wages." It behooves us to be diligent now. Now is the time, the Summer is not past yet, though it will soon draw to a close and the Winter of sorrows and troubles and discontent will come upon the world.

(41) Day of Vengeance. We realize, dear friends, that the day of vengeance is the time of vengeance against evil systems and conditions of the present. God is not going to exercise a spirit of vindictiveness against the race, but in the day of vengeance or time of trouble His wrath will come upon the systems and conditions which are out of harmony with Him. There is a blessing in it for it is good to crush the stony hearts to prepare them to receive the hearts of flesh that the Lord will give to the willing and obedient.

(42) The Kingdom of Heaven. Oh, we thought it was an earthly Kingdom altogether, and lost sight of the spiritual!

(43) Prophecy. Oh, how the Lord's people are allowed to understand this! One hundred lines or more of prophecy are being fulfilled now before our eyes. We are walking more by light than faith, in view of the fulfillment of these prophecies that were written centuries ago, especially for our faith, upon whom the ends of the ages have met. You remember, dear friends, that over half of the Scriptures are made up of prophecies. We could not have a consistent view of the Scriptures if we were not to understand the prophecies.

(44) Symbols in the Scripture. The lake of fire and brimstone, for instance, is not literal, but a symbol and pictured forth the ultimate fate to all that are in opposition to righteousness and justice.

(45) Man of Sin. We thought that some great individual would rise in the latter days and by wonderful power and natural ability this great man of sin would succeed in causing the great majority of the race to worship Him. We know now what the man of sin is, because the man of sin is revealed now, in the dawn of this day.

(46) Immortality. We know about that now.

(47) Eternal life. We know the difference now.

(48) The Trinity. That great mystery was never before understood but it is now clear.

(49) New Creation.

(50) Bride of Christ. You remember in Revelations 21:9, it was the angel of the messenger of the Lord that appeared to John who represented the Church—the John class, and this special servant of the Lord pointed out to John the Bride of Christ, symbolized as the City of the New Jerusalem. Before we came to the knowledge of Present Truth through the services of the messenger of the Lord, did we know anything about the Bride of Christ? No, we had no conception of it at all.

(51) *Parousia, apokalupsis* and *epiphania.* All these are getting brighter and brighter. Oh, yes, our Lord Jesus in the primary sense is the sun of righteousness, that shall arise with healing in its beams, as the light coming out of the east and extends even unto the west. And then in the larger sense, that sun of righteousness is made up of the Lord Jesus, and the members of his Body. And you will notice that as the members of the Body of Christ pass beyond the veil, the light emanating from that sun grows brighter and brighter and will shine in full meridian splendor when the last member has gone beyond.

(52) Stone witness. In the midst of the land of Egypt is this great witness. I am much interested in it. Some of the friends think that I have made it a hobby. But, dear friends, when the word of the Lord tells so much about it, that He placed it there, and seeing the immense amount of labor involved in its construction, and it having endured for four thousand years, so that it should be a special witness to us now, I think we do well to avail ourselves of all the means that God is granting to us at the present time. I feel we will need every ounce of grace. If we become careless and negligent concerning the provisions the Lord has made for us we demonstrate that we do not love Him as we ought. So let us strive to understand every doctrine and teaching that is being revealed now, so that we may be better qualified to honor the Lord. So then, dear friends, because of the illumination available in the morning time, we comprehend these Scriptures better. Now, I would like to draw your attention to another line, or general presentation of the Bible showing how all these things are upside down now, and are to be changed about and put right side up in due time. All through the Scriptures a contrast is made from the present evil world and the world to come wherein dwelleth righteousness. Satan is the prince or ruler over the world today, and that is the reason it is an evil world. The Bible tells us that the Lord will be King over all the earth in the day time. The whole world lies dead in Adam now; they were condemned because of father Adam's disobedience. "By one man's disobedience sin entered into the world, and death by sin, so death passed upon all." The whole world will be made alive in Christ. Then whoever will accept the divine provision made for these may have life. The whole world will be released from the Adamic sentence of death, and awakened to the privileges of the day time, when the Lord takes His power.

Again, the Scriptures tell us about the broad road of destruction, and that the vast multitude are on it, but the prophet tells us that the broad highway will be opened up in the day time and the redeemed of the Lord shall go up thereon with everlasting joy and singing upon their heads. What a contrast!

Now in regard to the time, "weeping may endure for a night but joy cometh in the morning." Dear friends, we are rejoicing now in the light of the morning time. We praise and thank our God because we know Him so fully. To know God is to love Him, for God is love.

Now selfishness is dominating the present time, but the Scriptures tell us that love is to dominate the world in the day time. I am glad the Lord has set apart a thousand years, because it will take all that time to eliminate selfishness from the human heart. Selfishness now, but love then.

Now, dear friends, under the present evil conditions it is

difficult to do right. Is it not a hard struggle we find ourselves in when we endeavor to obey the righteous demands of the Lord? But it will be easy to do right then. It is easy to do wrong now and difficult to do right, but it will be easy then to do right and difficult to do wrong. Now the wicked flourish as the green bay tree, then the way of the transgressor will be hard.

Wickedness flourishes now but righteousness then.

Now the way of salvation is difficult—easy then.

Our Saviour pointed out the difficulties when He declared that it was so narrow and difficult that few there would be that would find it, but then it will be the broad highway.

Now the leaden rule is in force—it is a rule of selfishness. The world says, "I do others before they do me." But the Bible says that in that day the golden rule will be followed, the law of justice will be enforced, "Do unto others as you would that others should do unto you."

Now a curse is over all the world. You remember that because of Adam's disobedience God cursed the ground, and all the conditions are laboring under the curse. You remember the closing words of the Bible, in describing the glorious condition, it says, "There shall be no more curse." The curse or wrath of God is upon the race until His appointed time, then there shall be no more curse. There are people in the world without any knowledge of God's purpose; they tell us that the present condition is an illusion. They say there is enough hell here, that they do not need hell and torment. While there is suffering and sorrow now, it will be Heaven to them then.

A little flock is being selected now, then there will be a large flock.

Under the conditions of the present, the thorns, briars, weeds and deserts afflict the earth. Then the earth shall blossom as a rose. I understand from this expression that the same ground that produced the weeds continually, without cultivation, then will produce spontaneously the fruits and flowers that will result in the blessing and happifying of the world of mankind—just the exact opposite; this world must be turned right side up with care.

Nations are learning warfare now—then they will learn war no more.

The spirit of the adversary is in the world now, but then the spirit of the Lord will be in the world.

Now there is injustice and corruption. Then there will be justice.

Now there are times of degeneration—then there will be times of regeneration.

Now there are times of destitution—then there will be times of restitution.

The proud and haughty rule now—then the meek shall inherit the earth.

Strong delusions now, then will be no deception; Satan will be bound for a thousand years.

Now there are broken hearts, sorrow, pain and death. Then all broken hearts will be bound, and joy, comfort and gladness will exist.

Now separation of loved ones by the great enemy of death—then glad times of reunion when the loved ones of the race will be brought together.

The whole world was condemned in Adam, who was one thousand years going down into death. All in Adam have been journeying down to destruction. The second Adam, the Lord Jesus Christ and his associates in the world, will bring all up to perfection during the thousand years.

Now the Lord's spirit is poured out upon his servants and handmaidens—then the spirit of the Lord shall be poured out upon all flesh—not limited as now.

How glad we are that the time is coming when all the world shall know the Lord, from the least to the greatest, and that every knee shall bow, and every tongue shall give Him praise, because to know the Lord our God is to worship and adore Him.

Instead of thy fathers shall be thy children—those that have been our fathers in the past will be the children then.

All through the Scriptures are these contrasts, showing the difference between the night and the day.

I wish to give you an illustration of the contrast in these things in connection with an experience I had when climbing to the top of a mountain, to see the sun rise then ext morning.

It was a weary journey going up, assisting one another. Our only light was the light of the stars and the faint light of the moon, but just before sunrise we reached the top.

The first intimation of coming day was the strange illumination of the sky which widened out more and more, and as it did so the various colors of the rainbow were there, until finally the whole sky was a blazing light, and then the sun itself rose like a large ball of fire.

As it rose higher and higher, we could see out over the plains for miles and miles, and we could see mountain peak after mountain peak as they were brought to view. It seemed as though Paradise was brought to view. It seemed that this beautifully represented the Lord's people now. All through the Gospel Age the Lord's people have been journeying up the highway by the faint light of the stars and moon, but now coming to the dawning of the day, what seasons of joy and thankfulness have come to us! Under the influences of the light of the sun we see the whole landscape—all the various pictures of the plan of the ages brought to our view.

We can look back for six thousand years and comprehend the mysteries of God, and His mighty hand revealed. Also, we can look a thousand years ahead under the illuminating light of the dawning day, far over against the morning sky. As we can look also a thousand years under the illuminating light of the dawning day, so on this mountain, we could look over against the morning sky and see the highest range of mountains in this country, eighty miles away, but because of their vast height they loomed up. They are called Santa Crista, meaning Blood of Christ. So far into the age will be this mighty mountain of the blood of Christ.

Then as we continued on the mountain peak and the sun getting higher and higher, down thousands of feet below, fifty miles away, there was a large city, which looked like a checker board. As we were observing the scene, an attendant came out of a house on the mountain and had a large mirror in his hand and flashed light over the city, and we saw some lights flashing in return from those who saw his lift.

Now as we view the beautiful purposes of God's arrangement, we have the privilege of reflecting the light that we have seen, down upon some who are in the world yet, and oh, how it rejoices our hearts when we receive responses to the flashes of light that we are privileged to shed forth upon others!

So then, let us not be negligent concerning the privileges and opportunities of the present, but remember the words of the Master, that it is more blessed to give than to receive.

While we are blessing them, there is a reflex action upon our own hearts. While receiving this knowledge in our own hearts, it will make an impression upon us. We never would have really acquired anything or come to a full knowledge of anything unless we had endeavored to give it out.

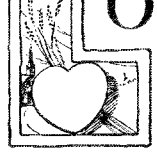
So then, dear friends, don't you see the more we endeavor to praise the Lord our God, by revealing the light of His love and favor to others, the more He is going to bless ourselves. I suppose some think it is some selfish motive. Now we desire to manifest it in order that we may glorify our Father in Heaven. That is our chief aim, because so our Lord did. It was His highest aim. So let us refresh our minds and hearts, let us make melody in our hearts by singing of the hymn of the dawn of the morning, praising the Lord all the days of our lives.

The world is much perplexed, because they are standing on their heads and seeing things upside down, because they see the time of trouble coming, but the Lord's people manifest to others that they have very good news, glad tidings. As they see our happy faces, with a smile of love and joy and peace, they will naturally be attracted by our praising of the Lord.

Let us rejoice more and more as the days go by, and let us not forget the text, *"The night is far spent, the day is at hand."*

DISCOURSE BY BROTHER E. W. BRENNEISEN.

SUBJECT: "PRAISE AND TRIBUTE TO JEHOVAH."



ONE cannot read the Psalms of David without being thoroughly impressed with the wonderful manner in which he offers praise and tribute to the Almighty, and surely none on earth at the present time can more appreciate the Psalmist's expressions than those whose eyes of understanding have been opened; those who have been enlightened by the spirit of Present Truth. We have pleasure, therefore, in inviting your attention for a little season this afternoon to the expressions of the Psalmist as contained in the 107th Psalm. (Stop here, in the reading of this discourse, take your Bibles and read the 43 verses of this Psalm.)

Surely, dear friends, we and all people who have lived upon the earth, when they recognize a truly noble, upright, honest, just, large-hearted individual who is doing a great work in the world for the benefit of humanity, are not backward in offering to that individual the proper kind of tribute of praise and adoration.

Mankind in general, however, is not so fully acquainted with the Divine Plan and purpose of the Creator of the universe, who is over all and is all in all, and who, rightly understood, is the embodiment of all righteousness, of all purity, of all wisdom, of all worthiness, of all power, of all love—He for whom we all have been searching and looking in the past. Praise God this afternoon, we have found Him; we know Him; we appreciate His greatness; and we recognize "His wonderful works to the children of men!" It is written that God Almighty so loved the world (the sin-cursed, rebellious world—those who were aliens from Him through wicked works, those who were outcasts from Him, without God and without hope in the world) that "He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life," so that by the grace of God (by God's gracious arrangement according to His Divine Plan of the Ages) He might taste death for every man. What a marvelous gift, stupendous! In fact, so great that very few can comprehend it.

However, some might inquire, why was it necessary for God to give His Son to redeem mankind, to lift them up again? Why not have prevented the fall? Why not have bestowed upon mankind at once all the privileges and blessings to which the Prophets have pointed forward—that Golden Age for which all true Christians have prayed so earnestly, "Thy Kingdom come, Thy will be done on earth even as it is done in Heaven?" Why was it necessary for the Kingdom to be so long delayed? Why has not God's Kingdom been on the earth all this time?

Some of our dear Christian fellowmen, just as some of us once thought, have been prone to believe that to a certain extent God's Kingdom is already here; but to this we cannot now assent. Our intelligence denies the reasonableness of anything of that kind. If this is God's Kingdom, then how far short it falls of the glories that have been pictured to us of a perfect, righteous Government that is to be established from one end of the earth to the other, when the knowledge of the glory of the Lord shall fill the whole earth; when it will no longer be necessary to say to your neighbor, "Know ye the Lord, for all shall know Him from the least even unto the greatest of them."

"Some will inqure, Do not all know there is a God? Well, the fact that some acknowledge that there is a Supreme Being does not mean that they *know* Him. The majority of humanity who have been influenced by Christianity, instead of being drawn "nearer my God to Thee," have been repelled and taken away from God and have been taught that He is not a God of love, but that, even before bringing us into existence, He prepared a place of torment for all who have not heard of that only Name "given under heaven or amongst men, whereby we must be saved." The majority, though, having in a measure heard of Him, have not accepted Him in His fulness; and seeing the injustice of the matter, the inequity of it, they do not recognize Him as the great One worthy of the highest praise and adoration. We want to be sure why we praise God and have it as the keynote, not only of today, but of every day, if we have not already inaugurated that in our lives.

God, in His wonderful grace, as we have already suggested, did give His only begotten Son; but why necessary for this Son to die? We must come to God's Word and inquire there, for it is to "the law and to the testimony, if we do not speak according to these it is because there is no light in us," and we propose to refer to no less authority than the Bible, for "it is a lamp unto our feet and a lantern to our pathway." It illuminates the path of the just, which shines more and more until the Perfect Day—that great day —that great Messianic Day, the great Kingdom Day, at which time the blessing of the world will be brought to pass.

It is not surprising, therefore, that the illumination of God's Word makes the way plainer and gives us cause for thanksgiving as never before. True, we have a very sad picture in connection with the sighing, crying, dying, etc., which have obtained upon the earth for six thousand years. When we inquire of God's Word we find there is a reason for this; that God has in no sense of the word been unjust, but rather by this very wonderful, equitable and economical arrangement He has made it possible for millions of intelligent humanity to have a taste of the exceeding sinfulness of sin, and later to come back into full harmony with Him, if they will.

We know that many of our Christian brothers profess that there is a gradual uplift of mankind, but instead of giving *God* the glory, honor and praise, they give it to mankind's "superior brain qualities" and so they come to the conclusion that mankind has been lifting itself up to a higher level or condition of light, truth and acquisition. They think, too, they will lift themselves up until, in their evolutionary theories, they will evolve to a still higher plane of existence. If this theory were true we would have no possible use for the Bible, for what would be the use of a Redeemer to save a lost world, if instead of being a lost world, it were, of its own accord and efforts, coming up gradually to God? To whom would the praise be? It would be to mankind, because they claim it is by their own efforts, their own accomplishments, that they are being raised up. It appears to us very much like a man trying to life himself up by his own bootstraps—he could accomplish nothing in that direction.

The Bible has a better way! It indicates how originally mankind left the hands of the Creator in a perfect condition. "And God said, Let man have dominion over the earth." Again we read, "What is man that Thou art mindful of him, or the son of man that Thou visitest him?" The first man, Adam, was in his perfection of uprightness, in the condition in which God could call him "in His likeness," and God pronounced His benediction, saying, "He beheld all that He had made, and behold, it was very good." However, we must realize the difference between an intelligent being who is made "in the image and likeness of God" and beings such as the lower animals are. They have not the power of reasoning that mankind has. Surely there is nothing to appeal to the individual to reason with an animal, say on mathematical lines. You could not do so because they have not the power of judgment or discernment as do human beings. Mankind, on the other hand, was placed upon the earth for a very wonderful purpose, to be earth's intelligent goodness and His wonderful works unto the children of ruler and king. "Oh, that men would praise God for His men!"

Some have thought, "What a terrible thing, the disobedience of Adam! Why did God permit it?" It has brought great distress upon the whole world, it is true, but we will prove that God was very wise in permitting it. Do not misunderstand us and think that God was responsible for Adam's fall, but rather, since Adam was disobedient, God has so overruled even this very unfortunate circumstance as to bring blessings ultimately. The responsibility is upon Father Adam. Our first parents were placed in perfect surroundings, conditions and environments and they were placed on trial. For what? Did God suggest to Adam that if he would be good when he died he would go to Heaven? Not one statement do we find to that effect. On the contrary, we find that Adam was created perfect and placed in perfect surroundings; placed in his own house or sphere on earth. We remind you of what the Psalmist said, "Even the heavens are the Lord's, but the earth hath He given to the children of men"—not for a temporary abiding place, but for his eternal and everlasting home. God did not say to Adam, "Now I have created you in my image and likeness. I have brought you into existence, without your consent or permission, it is true; however, you will acknowledge that it is a great favor to you for you to be brought into existence. I will tell you one thing: now that you have once received life you can never go out of existence again. My plan is this: if you will live a righteous life, obedient to My laws and regulations, when you have lived here for a few years you will die; then you will go to Heaven, etc., but if you are disobedient, no matter what the offense, you will be tormented eternally. You cannot die in the real sense of the word. If for a few years you live in harmony with My laws you

will forever live in bliss, but if you do not obey you will forever live in the most anguishing torment."

How glad we are that this is NOT the presentation of the Bible. God purposed the *earth* as the permanent home of the human race, and in its purity, its perfection, in the Paradisaic state, it certainly will be a Garden of Eden from one end of the earth to the other, with no sin, no sickness, no sighing, nor sorrow there, or any trouble or distress. All this will be far superior and grander than any conception of the human race. I am sure you can mentally picture what it will be when God's will is done "in earth even as it is done in Heaven." It will be a paradise ON EARTH—that which was lost six thousand years ago.

At the time Paradise was lost we were all represented in Adam. We were actually in Adam at the time he was created, for out of him was to spring the entire family which eventually was to inhabit the earth. "God created it not in vain, but He created it to be inhabited." Surely He did not create it to be inhabited by a dying race! Oh, no; He created it to be inhabited by a living race, such as the sample, Adam, was before his fall. God indicated to our first parents, even Adam on earth, that if he would obey God he should have the honor of being the father of a whole, perfect, human race. The word *father* carries with it the thought of "life-giver." Adam had the power of transmitting life on the human plane to every one of his posterity. He was placed in the Garden of Eden, his wonderful home, and had the privilege of continuing there, and of having all of his children reside there—until death? Oh, no! The thought of dying did not enter into the proposition. Only in event that he transgressed Divine law would he die. They could reside there so long as they remained loyal to the Creator's just and loving laws.

Here it is well to remind you of God's gracious attributes which really make Him the Supreme Being. These attributes are Justice, Wisdom, Love and Power; but Justice must always precede. As the Psalmist says, "Justice and Judgment are the foundation of Thy Throne." The equity and righteousness of God's acts must never be called in question, because He is always right and upright and always just. Therefore it was quite right and absolutely fair for the Almighty to indicate to Father Adam, a perfect man in perfect surroundings, that if he would live in harmony with the Divine Law he might have the privilege of living on, in that blessed condition, throughout all eternity; live without any of the distresses or bereavements or sorrows which are now in the world because of the violation of God's Divine Law. Therefore, God having placed Adam in these very favorable conditions, put him on trial—to test him—to see whether he was worthy of receiving these blessings throughout eternity; to see whether he would remain thoroughly loyal to Him, to whom he was indebted for all these favors.

As a test it was stated to Adam that he was not to partake of a certain tree in the midst of the Garden. He was to recognize God's supreme will in the matter and not question His regulations. This vital test came to Father Adam in such a subtle manner that he disobeyed God. He was not deceived. The Scriptures plainly state "Adam was not deceived," but that it was through his wife that the temptation came to him; that he loved her more than he did God, and so partook of that fruit, which act involved himself and all his posterity in the just penalty and brought all these conditions of sin, sickness and sorrow upon us that we have today. God's penalty for Adam's disobedience was "dying thou shalt die." Here is the first statement of death. God did not say that death was to be the door to Heaven, but, on the other hand, death was the sentence passed upon man because of disobedience. Father Adam knew this. He transgressed and therefore Divine Justice required of him his life. He lost his life; capital punishment fell upon Father Adam, and the whole human family being in Adam at that time, were all involved in it. Legally from that moment he was dead, excommunicated from the Almighty's realm; so likewise this planet was given over to the Adversary. The Adversary, once Prince Lucifer, lost his exalted position and fell to the earth —being cast out of Heaven—and in the Scriptures we read that from that time on he has been the God of this world, this evil world. He is "prince of the power of the air." Therefore he is the Devil and Satan.

In this distressed state has the matter gotten beyond the control of the Almighty? Oh, no! for the Almighty can cause even the wrath of man to praise Him, and this very condition of disassociation with the Heavenly Father will prove a blessing which will cause mankind eventually to praise God "for His goodness and for His wonderful works to the children of men." He has, for a time, left mankind, fallen, dead in sin and trespass, to their own way, and they have gone into death and iniquity, some more and some less. Some struggle mightily to arrest the downward course, but to little avail; they have been unable to prolong life; they are all under the same curse; "In Adam all die," are the philosophic words of Saint Paul. But he did not stop here. He showed the wonderful hopes for them, because, all being involved in the one man, Adam, all could be made alive through another Man, Christ. The hope of the world is set forth in God's gracious methods of love. "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." The indication of the Almighty's goodness to the world of mankind is beginning to be comprehended by a few; praise God, it will be only a little while before all shall know! They will all appreciate the philosophy of the matter, and that is very essential at the present time when the Truth is being assailed from all points. This is not surprising, for do we not read that the Adversary transforms himself into an angel of light, just turning things around? So Truth is oftentimes made to appear ridiculous to people. However, those to whom the Truth has been made known realize that the Son tasted death for every man, and that every one may reap the benefits of that Ransom. They can "praise God for His goodness and for His wonderful works unto the children of men."

Some inquire, What is the philosophy? Saint Paul answers, "For since by man came death, by Man comes also the resurrection of the dead." Oh, yes, there is hope in the resurrection of the dead, and if it were not thus there would be no hope beyond this life! The hope beyond this present condition is the hope of the resurrection of the dead. On what basis can any of the human family ever be raised from the dead, especially if, as some declare, there are none really dead? A great many people have been hoodwinked into believing that none are dead. We believe that the dead are dead, and we also believe, according to God's Divinely inspired Word, that there is to be a resurrection of the dead; so all the Bible, from Genesis to Revelation attests. This is where the Word of God differentiates the Christian religion from all others.

On what basis can any be called forth from the grave? It is this: All the world has died in Adam. All have lost the right to life upon a perfect earth with its attendant beauties, etc.; all of these have been forfeited on account of the disobedience of the first man, Adam. All have been lost on account of this one man's sin. If only we could find some arrangement whereby God's Justice could permit them to be brought back to life and to God, back into communication with God! They have been excommunicated from God and how can they be brought back into communication with Him? There is no connection whatever, not even a telephone, between them. They are not righteous; they have all lost out on account of Adam's sin.

Praise God, we do read that "God sent His Son." He took upon Himself the nature of man, that He might taste death—give His life a Ransom for many. In the loins of Father Adam there was an unborn, perfect, human race; so likewise Jesus, the Son of God, took upon Himself the form of man for the very purpose of taking away from the world, of mankind this curse of death and for the purpose of bringing the human race back into communication with God. God could not come down and get into communication with the lost world because God could not change; there is no shadow of turning with Him. Before He could have any dealings with mankind the Ransom must be given and be applied and then the world of mankind must come forth because "God has appointed a Day in which He will judge the world in righteousness by that Man whom He hath ordained; whereof, He hath given assurance unto all men in that He hath raised Him from the dead." The fact that He raised Christ from the dead is a guarantee that every one who has gone into the death state is to have an awakening from the dead. The Prophet Isaiah says, "When the judgments of the Lord are abroad in the earth, the inhabitants of the world shall learn righteousness." Thank God! they *will* learn righteousness some time. They have had an awful experience with sin. Then they will desire to know Him and will be brought up step by step, but they will not be presented to the Father until they have been made perfect, and this, the Scriptures declare, will take a thousand years, because man has

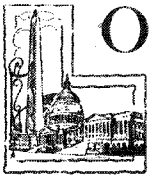
sunk deep and deeper into sin and degradation. At the end of the thousand years of the Mediatorial Reign of Messiah they will be back in the condition lost by Father Adam six thousand years ago.

Some might ask, Why not set this Mediatorial Kingdom into operation, why not have it in the earth and bring back mankind now? Some are so solicitous about the matter that they have taken it upon themselves to force God's Kingdom upon the world before the time, and trying to force people to praise God and to say they believe in the Lord Jesus. The Scriptures say "the violent taketh it (the Kingdom) by force." Oh, we well know that this is not Christ's Kingdom; this is still the kingdom of Satan, but Satan's empire shall be overthrown, and upon its ruins will be established the everlasting Kingdom of Righteousness, and all will praise Him! While the setting up of the Kingdom is being delayed, a great work is going on—a work in which you and I are particularly interested. This Ransom, given for all, is already in the hands of Justice. It is there as a guarantee for every believer in the Ransom for all. Every one who can appreciate the proposition is so thankful that he has the desire, and privilege, of praising God now! Now is the acceptable time to praise God as never before. How? We can praise Him by identifying ourselves individually, entirely, wholly with him. How? By devoting our all—our time, our talents, our pocketbooks, our all—no longer to the services of self or the Adversary or his kingdom of unrighteousness and selfishness, but entirely and unreservedly to the Lord. If you are willing to do this—deny yourself, take up your cross and follow in His steps; as the Scriptures show, if you are willing to share in His sacrificial death, then the merit of His sacrifice can be imputed to you. But observe the difference; the Ransom has not been applied to any but believers who have recognized God. While their hearts and desires and wills are in harmony and in attune with God's glorious way, plans and purposes, they desire to do His will, but recognize that they have this treasure, this new desire, in earthen vessels. Therefore Christ has imputed to them a robe, and we have Him as our Advocate with the Father—Jesus Christ the Righteous, who is a satisfaction for our sins. Oh, yes! He is the Church's Advocate; and just as the head is responsible for the body in every act, so our Advocate, Jesus Christ, has assumed the responsibility of the "Church of the Living God, whose names are written in Heaven." They no longer have a will or head of their own, but they have accepted the will of the Lord Jesus. "Let him who would be greatest among you be servant of all."

These members of the Body, being placed under the supervision of Christ our Lord, who has ascended into Heaven, to appear for us (He has not yet appeared for the world), if faithful unto death these shall also reign with Him and with Him shall have the opportunity of lifting up the world of mankind. The great missionaries of the world are those who have been selected out of every nation, kindred, people and tongue, and they are the ones who shall bless the world.

Oh, dear fellow members, let us consider the High Priest of our profession, and in all our thoughts, words and deeds seek to magnify Him and praise the Lord! "Oh, that all men would praise God for His goodness and for His wonderful works unto the children of men!"

LAKE OF HELL-FIRE OFFICIALLY REPUDIATED.

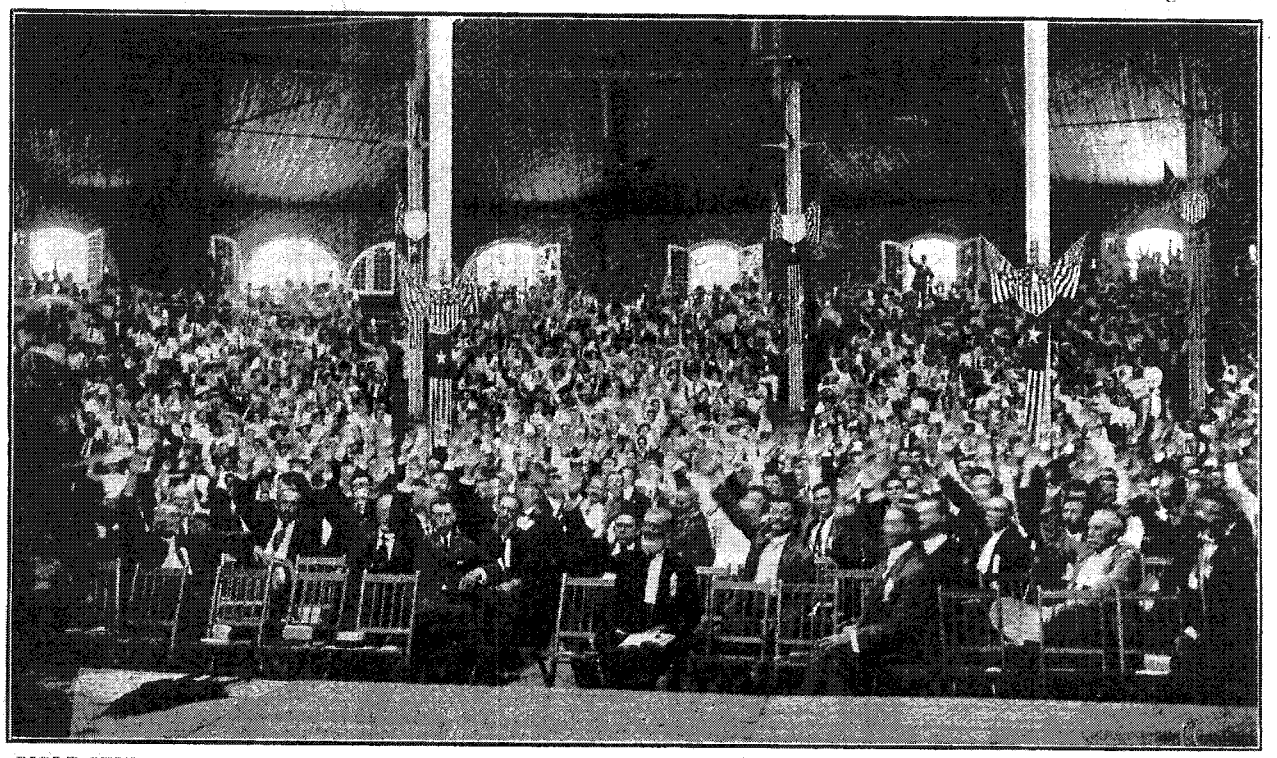


ON Monday morning considerable interest was manifested when the Convention officially repudiated the hell-fire doctrine. It was started when General Wm. P. Hall, U. S. Army, arose and said:

Mr. Chairman: I arise to a question of personal privilege. As a member of the Washington Class of the International Bible Students' Association I wish to bring before the Convention the question of an official public repudiation of the so-called doctrine of a literal "hell-fire" or lake of fire and brimstone, as a place of torment for the wicked, and to request the Convention to inaugurate some method enabling every Protestant minister in the United States to make a public declaration of his belief or disbelief in the hell-fire doctrine.

It is a well known fact that thousands of critical Bible students, including the leading professors and teachers of the best schools, have positively, and in some cases, publicly declared that the Bible does not teach the hell-fire doctrine, and it is generally reported that ministers of the various evangelical denominations privately admit that the Bible does not teach and that they do not believe the hell-fire theory.

It seems to us, in the name of honesty and fairness to both preachers and laymen, that the ministers concerned in this matter should be helped and enabled to deal aboveboard, so that all could get a square deal: that laymen who financially support the ministers, often at a great deprivation and sacrifice, are entitled to know from their teachers the true Bible doctrine, even though this would necessitate the admission that some mistakes were made by our great-grandfathers when they formulated the creeds of the middle ages. Besides,



BIBLE STUDENTS VOTING, BY UPLIFTED HAND, FOR THE REPUDIATION OF THE "LAKE OF HELL-FIRE" DOCTRINE.

there is no good reason why the congregations under these ministers should not know where their own ministers stand on the hell-fire doctrine.

Another excellent reason for the action indicated is that many laymen, on account of their present misconceptions, often indulge in open and occasionally violent criticism of individuals refusing to endorse their hell-fire theory.

It is hoped and believed that ministers of all denominations, if a suitable condition was created, would, when publicly asked, freely state their belief as to whether the Bible teaches a literal lake of fire and brimstone as a place of torment for the wicked, and that the public in general, and Christians in particular, would be greatly benefited thereby, and thus an end be brought to much unjust criticism.

General's Hall's remarks precipitated a lively discussion for about an hour, after which the following resolution was adopted:

Resolved, That it is the sense of the International Bible Students delegates here assembled, that we do not find the Bible to teach the doctrine of a literal hell-fire or place of "fire and brimstone" for the punishment of the wicked; but that secular history of the formation of the creeds of the middle ages reveals the fact that for various reasons, either wisely or unwisely, the doctrine of torment in "hell-fire" was added to the gospel as taught by Jesus and the twelve apostles, necessitating many ridiculous interpretations of the Lord's parables. We, therefore, now unreservedly repudiate as thoroughly unscriptural the teaching of a place state or condition of a literal "lake of fire and brimstone" for the torment of the wicked; and, further, we believe from many personal testimonials that the vast majority of ministers of all Protestant denominations have privately repudiated the "hell-fire" theory, but have for supposedly good reasons hesitated to fully inform their congregations; and, further, we believe, on this account, thousands and perhaps tens of thousands are being driven into skepticism or infidelity; therefore, it is further

Resolved, That we appeal to every minister in the United States to publish in his local newspaper, over his own signature, a statement declaring whether or not he believes the Bible to teach the doctrine of a literal lake of fire and brimstone as a place, state or condition for the eternal punishment of the wicked, and that every editor of a newspaper in the United States be requested to invite the ministers of his constituency to avail themselves of his columns for their statements. We believe that in this one act, they can just now serve their readers better than in any other way; and be it further

Resolved, That the secretary of this convention be instructed and authorized to mail a printed copy of this resolution to every minister and editor in the United States.

After a general and full discussion, the matter was put to a vote and unanimously adopted by the association.

DISCOURSE BY BROTHER G. B. RAYMOND.

SUBJECT: "THE IMPENDING CRISIS."

THE subject which I thought we would take for our consideration this morning for a little while together, friends, is that of "The Impending Crisis," and the text that I will call you attention to is found in Hosea, the 9th chapter and the 7th verse: "The days of visitation are come, the days of recompense are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatefulness." I do not think, dear friends, it is necessary for me to analyze this text among those who are Bible students. Your knowledge of the present condition of things and the fulfillment of prophecy and of the time in which we are living is sufficient and you have, no doubt, made your application of the text read. I might say, however, that in the margin of this text it reads, "The man of the spirit," instead, "the spiritual man," that is, the man who is supposed to be teaching the spiritual truth has gone mad. He has lost his reason. The prophet, the ecclesiastical teacher is a fool. Not a fool in the wisdom of this world, but a fool in the wisdom of God, in the real wisdom, the real truth. He has no knowledge. The great apostle tells us that Satan is the God of this world, who hath blinded the minds of them that believe not and have lost the light of the glorious gospel of Christ, who is the image of God, lest it should shine unto them. The result of his evil reign is apparent. Paul, speaking of our day, said: "This know also that in the last days perilous times shall come." We are in those last days. We are in that perilous time and well into it. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." We are living in these last days. These are days of tumult, ferment, uproar, agitation, destruction and conflict. These are days of iniquity, injustice, immorality, debauchery and viciousness. These are days of spoliation, pillage, plunder, robbery, avarice and greed. There are days of assassination, homicide, murder, butchery, riot and war. These are days of penury, pauperism, poverty, misery, cruelty, persecution, tyranny and oppression. This is a time of unrest, of selfishness, of anxiety, and distress; which will end in affliction, calamity, tribulation, disintegration, trouble, anarchy and chaos. Now we are in this time, dear friends. Well, some one may say, that man is a pessimist, he is a calamity howler. Let me tell you, the truth is so plain today, the prophesies are being fulfilled so exactly and we are now in their fulfillments so apparently that this is the only view that the man who has been instructed in God's word could possibly take in this present time, and there would be no optimistic view possible if it were not for the final outcome. The prophet speaking of this day said: "At that time shall Michael stand up, that great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time." See Matt. 24:21. This is to be a day of destruction.

2nd Peter 3:10: "But the day of the Lord will come as a thief in the night; in which the heavens (what are the heavens? the spiritual ruling powers, the ecclesiastical system, the great theologians, doctors of divinity), "in which the heavens shall pass away with a great noise and the elements (the earth, society, as it now is) "shall melt with fervent heat, the earth also and the works that are therein shall be burned up." This language is very positive, dear friends, and it is well that you and I do not overlook this statement of the Scriptures which applies to the days in which we are living. It is well that we have this matter clearly in our mind and know what it means and what the outcome is to be and what God's plan is, and how he is working out his plan for the human family. What is this fire? This fire is symbolical fire which is to burn up the world and all that is in it. *It is a fire which means destruction.* In view of the present conditions and the impending crisis there is only one foundation for an optimistic view of the future, and that is in the solution of the problem as given in God's word and revealed in the plan of the ages.

And now, dear friends, very briefly, for I must be brief, I want to touch upon some of the phases of this impending crisis.

There is a political crisis. What! you say, a political crisis? Yes, *political* crisis; for we know that "every kingdom divided against itself is brought to dissolution." "Every house that is divided against itself shall not stand." There never was a time in the history of this nation when the political world was divided against itself as it is at this moment. There is such a mix-up that they don't really know where they are at. We all know this. A house divided against itself shall fall; and we are living in a time when these political parties are going to fall. We are right in that time. I want to read a few extracts from the daily press. Just a few—there are many others that we have not the time to read now.

"In a political convention . . . pistols were drawn, etc." "Chairman beaten over head with chairs amid rough house."

This was right in the United States, in this land of freedom and light and liberty, in this land of free speech. I want to read another statement made, "Representative Nye paints gloomy picture of country's future."

These are straws telling which way the wind is blowing.

Mr. Winston Churchill is one of the greatest statesmen in the world, the very greatest, or rather, the English people think he is the greatest living statesman today. What did he say? Winston Churchill, the first Lord of England, says there is at present no break in the dark clouds covering the horizon. What does that mean? Means he cannot see any light. He is entirely in the dark. No break in the dark cloud. Politically speaking, who would know better than Winston Churchill the political condition of the world. Who is in a better position to know than he? I may say there is no one in a better position to know than he—there is a political crisis:

It is spoken of frequently and I believe it is true. I believe we are at a time when it is especially true. The old parties talk tariff and hoodwink the people as long as they will listen, but when they refuse to listen any longer, then it means a fight. The fiercest political battle ever known is right at the door. I mention this merely as a part of the element in this great impending crisis. I am not here to talk politics, but it is well to have our eyes open to the signs of the times and see how prophesy is being fulfilled.

Now, dear friends, I call to your notice *the impending financial crisis.* But you say, we have plenty of everything. He answered and said unto them, "when it is evening, ye say, it will be fair weather: for the sky is red and in the morning it will be foul weather today, for the sky is red and lowering. Oh, ye hypocrites, ye can discern the face of the sky, but cannot discern the *signs of the times.*" Do you know what is going on? Some people say, I never read a newspaper . . . and then begin to turn the leaves of their Bible. The Lord bless you. You don't know very much, then, about what is going on in the world, do you? . . . The Bible is a good book to read and it is better to *study*, but if we are going to have our eyes opened to present conditions we must keep abreast of what is going on in the world. We ought to read at least the *headlines* of one good newspaper every day of our lives. "Go to now, ye rich men, and weep and howl for your miseries that shall come upon you. Your riches are corrupted, your garments are motheaten; your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. *Ye have heaped treasure together for the last days.*" Is it true? Have the great men of big business heaped treasure together for these last days? Let us see. We want to know whether it is true or not. Whether it means now or in the future. It is only in the last few years that great fortunes have been amassed together. The Bankers Trust Co. of New York City, on Wall street, have 158 million dollars in gold lying in one room in their banking house,—a reservation fund,—158 *million.* Is that a little heap? Does that come within the limits of this prophesy here? That is a fulfillment, I think. J. P. Morgan retired from active business a few weeks ago, it is said, with 300 million dollars that people knew he had, and no one knows how much more,—maybe two or three times that. *Is that a little heap?* I think he has heaped together some treasure; 300 million dollars! Our minds can't grasp it hardly. "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud (*there is the proposition*) cryeth: "and the Lord has heard the cry. "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in the day of slaughter; ye have condemned and killed the just; and he doth not resist you." It is said that six men control the money trust today. I mean by that, that they control all the combination of capital of this world today. They can put a man into business or they can kick him out at their will and pleasure. They can ruin any corporation in this world. There is absolutely no business enterprise that can withstand the combined power of these six men if they decide against him. Nine express companies receipts have been 795 millions of dollars and over. The profits of these 795 millions have been 294 millions of dollars. *Is that heaping something together?* Charging at both ends and then in the middle. Just a few days ago in one week 8 millions of dollars in gold were shipped to Paris, *in one week*, out of this country; 8 millions of dollars in gold—just a weekly shipment—sometimes a little more and sometimes a little less. Morgan's private yacht, the boat he takes his pleasure trips on, is named "Corsair." The dictionary meaning is "sea-thief," "pirate vessel," but the people are as blind to Morgan's method to obtaining their money as they are ignorant of the meaning of the word "Corsair." A fine name for his boat,—a very good name. All these people that talk about hard times are said to be pessimists and sore heads. Do you say: They are all poor people and would like to be doing what the others are doing. . . . But, do you say: I think that is all hobo talk. Now listen who is talking this way. I will read from the public print:

"Mr. George Gould said (George Gould, the son of old Jay Gould), the great railroad king. Mr. Gould is some railroad man, too), I am expecting hard times in America; the business conditions are distinctly unsettled." Is he a crank; is he a calamity howler; is he a sorehead? He is one of the biggest business men in the country. "Everybody that I talked to in America was of the opinion that bad times are coming," and he was talking to men of his own class, captains of finance and big business people. Those are the people he talks to. He does not talk to anybody else. "Financiers are wary and afraid to risk investments if the present conditions continue." Did he just happen to say that. Well, there is another fellow that happened to say this: "Unless capitalists, corporations, rich men and powerful men take a leading part in trying to improve conditions of humanity, *great* changes will come, and they will come mighty quickly and the *mob* will bring them." This statement was made by Judge E. H. Gary, chairman of the Steel Trust. Another statement came out a couple days later, saying he did not intend his speech to get in print, but he did not deny making it. I maintain, dear friends, that there is a *great financial crisis impending,* and I would like to say a few more things about it if I had time.

There is also *a national crisis.* "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease." "The Lord shall utter his voice from His holy habitation. A noise shall come *even* to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them *that* are wicked to the sword, saith the LORD.

Thus said the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

What do you know about that now? Does that look like a national crisis impending? It looks to me that way.

And the slain of the Lord shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

For the indignation of the Lord *is* upon all nations, and *his* fury upon all their armies.

Why, the nations of the earth today are bankrupt on account of these very things mentioned in this Scripture. China, Mexico, Spain, Italy and Turkey are all on the toboggan, every one of them. Rumors of war right now. Not three or four months ago, but today, rumors of war in Europe right now have upset England and Germany, and the great world powers. The standing armies of the world have bankrupted the nations of the earth. They want peace, even if they have to fight for it. "Nation shall rise against nation and kingdom against kingdom: and great earthquakes shall be in divers places, and famines and pestilences; and fearful sights. We have seen some things,—*fearful things,* some things I wish I had not seen. We are going to see more. "For these be the days of vengeance, that all things which are written may be fulfilled. And upon the earth distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things which are coming upon the earth." *Is that positive enough.* The wise and great and noble of the earth are beginning to have their hearts failing them for fear and looking for these things that they can see outside of prophesy, outside of the Book, and that they can see coming on the earth.

Now, dear friends, there is also *a social crisis impending.* "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Affinity matches, elopements, marriage by trial, divorce, and other worse and unnamable conditions are on the increase. Am I right? You know I am right. They are on the increase. "For it is a shame even to speak of these things which are done by them in secret." They may have another application. I have made mine. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, hid themselves, and said to the rocks and mountains, fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" That little company of followers, *footstep followers,* close and intimate to the dear Redeemer, are the only ones that will be able to stand, and society as it is now organized shall all be swept down in that great avalanche of destruction. I have several clippings here that I have not time to read. I want to read you one little one about Dr. Wiley—you know who Dr. Wiley is?—he has resigned or been asked to resign from his office—I have forgotten which,—it is practically the same thing—his room was better than his company. Dr. Wiley (the food expert), speaking last night said: "The time is rapidly approaching when we will be facing mobs in the streets. When

the working people are deprived of means of sustenance there will be an uprising. And every day their position is becoming worse." Quite a good comment on present conditions. I want to read you a statement of last year's crime record of the City of New York, the greatest city in this country. Crime in New York: "Last year there were 148 murders in the greater city—only 125 arrested—only 13 of the accused were convicted, and not one has been put to death in the electric chair. Sentences have been suspended and convicted men freed by judges in 13,844 cases." Is there any wonder that crime is on the increase? Or is it any wonder that crime is rampant in the metropolis?

There is also *an ecclesiastical crisis.* And that is what we wish to speak more particularly about. An ecclesiastical crisis; that is what we are more *especially* interested in. "Now the spirit speaketh expressly, that in the latter days some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (That is all plain language.) "Speaking lies in hypocrisy; having their consciences seared with a hot iron." "But there were false prophets among the people, even as there shall be false teachers among you, who privilege shall bring in damnable heresies, even denying the Lord that bought them." The ransom, this great fundamental doctrine which all the denominations, generally speaking, have renounced, the great fundamental doctrine, the doctrine of the ransom,—the very center of the great plan of redemption. "Even denying the Lord that bought them, and bring upon themselves swift destruction, and *many* shall follow their pernicious ways by reason of whom the way of *the truth* shall be evil spoken of." There is the whole proposition, you see. The whole proposition. "And through covetousness shall they with feigned words make merchandise of you." *Get the money that means.* "Wherefore, the Lord said, forasmuch as this people draw near me with their mouth." But before I read this passage of Scripture I want to read a clipping. "Twelve hundred at Church Euchre." What is that? Church gone into the entertainment business. A card party and there were *Christians* present?" *so sad.* You know what kind of Christians they would be. Asserting there was too much watered stock in Methodism, the Rev. H. S. Booth of Centenary Methodist Church of Morrstown, said, "The church has gone daffy on organization and is crushing the very life out of what real religion we have had." There is a noted Methodist divine who sees his ship is sinking. Let me read this Scripture and see how it fits. "Wherefore the Lord saith, forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men." What is that precept of men? The hell fire and damnation theory. Those are the precepts of men, and because they have been taught these man-made and devilish doctrines: hell fire and damnation: "Therefore (because the conditions obtain), therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder." When God talks that way there is something going to happen. "For the wisdom of their wise men (why, their ecclesiastical doctors, great theologians, preachers), for the wisdom of their wise men *shall perish* (it is certain, definite, positive—shall perish), and the understanding of their prudent men shall be hid." That certainly agrees with the text, "Their spiritual men are mad and their prophets are fools." They are worldly wise, O yes, indeed. First of all, I want to say, dear friends, that every delegate at this convention can go home feeling that they have been participants in the most momentous action on religious matters of the past century. You have had a hand in it. The resolution that was passed by this convention last Monday morning repudiating the theory of a literal lake of fire and brimstone, for the purpose of enabling ministers to go on record, has accomplished even more than the most enthusiastic could have desired. We do not know yet what the outcome of that resolution will be. I believe it will be world wide. We have the indications of it already. I want to read you a paragraph from the press. I am reading now from a Philadelphia paper published this week. "Hell Fire Theory," etc., etc. "I do not believe any minister nowadays believes in a literal hell fire," said the Rev. C. A. Soars, secretary of the Pennsylvania Baptist State Missions. "No minister believes in a literal hell." I want you to notice their articles of faith: the Baptists have just as much hell in their articles of faith as they ever had, and it is just as hot and just as literal. He goes on to say: "Some men suffer the torments of hell here upon earth; we have evidence of it." I do not know what he has been doing, he evidently had a hot time anyway. "However, I doubt whether there is a minister today who believes in the hell that Jonathan Edwards pictured." What do you know about that for a flop? Rev. Dr. H. L. Duhring, superintendent of the Episcopal City Mission, took the same position as Dr. Soars: "Literal hell fire is a product of the ignorance and superstition of former ages," he declares. The Rev. H. C. McHenry said that "Ministers never did believe in hell fire." What do you about that? They never did believe in it, he says. Well, then, I maintain that they are getting their salary and money under false pretenses. Will not read any more of that. There is more there. In harmony with this I will read you from a cablegram received from London, England. This little action of passing this resolution is going some—before we get home it has already gone across the water and come back again. This is the day when knowledge is increased and runs to and fro. "English clergy regard Bible Students' decision as a belated act." We did not come in quick enough to suit them. "Special cable to the *Washington Post,* London, July 11th. Commencing upon the 'decision' that hell is a myth, arrived at by the I. B. S. A. in session at Washington, D. C., Canon Henson of Westminster Abbey, greatest divine of England—not only a big man—he is a canon—said: "I think the American religious public is generations behind us. Such discussion as that in Washington, recently, is inconceivable in a serious representative body here. . . . Rev. R. J. Campbell, representing the non-conformists, took the same view, saying: "I do not know of any clergyman here who believes in eternal punishment." He went him one better—not going to have punishment at all. But you see, dear friends, that this action of our convention has had a wide influence, thus drawing the attention of the public to the inconsistent position of the clergy on this hell fire theory. That is the reason that the public like Pastor Russell. He is consistent. I predict, dear friends, that this action will in a few months do away with much of the criticism of the teaching of present truth, and all have been benefited on account of our boldly repudiating the doctrine of the dark ages. The D. D.'s did not have courage to do it until we showed them the way.

I want to give two or three more Scriptures on this point: "From the least of them even unto the greatest of them, everyone is given to covetousness; and from the prophet, even unto the priest, everyone dealeth falsely." Well now, this is a pretty strong statement, dear friends, but it is a biblical statement and therefore I am not ashamed to hear it or stand for it. Their cry is peace, peace, when there is no peace. Thus saith the Lord, "Stand ye in the ways," 600 way's there—it does not say come unto them. "Stand in the way and halt there and see and ask for the old path, where is *the good way* (you mark that now don't you) and ask for the good way and walk therein. That is the only way to walk in. Have you been walking in this steep, narrow and good way?—walk therein and ye shall find rest unto your souls." This is the blessed part of it. That is the real benefit that comes to you and me for walking in the right and good way. Rest unto your souls. "But they said, the nominal systems, but they said we will not walk therein. Also I set watchmen over you, saying, Hearken, therefore hear ye; O congregation, O earth: Behold I will bring upon this people evil. I heard another voice saying: Babylon the great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. . . . be ye not partakers of her sins and receive not of her plagues. (Now just notice this statement.) They shall cry and wallow themselves in the ashes (they are beginning to wallow), for the days of her slaughter are accomplished, and ye shall fall. A voice of the cry of the shepherds, shall be heard, for the Lord hath spoiled their pasture." The picking has become thin (you cannot run a nominal system without money, you cannot do it), and when they began to stop the money, then their pasture is spoiled, "and the habitations are cut down, because of the fierce anger of the Lord." Now some one might say, what is causing this great crisis, what is bringing on this crisis? I am here to say that it is *the change of dispensations,*—the change of dispensation. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations

no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

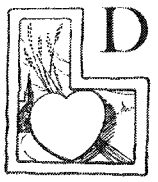
That is what began this great time of change,—this great shifting of the ages. It is the binding of the prince of the power of the air who has been operating in the hearts of the children of disobedience. His power is being taken from him and soon this throne will crumble. He will lose his seat and this change of dispensations and this casting down of the present systems, and the establishment of the new system, Christ's system, is bringing about this great change in the affairs of the human race. A change in dispensation. "Cast him out, cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, until the thousand years should be fulfilled." Well, what a glorious outcome of the whole matter. That is what causes the optimistic view. That is what enables us to keep that smile that won't come off. It is the future of the human family, the salvation and future of the church, the outcome or solution of the whole proposition, that is what makes us optimistic. If you and I could see no further than the world can see, then we, too, would dread the judgment day. But we see beyond this dark day, we are on the inside. We know what the outcome of this whole time of trouble is to be. Let me give you two or three Scriptures: "And the angel said unto them, fear not; for Behold I bring you good tidings of great joy, which shall be to all people." Joy is not come to the world yet, great joy which shall be to all people. We are looking for that glorious millennial morning, for that glad time, when the whole body, *the Christ, Jesus,* the head, and the church, His glorified body, is to be united, we are looking for that time,—we have reason to look for it,—we are positive that that day is dawning, that very soon that kingdom will be set up and this joy which is promised to the world of mankind will be due, they will get everything that is coming to them. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Why the Christ is not only going to have the heavenly inheritance, but the earth as well and the heathen are to be His. They are to inherit all things. Isaiah 26:9. "With my soul have I desired thee in the night (the gospel age), with my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early; for when the judgments are in the earth, the inhabitants of the world will learn righteousness." Absolutely sure. not *may* learn, but *will* learn—Psalm 22:27, 28. "All the ends of the world shall remember and turn unto thee, Lord: and all the kindreds of the nations shall worship before thee; for the kingdom is the Lord's: and he is the governor among the nations." That will be a glorious kingdom, you say. That will be a kingdom that will please even a D. D. Zechariah 14:9. "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name (a trinity) one." No! 1st Timothy 2:4. "Who will have all men to be saved, and to come unto the knowledge of the truth." That is a glorious statement. John 1:9. "That was the true light which lighteth every man that cometh into the world." What does this text mean? That in all the world of mankind there is to be joy and peace which tongue of man cannot express; and so we are optimistic; we are the only people that have any right to be optimistic; every man in the world is to be enlightened. Ah, that is a glorious day in which the human family is to be lifted up and perfected. Zephaniah 3:8, 9. Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. "This evil society that now holds sway must fall, but on its ruins there will rise a glorious kingdom, for after all this trouble has come, *then, then.* "For *then* will I turn to the people (all the people are to be there), for then will I turn to the people a pure language (no error, no false doctrine, no hell fire, no damnation . . .), then I will turn to the people a pure language, that they may all call upon the name of the Lord, and serve him with one consent." Amen.

"A battle is raging between the two kingdoms,
The armies are gathering around.
The pure testimony and vile persecution
Will come to close battle ere long.
Then gird on your armor, ye saints of the Lord,
And He will protect you by His living Word,
The pure testimony will cut like a sword."

DISCOURSE BY BRO. J. A. BOHNET.

SUBJECT: "CONSECRATION."

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.



DEAR Friends, our subject today is Consecration, and of all my talks this is the most difficult to deliver. I therefore ask your prayers to support me in my effort to encourage and assist you in attaining to the "mark of the prize of your high calling in Christ." The scriptures assure us immortality, glory and honor in the home of our Heavenly Father as a reward for our patient endurance unto death as overcomers; the highest and greatest reward of blessing in the power of God to bestow; far above angels and pricipalities, concerning which Paul tells us, "eye hath not seen, nor mind conceived, neither hath it entered into the heart of man the glory which God hath reserved for those who love and revere him," but "God hath revealed it to *us,* the saints, by his spirit, for the spirit searcheth all things, yea, the *deep* things of God." While to the natural man, "how unsearchable are His riches and His ways past finding out."

Bro. Bohnet With His Little Brown Satchel.

We read in the Bible that by reason of the obedience of Jesus unto death God hath highly exalted him and given him a name, a position, above every name that is named, and that if we are faithful unto death in serivng our Lord we shall be *like Him,* be joint heirs with Him—equal sharers—in His glory; that we shall sit with Him in His throne; be kings and priests unto God; that we shall attain to the divine nature; that we shall awake in Christ's likeness and see Him as He (now) *is*—not as He *was* (when on earth); in fact, that we shall be God's own children, in His own family. Death-proof, indestructible, immortal; have inherent life and dwell in the highest spirit realm forever—in God's home.

However, we may meditate on these blessed assurances, reflect on God's gracious promises, study and think about it, stretch our imagination to the uttermost limit, the finite mind cannot adequately grasp the beauties of the infinite. Our grandest conception of the immortal state falls far short of what the realization will be. Human mind cannot grasp nor even approximate the glory and blessedness of the existence just beyond the veil of death. It is far beyond our comprehension, beyond the power of human mind to picture; fancy cannot reach the mark. As vainly might we endeavor to show the difference in colors to a person who is totally blind from the hour of birth. There is nothing in the midnight realm of such an one for making comparison; nothing to guide towards enlightenment. How could a blind man know and appreciate the lights and shades and blending of colors? So neither can we grasp the grandeur of Immortality.

But can we not to some extent approximate this high attainment and gain a better conception of this promised heavenly inheritance than we have ever had before? I think so. And to this end we must consider an intermediate state for comparison, and use that as a step-stone to the other nature—the divine. Suppose, for instance, that our Heavenly Father instead of offering us the immortal estate, had offered us a nature similar to that which our Lord possessed ere he became a man for the suffering of death. That is, suppose the reward for our sacrificial obedience were the arch-angel nature instead of the divine. Would such an exaltation justify our consecration unto death? Most assuredly! How so? Let us see. In John 1:1-3 we read: "In the beginning was the Word (Jesus) * * * and without Him (the Word, the 'Logos') was not anything made that was made." Jesus made all things that exist. While all things are *of* the Father, all things are *by* the Son. We can get a better conception of our Lord's pre-existent state than we can of the immortal state, because all about us we see the evidence and handiwork of His power. We see the rocks, hills, mountains, trees and plains, everything on earth. We gaze into the

heavens and note the sun, moon and stars in their splendid retinue of motion and control, and we bear in mind that Jesus the arch-angel created all these. Such was His glory and power. Now were such a power or ability granted us we could go into some remote corner of God's limitless universe and there establish, create, a little world all our own, with just such climatic conditions and environments as would most delight us; people it with just such families, neighbors and friends as would suit us best. And yet, Jesus who possessed all this glory and capability left it for something *still better.* "He, for the joy that was set before Him," sacrificed, surrendered all that grandeur and glory and power. "He, for our sakes, became poor."

If Jesus could afford to sacrifice all that honor for the immortal state, how much more can we, you and I, afford to sacrifice the petty things of earth in order to secure the selfsame blessing. God says man was created a little lower than the angels, just a little lower. Jesus was an angel—the arch-angel. If the difference between His pre-existent condition and our human condition is what God calls *"little,"* then what must be the difference between that nature and the nature God refers to as "Highly Exalted and given a name *above every* name?" That must be glorious, grand! Shall we not strive for its attainment,

When Jesus left the glory which he had with the Father before the world was and humbled Himself to become a man —a human being—it was a greater humiliation, a lower condescension, a farther step-down than for you or me to descend from the human nature to the nature of swine. And who of us would willingly leave the human state to become pigs, live as pigs with pigs? What for? To save pigs from destruction. Who would do it? Not one of us. And yet Jesus said, "Here am I Lord, send me." He volunteered to go to the vastly lower level to save us from annihilation. He left the angelic state for the human; sacrificed 33 years of heavenly bliss to become a man and suffer amongst men for you and for me. O, what a condescension! What an exemplary sacrifice! Are *we* sacrificing anything? Not much.

Mothers have said to me, "Brother, immortality must be sublimely grand, but somehow I cannot grasp it. I can better grasp the beauty of human perfection, because I can appreciate what an earthy existence would be with sin abolished; no sighing, no crying, no aches, pains, tears or dying. Really it seems to me I should prefer to be a tangible something and have a body than to exist merely in spirit form. Besides, my children are not consecrated, and to my understanding they cannot get into the heavenly kingdom. I love my children so much that I cannot endure the thought of separation from them; they are so very dear to me I want to be with them, be where they are. I do love them *so* much." All honor to the mother who reasons from that standpoint. But, dear friends, it won't work. That mother could not be permitted to selfishly stay with her children exclusively. No. Why not? Well, because under the restitution arrangement on such a basis she would be required to go with her own brothers and sisters into her *mother's* family. Her mother would want *her* children to be with her. And that mother would have to go with her brothers and sisters into grandma's family, because grandma would be entitled to have her children in *her* home. And grandma would have to join her own brothers and sisters and go into the home of great-grandma's family. Great-grandma wants her children to be with *her.* Where would the family end? Don't you see that plan won't work. All the human race would be *one* family. Our Lord said on one occasion, "Who is My mother, My brother, My sister? They that do the will of my Father in heaven. He made no distinction on blood relationship. The perfect mother will not care one whit more for her own children than she would for her neighbor's children. All will be alike dear to her. But the imperfect mother could not be brought to a realization of this fact. As well might I undertake to reason into the mind of this little child the fact that the day will come when it will no longer care to play with her doll-baby. I well recall how as a lad at school, my pockets full of marbles and ball, I used to wonder, why don't grown men "play marbles."

The mother who attains to the immortal state could do ten thousand times more for her children than she as a human being could do. Would she not have the ability to take on the human nature or form, return to earth and live with her children a thousand years or more at a time? She certainly would have that *ability.* But would God permit her to do so? That is the question, and Paul answers that question in the affirmative when he declares that if God did not hesitate to give His only Son would he not freely GIVE US ALL THINGS? Is there anything that God would withhold from us when he did not withhold his *only Son?* Surely not. Would that mother want to return to earth in human form? Yes, if we would want to leave the human for the pig nature. It would be equivalent to wanting to return to a horrible nightmare after having awakened into fairyland. No, indeed, she would much prefer to visit the heavenly planets, the other worlds. As a divine being she could see God face to face, see the angelic host, see Jesus and know all things. As a human being she would see and know only the things pertaining to earth. In a thousand years she could visit every country on earth. But what is that as compared with an eternity of sight-seeing throughout God's universe?

Someone might ask, what is meant by Eternity? What is its duration? Let us attempt its measurement. Suppose someone should come from some remote region once in every 1,000 years, and with a human hair, brush against some article or substance here on earth, repeating the performance once in every 1,000 years and continue so doing until the whole earth were entirely obliterated by the amount of friction one can produce with a human hair by brushing once in 1,000 years. How long a time would be required to brush out of existence the entire earth—all the bricks and paving stones in a single town? How long would it take to obliterate all the rocks, trees, hills, mountains and plains? Dear friends, when finally by that slow process of elimination the whole earth were wiped out of existence, eternity would by then have just begun, only just begun its duration. Brethren, where do we propose to spend this limitless time—Eternity? Shall we spend it on earth or with our Lord in heaven?

When our Heavenly Father gave His only Son to die on our behalf He gave His entire possession. God had nothing left. He could not give His own life even had he been disposed to do so. He is proof against death. He gave Jesus; He could give nothing more. To redeem us cost God the life of His only son—His all. And Jesus likewise gave all He had. He who was rich gave His all, His life, for you and for me. That was the price of His attainment to Immortality. God asks us to do no more nor less than He and Jesus did—give our ALL, everything—time, talent, money, life, our all. He says, "My son, give me thine heart." That means our all. This we do and He graciously allows us to retain all these, but we shall use them in His service and not to gratify our selfish desires. He makes us stewards of the possessions which we voluntarily surrendered, sacrificed. He tells us to provide things needful for our loved ones, the members of our homes, those dependent upon us for essential comforts. Why, then, should anyone hesitate to consecrate self to God? That is really the only thing to do. There is no other proper or legitimate course for us to pursue. God tells us we were created for *His* pleasure, not for *our* pleasure. We have no right to an existence unless we please the Heavenly Father. "It is the Father's good pleasure to give us the Kingdom." He wants us to have it. And "if He be *for* us, who can be against us?" Nothing in heaven nor on earth nor under the earth, neither heights nor depths, nor principalities nor powers, nor anything else, can prevent our getting into the kingdom. Not even God Himself could do so and be just. Justice is the very foundation of His law. Nothing can separate us from the love of God. The only thing that can keep you or me out of the kingdom is S-E-L-F, self. If Jehovah is pleased to give us the kingdom, wants us to have it, why should any of us fear to consecrate? The Lord assures us of the highest honor in His limitless power to bestow if we but take Him at His word, have faith in His promises. One thousand nine hundred years are required in which to find from amongst earth's teeming millions and billions of people 144,000 who are willing to take God at His word, willing to trust Him.

Here is a mother whose children are at play just across the street. She calls to them, saying, "Come, children, I have something very nice for each of you." Immediately one of the children drops playthings and runs across the street to the mother—takes the mother at her word. The other children tarry. She calls again with repeated assurance of having for them something very desirable. "Ma, hold it up; let's see it," say those faithless children. Which of the children do you suppose the mother most appreciates and loves? God does not propose to take us to heaven and *show* us the grandeurs there in order to induce our consecration for their securing. Let me assure you that were God to take people to heaven and

allow them five minutes' inspection of its beauties, every fool would instantly consecrate and make his calling and election sure. God is not looking for "bargain hunters." No, he is seeking those who are willing to walk *by faith* in His *promises*. If we wait until we *feel like* consecrating I fear we will never consecrate. We should do it because of its being the only right thing to do. Not until then need we expect to experience that peace of mind which passeth all human understanding. God helps us fulfill our consecration vow because it is His "good pleasure to give us the kingdom." In our own strength we can do nothing.

Some have suggested that Satan, our great adversary, might overcome us, he having had 6,000 years of experience against our limited years of life. On this account they hesitate to consecrate themselves to God. Dear friends, just as Satan could not interfere with the life of Job, so neither will he be permitted to touch the life of the consecrated. Why not? Listen. "Your life is HID with Christ *in God*." It is beyond the reach of harm. Satan cannot interfere with the "new I," the new life. The scripture assures us there is no power in heaven nor on earth nor under the earth that can do us spiritual harm. SELF is our deadly enemy. SELF keeps us from consecrating, holds us back.

Brother Woodworth once said to Brother Russell in my hearing: "I wish I had a million dollars." "Why do you wish for so much money? What would you do with it?" was the reply. "I would donate it to the Tract Society for the spread of the Truth." "Brother, are you sure you would do that?" "Yes, I would." "Well, then, you may consider that you have a million dollars in the Tract Fund for that purpose. The Lord has not given you the million dollars, has He? Then He still has it. The gold in the mines, the cattle on a thousand hills, are His. He does not need your million dollars. Indeed, why should he give you a million dollars when you admit you would not keep it, but hand it right back to him? He might better *credit* you with having put a million dollars into the Tract Fund than to make a double transaction of it. God counts the intent, the purpose, the endeavor for righteousness. What you *would* do if you *could* do it is what the Lord esteems to your credit." What we actually perform is too imperfect for God to accept. We cannot in our imperfection render to God an acceptable service. He reads the heart and credits us according to our best *endeavor* to please Him. Suppose a mother were making a gown. Her little daughter of five or six years of age enters the room and offers to help. "Mamma, give me a needle and thread and I will help you sew." Obligingly the mother gives the little girl a threaded needle. The little tot picks up a ruffle and begins to sew. She imagines she is helping mamma. Such awful over and over stitches as she makes in her childish endeavor. Stitches fearfully and wonderfully made. What a botch-work. And yet that mother takes the will for the deed and credits the child as though she had performed an acceptable service. Just so does our actual work rather hinder than help in our service of the Lord. Yet God graciously accepts our good endeavor. Then let us show our willingness to help. Let us consecrate and trust Him for the results. He will not allow us to fall.

I know of an instance where a father and little daughter came to a brook spanned by a narrow plank. The child held the father by the hand. When the father stepped upon the plank the little child let go her hold and drew back. She was afraid. "Come," said the father, "take my hand and we will cross together." The child obeyed, but again let go when the plank was reached. This was repeated several times. The father urged, the child obeyed, and let go. "Papa, *you* take *my* hand." She could not trust herself, but she could trust the father. So it is with us. We can trust the Father. He will not allow us to fall so long as we place confidence in His sustaining power.

To illustrate this point further: On the occasion of one of my pilgrim trips to Seattle a little Swedish sister in broken English said to me: "Brother, I cannot hope to gain the high reward. My Bible tells me 'faith without works is dead.' I have faith but I cannot work. I am sick all the time; I cannot speak English very well; nobody comes to see me and I cannot go to others; I have no talent. O, what shall I do?" "Sister," said I, "were your hands and feet and tongue paralyzed you then would be even worse off. Yet even in that deplorable state you would have one talent. You could pray. That would be about all you could do. Suppose you possessed good health; had plenty of leisure for visiting; could fluently speak English; what then would you do?" "O, I go tell effrybotty," she cried enthusiastically. I assured her that the Lord takes the good will for the deed. She departed satisfied and happy.

A sister whose husband opposes her religion has no disadvantage over a sister whose husband is in perfect accord with her religious views, and a brother whose wife is opposed to his religion has no disadvantage over the brother whose wife is in thorough accord with his religion. Both have the same advantage so far as concerns their making sure of their call and election to glory. Do you ask, "How can this be true?" I answer, where both husband and wife are in full religious accord they have that much more talent and opportunity for godly service and just that much more is required of them. The more advantage we have the greater becomes our responsibility. Of him who hath much, much is required. God knows our environments, our advantages and disadvantages, and He makes due allowances. He expects of us only what we *can* render under the peculiar circumstances and conditions in which we are situated. Thank God for that! Let us then do our part. He will do His part.

We have the Lord's assurance that His grace is sufficient for us, His strength is the perfection of our weakness. Let us suppose that God requires of us a hundred-point standard of righteousness, and suppose I were capable of supplying only ten points towards it. I would be ninety points short. Suppose another brother could supply forty points. He would be sixty points short. "There is *none* righteous, no *not one*." All come short of the standard. What is to be done? Here is just where the grace of God comes in. He makes up the deficiency, through Christ. To me He would make up ninety points and to the other brother sixty points, and thus we both reach the hundred mark. But why should the Lord make up to me ninety points and to the other brother only sixty? Should he not the rather give him the ninety and give me the 60 points? No. Why? Because he needs only 60. He already has 40. Where did he get those 40? Are they not *good* points? Yes. Do not all good things emanate from God? God gave him those 40 points in the first place. The brother brought nothing into the world with him. God gave me the 10 good points, and now He is willing to give me 90 more to make up the deficiency. Indeed, those 90 are already supplied. They were supplied at Calvary. I need only make up the remaining 10 which I have the ability to produce. If I produce 9 points instead of 10, the Lord will grant me 90, but not 91. I must make up every point to the extent of my ability. The Lord supplies only what I *cannot* make up of mine own self. How do we know God operates in this way? Let us refer to the Scripture for an answer. In my case sin much abounds if I can furnish only 10 points where another brother can furnish 40 points. God says, "Where sin doth (much) abound, grace doth (that) much more abound." As much more as is needed to reach the 100 mark.

In view of all the Lord has done and is doing for us, what more can we ask or expect in the way of divine favor? Surely we could reasonably ask or expect nothing more. And yet, God *does* even *more* than all that. When Jesus was about to be crucified He spoke these words: "If I should ask of My Father He would grant Me more than twelve legion of angels to deliver Me out of the hands of Mine enemies." According to this testimony there are in heaven more than twelve legion of angels alone, not to mention cherubs, cherubims, etc. St. Paul, referring to the heavenly hosts, declares, "Are they not *all* ministering spirits *sent forth* (not being held back) to minister to those who shall be heirs of salvation?" Who are these heirs of salvation? We answer, the "little flock to whom it is the Father's good pleasure to give the kingdom." There are only 144,000 of these saintly ones, most of them having already crossed the vail of death into the glorious beyond, and if, as Jesus declared there are in heaven more than twelve legion of angels, and if, as St. Paul states, they are all ministering spirits sent forth for our protection, if needed, I am confident there are enough of them to go around amongst the remaining few of those 144,000 still left on the earth, unchanged. But where are these ministering spirits? Jesus said, "as the mountains are round about Jerusalem, so is the Lord round about His people." "The angel of the Lord encampeth about them that fear (reverence) the Lord." *One* angel alone could not very well encamp about a company of saints. We are amply protected, and so long as we abide in the camp we are safe. But should we go without that encampment onto the devil's territory it might go hard with us.

It is written of our Lord, he left ninety and nine sheep

to seek and to save that sheep which was lost. What was the lost sheep? It was mankind. The human family was lost, plunged into sin and death by Father Adam's transgression. The lost sheep represented the race of human beings, a company, a condition. What did the other sheep represent? Presumably also a race, company or condition, which, however, had not gone astray; had not sinned. The other heavenly hosts in all probability. It is written that there is more joy in heaven over the *one* that was lost than over the ninety-nine which had not strayed, had not sinned. More joy over the one that was recovered than over those 99 which needed no repentance. Why was there more joy in heaven on account of this one than over all the others? It is because out of this one God selects a bride for His Son, and He exalts her to the highest pinnacle in all the universe, high above angels, and principalities and powers. He takes her, the bride, into His heavenly home to become His own child. No wonder there is joy in heaven. Would the son of a millionaire be content to go out into the rural districts and take unto himself a bride from amongst the most miserable people? Would he accept the daughter of a criminal? The Lord stooped to the lowest, the meanest family of all His intelligent creatures, the criminal family, guilty unto death, and out of that criminal family He selects a bride. Is Jesus proud? Indeed He is humble. Jesus, the highest of all creatures, stoops from his exalted position and takes a bride out of the criminal family. What next? Listen: "In My Father's house (the universe) there are many mansions (many abiding places), I go to prepare a place, a mansion, for you, that where I am there ye may be also." Suppose a millionaire on earth were to give his son all his earthly possession, millions of dollars, and allow that son ten years in which to prepare a home for his bride. What a mansion could he not prepare in that length of time, and with so much money. Think of the elegance, the splendid adornments, the luxurious apartments, spacious parks, lawns and home comforts. O what a palace! Now think of Jesus, all power given unto Him in heaven and on earth, His Father's wealth, the wealth of all the universe; 1900 years is He allowed in which to prepare that mansion for his bride. Oh, what a palace that will be! Do we want to see it? Do we want to live there? Or would we prefer the little mess of pottage as did Esau? Esau could not *see* the inheritance, but he could see the measly mess of pottage, and he wanted it for his stomach's sake. Does our stomach crave more than our heart? Which shall it be in our case?

In the garden of Gethsemane Jesus prayed as no man ever prayed before or since, and He was heard in that He feared. What was His fear? He feared lest He in some sense had failed to keep God's law to the very letter; lest somehow He might have committed the sin of omission if not the sin of commission—left undone something He should have performed, and in which event death, oblivion, would be His fate. Even for Him to have entertained a wrong thought would have meant annihilation. An angel came and ministered to Him; undoubtedly assuring Him that up to that moment He had kept the law of God inviolate. Then from that moment Jesus was the calmest of all the multitude. He went back to the disciples and said, "Now you can sleep." Before that He had gone to them three times and pleaded, "Could ye not watch with Me one hour?" That eventful last hour of our Lord is surely antitvped by this last eventful hour of the gospel harvest. The forty-year hour on the basis of 1,000 years being a day as the Lord reckons time, an hour being one-twenty-fourth of a day. In this hour we should remain especially awake, watchful.

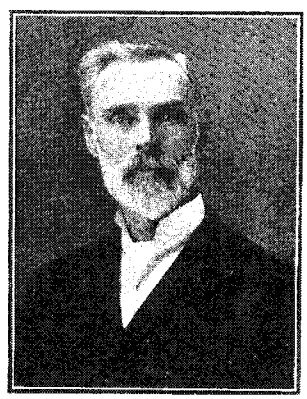
On the cross Jesus is reported to have "cried with a loud voice and died." But before he died he cried, "My God, My God, why hast Thou forsaken Me?" Why should God forsake Him? Had He not lived up to God's requirement in every particular? Had not an angel appeared to Him only a few hours previously and given Him the assurance that He had kept the law of God? Jesus knew when virtue went out from Him to heal the sick. He also knew instantly when the favor of God had departed from Him. Adam having passed outside of God's favor, it was necessary for Jesus to likewise step outside of the Father's favor in order to be a corresponding price for Adam. God's law is, "an eye for an eye, a tooth for a tooth, a life for a life." Jesus must go outside of God's favor before He died. But God had not informed Jesus of this fact. Jesus did not know it. How do we know that Jesus did not know this? Listen to His own words, "My God, My God, *why* hast thou forsaken me?" He did *not* know it.

It was necessary for Jesus to die on the same day of His crucifixion, because the day following and several succeeding days were holidays. It was the passover season. According to the Jewish economy no criminal is allowed to hang upon a cross during a holiday. He must die before the holiday, which in this instance commenced at sundown of that self-same day. Jesus must die before sundown. To prevent a criminal living on the cross into a holiday his bones were broken to hasten His death. That was the custom of the Jews. But the Scripture must be fulfilled; "Not a bone of Him (Jesus) shall be broken." How was His death to be accomplished, in view of the fact that history shows no man has ever been crucified who did not live at least twenty-three hours on the cross, and from that to four days? God knew of a way. Let us examine into it. Years ago, when the African natives were snatched away from their home and country for the American slave trade, many of those blacks in the agony of their despair uttered a loud cry and immediately died. When the doctors made an examination they discovered that the blood and water had separated in the heart. The natives had died of what is known as "heart-break death." Jesus could endure the revilement and taunts of the multitude clamoring for His death. He endured the crowning of Himself with thorns, the scourging, the nailing onto the cross, as well as the wearisome journey to Calvary under the burden of the cross. But being of a sensitive nature and disposition, He could not endure God's favor being withdrawn from Him. That was *too much.* Jesus died of a broken heart. The Roman soldier thrust him through with a spear and behold blood and water gushed forth. "Heart-break." That is what it cost Jesus to reclaim you and me from death, from destruction, from annihilation. If parting from father, mother, brother, sister, lover and all things else on earth costs us heart-break, let the heart be broken. Our Lord says, "He who is not willing to leave father, mother and all dear ones for My sake is not worthy of Me." Did it not cost God as much as a heart-break to sacrifice His only Son, the only treasure of His heart, the only thing He had? Oh, friends, let us quickly sever every cord that binds us to others or to earthly things, to earthly idols. Anyone who opposes our consecration unto God is our enemy and the enemy of God, be it father, mother, sweetheart or anything else. The mother who tries to influence the daughter against consecration and the living of a godly life is that daughter's worst enemy, whether she realizes the fact or not. Let us, therefore, renounce everything and everybody who is in opposition to the will of our Heavenly Father. Let us consecrate ourself entirely to His service and trust Him to help us keep our vows. Amen.

DISCOURSE BY BROTHER W. E. VAN AMBURGH.

SUBJECTS "OUR PRIVILEGE OF KNOWING ABOUT THE KINGDOM OF GOD."

I AM very glad, dear friends, to have the privilege of meeting so many of the followers of the Lord of the Kingdom of Heaven. God be with you all. I was pleased when I looked over the program and saw that my subject was to be under the general heading of "Kingdom Day," for was not that the principal topic of our Lord's discourses? It is written of Him, "He went throughout all their cities and villages preaching and showing the glad tidings of the Kingdom of God." We are, indeed, very highly honored to be granted a knowledge of this wonderful Kingdom, even though it be largely a matter of faith at present. And yet, dear friends, we must exercise our reason. How refreshing to know what we believe, and to be able to give a reason for it.



I am frank to say that I was a member of the Methodist Church for over 20 years, and during all that time I

never examined its creed to know what I was supposed to believe, and did not know until I had withdrawn from it. Then I was much interested to know what might be the case with many of my friends who were still members of various churches. I could not find one in ten who could give a clear statement of faith, or a satisfactory reason for holding it. Many had joined because of their parent's membership, or because of locality or some friend's solicitation. How was it with you? If any one belongs to a denomination simply because his father or mother does, is he not a poor member? If the parents should change their membership to some other church what reason could one give for holding his creed any longer?

We were never asked whether we would like to come to this world or not. We just found ourselves here, but having come to consciousness here it did not take us long to feel very much at home; so much so that any intimation that we might have to leave it, in other words to die, caused us grief.

This is indeed a wonderful world. The more we study it and the intricacies of nature which control it the more we are amazed. Wisdom, power and thought manifested everywhere. Only a fool could say, "There is no God." All nature shows that God works in harmony with law and order. My heart cries out, Would that I might know more of such a God. I would like to know what was His purpose in creating this world, and why He placed man upon it, and what will be the end thereof. What a favor it would be to be able to secure this information direct from the great Author of the universe Himself. Evidently man of himself is not able to find out much concerning God and His plans. This is manifest by the hundreds of creeds current among mankind, all differing from one another more or less. They cannot all be right. Wich one is the correct one? Would that we might know.

Some tell us that when we were born into the world we were given something which could not be destroyed, but must continue to exist forever. If we are good we will go to heaven when we die; if we are bad we must spend our everlasting existence in hell. But we ask, If we have everlasting life already, why should "God so love the world that He gave His only begotten Son that *whosoever believeth on Him* might not perish, but *have everlasting life*"? Does it look reasonable that Christ would come to this world and suffer such an ignominious death as that of the cross merely to get the privilege of giving to man something which the man already possessed and could not get rid of? Reason says No. But we are told that Christ died that we might go to heaven. We do not see many who have any desire to go to heaven. Again, if God desired that heaven should be the home of mankind why did He not place him there at first the same as He did the angels? How often have we seen some who have lived good lives and professed that they desired to go to heaven, yet when sickness came and it seemed probable that their desires were about to be gratified, quickly send for a doctor. What for? Evidently to keep them from going to heaven as long as possible. Why is this? Something must be wrong with our natures or our creeds. There are over 600 creeds in the world today, each claiming to be the best one, and assuring me assistance on the way to heaven, or some supposed place of happiness. Can any one of them guarantee me absolute success if I were to join it? Supposing I join the whole 600, would I be safe? Then why attach myself to any of them? Why not remain free with privilege of using my powers of reason and research unrestricted by another's limits?

In studying nature and the different planes of life we find a harmony that suggests thought and intention on the part of the Creator. The fish so well adapted to its sphere, with no desire for a change. In fact, a change of element would cause death. So with the birds and animals. We find the same true as respects man. Might we not reasonably conclude that God intended man to be an inhabitant of the earth, and, therefore, adapted him particularly to its conditions, and that this is the reason he so dreads to leave it? Evidently his God-given nature is stronger than his man-made creeds.

As I find every natural desire of the mind and body provided for somewhere, though I might have to search some time before finding it, might I not conclude that this great desire to know more about my Creator and His plans may find an answer if I search carefully enough? If He placed the desire in my mind, surely He has provided for the satisfaction of that desire.

We find in the Bible and in that alone the very answer to the longing of our hearts. There the answer is stated in no uncertain manner. "Thus saith Jehovah, He that created the heavens; He that formed the earth and established it. I created it not in vain. I created it to be inhabited." Isa. 45:18. That sounds reasonable. Again: "Blessed are the meek, for they shall inherit the earth." Matt. 5:5. Again: "Thou hast made him a little lower than the angels. . . . Thou madest him to have dominion over the (earthly) work of Thy hands." Psa. 8:5, 6. Not made to have dominion over God's heavenly work, hence he was not placed there. God made this earth to be inhabited by men, and placed man in charge of it.

Note how beautifully this is stated in Genesis. How the earth was at first without form and void, and then its transformation is traced through six stages until it was brought to a condition fit for its intended use, viz., the habitation of man. Then God brought forth the man, created in His own image and placed him in charge of this beautiful earth. "So God created man in His image. . . . And God blessed them and said unto them, 'Be fruitful and multiply, and replenish (fill) the earth and subdue it; And have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.'" In other words, here is a beautiful home for you, a great planet, have charge of it. I appoint you superintendent over it. I have charge of the universe and rule it; and I am giving you charge over this portion of it. In that you are in My image, and have mental and moral qualities which enable you to rule it properly. It is also large and commodious enough to accommodate many of your own kind. Instead of My creating others like you, I have given you the power of bringing forth children of yourselves, therefore, bring forth and fill it. I have provided everything necessary for the pleasure, enjoyment and continued life of yourself and children.

What a wonderful manifestation of love on the part of Jehovah for His creatures. What more could Adam ask? Surely he would have no desire to leave such a home as this, and there is no intimation that he had. Whence, then, came death? The Scriptural answer is that Adam disobeyed orders, and as a punishment he lost his position of honor, authority and perfection and also his life. He was condemned to die, as not worthy of eternal life. "Dying, thou shalt die," is the condemnation pronounced. Where is Adam now? The Scriptures answer "he is dead." Our creed friend tries to explain that Adam is not really dead, but rather he is now more alive than when he was alive. If that be true, why did not God create him dead in the first place, or if death is the road to a far better state than the present one, why is not man anxious to die and get his better condition at once? Again we find the creeds directly contrary to our nature. Again, why is death mentioned as a punishment if it were God's intention to take man through death to some better sphere?

This brings in the question, What is this death that was pronounced upon Adam and through him upon all the human race? Again the Scriptures answer us plainly. Christ says He came to seek and save *that which was lost*, and also that He came that the world through Him might have *life*. Adam lost his *life* and with it all his possessions. "The living know that they shall die, but the dead know not anything," is the explanation of the Word of God. But, says our creed friend again: does not the explanation of our Lord to the Sadducees, when He explained the statement of Moses, "I am the God of Abraham and of Isaac and of Jacob, I am not the God of the dead but of the living," prove that the dead are not really dead, but more alive than when they were alive? One great objection to such an interpretation would be that it would make God make statements concerning the condition of the dead to His prophets, and to deny those statements through His Son. This we could not concede for a moment. It would make God's Word entirely unreliable. We should rather look for an explanation in harmony with His statements to the prophets.

A few days later my creed friend called me in to see his little babe. It is fast asleep in its crib. I speak to it; call to it; touch its cheek; place something before its nose; no indication of consciousness at all. I say to my friend, Why, friend, your babe is dead. No, indeed, he says. He is only asleep. You wait until he awakes. But, I say,

why have a babe that cannot hear; cannot see; cannot feel; cannot smell; in fact, don't know anything? He becomes indignant, and says, I tell you, wait until he wakes up. I am not the father of a dead babe, but of a live babe. O, I say, then I suppose your babe knows more now than when it is awake, possibly more than we do. He says I am unreasonable. By the way, I say to him, how unreasonable God must be to speak of some of His children, who may be asleep, as though they were alive, when He knows He intends to awaken them some time in the future. Luke 20:37; Rom. 4:17. Thus we can find harmony between all seemingly conflicting statements of the Scripture if we will use reason, asking direction from above, and free ourselves from the creed prejudices. As the light "goes out" so life "goes out" at death and does not return until God may call the dead from their graves.

Last spring the world was horrified by the awful disaster which met the Titanic. Fifteen hundred went down to death in a few hours. Where did they go to? But when we think that there were 88,500 other deaths that same day, the thought becomes appalling. Ninety thousand deaths every day in the year. Think of it. Where do they go? Why does not God stop it? Last spring I met a mother whose bright son had been cut off in the prime of life by an accident. He had not become a member of any church, and though a good son, had never professed salvation. The minister who preached the funeral sermon described the condition of this young man's soul as suffering the tortures of the damned. The mother's heart was almost broken as she listened. She knew no relief. For six long years the tears flowed, until she had lost the sight of one eye entirely, and the other was greatly weakened. Noticing her despair one day, a kind neighbor told her of a great help she had received from a better understanding of God's Word, and offered her a little book which she might read. Reluctantly she accepted it, and began to study the Scriptures by its aid. With smiles of joy on her face she told me, "O, Brother, I have not cried a tear for my boy since. I know now where he is. God has not forgotten him, and I sorrow not as others who have no hope."

Look at the poor groaning, suffering world today. Would you not like to help it out of its pitiable condition? Have you ever asked yourself, what would you do with the world if you had full power to do as you would like? How gladly would you immediately begin to set in operation forces that would bring rescue and happiness to all. God has that power. Why has He not done something to relieve poor humanity? He assures us that He has not forgotten, but that He is carrying out a plan that will bring more blessing and happiness to the human race than any plan that we might be able to form. He promises to soon establish the most wonderful kingdom here upon the earth that the world has ever known, and Christ bids His disciples to pray, "Thy Kingdom come, Thy will be done on earth, as it is done in heaven." What does this mean? Liberally translated it means, "O God, Thou hast a Kingdom in heaven, where everything is just and righteous; all are happy; no one sick; all have everlasting life; no evil of any kind permitted. Will You not exercise the great power You have and take charge of the affairs here upon earth, and so order them that we might have the same conditions here? That we might be as happy, as free from all sin, sorrow, sickness, pain and death, and that we might also have everlasting life here as the angels enjoy in heaven? We do not ask that we might be taken to heaven, but we do petition that You shall rule here as You do there."

I tell you friends, there are thousands of people in this world who would be glad to live better lives if they could, if they were not so hindered by environment, disease and weaknesses. What they need is help, sympathy and encouragement, and some strong power to hold in check the mighty powers of evil now present everywhere. God assures us that is just what He intends to do for the groaning creation. This will be brought about by the establishment of His Kingdom under the control of His Son, Jesus Christ. He will establish the greatest reform school the world has ever known and its influence shall be felt by every son of Adam.

Note the indications of our Lord's good will toward men during His first ministry to the world. The blind received their sight; the deaf were restored their hearing; the sick were raised to health; the lame were made strong; demons were cast out of the obsessed; yea, even the dead were called back from the tombs. These blessings, we are told, only shadowed forth the glory of the Kingdom of God, during which all that were condemned to death through Father Adam shall be brought back through our Lord. Back where? Back to this earth. What for? To go to school, the great school of Christ, where all shall hear the Word of God, and none shall need to say to his brother or neighbor, "Do you know of the Lord," for all shall know of Him from the least unto the greatest; for the knowledge of the Lord shall fill the whole earth as the waters now cover the great deep.

Think you there was any joy in the home of the young man whom Jesus raised from the dead and returned to his mother? Suppose you had been the young man? How about the joy in the home of the sisters of Lazarus? How would it be if it were your brother, or father or mother? Suppose for a moment that Jesus should meet the 90,000 funerals that took place today and send all the loved ones back to their homes, alive and well? I think there would be such a shock of joy go over the entire world such as it had never known before. There would not be room enough in the newspapers to tell of the good news. Some might come back to Washington, and some to almost every city in the land, and possibly some to your home. But what shall we say when we read such plain statements as that "All that are in their graves shall hear the voice of the Son of Man and come forth"? Can it be true? Our Lord assures us that it will, and gave the proofs in the few whom He called forth while He was here. No wonder such a Kingdom would be hailed with joy by the sorrowing world. As old friends would be coming back from their sleep of death, those already awakened would be so interested to see them and greet them, and to tell them the good news of the Kingdom of Christ, that it seems to me the "resurrection column" of the newspapers would be the most interesting part of the paper, even though it might be also telling many other features of this wonderful Kingdom.

Who would not like to be associated with the Lord in so glorious a Kingdom as that? Think of the glory for one who might have the honor of being elected to a position in such a Kingdom. Would such a thing be possible? Yes. How? By the way God has appointed. God has actually planned to elect from the human race some kings; some judges and some priests to be associated with His eldest Son, Jesus, in the ruling of this Kingdom. Listen: "To him that overcometh will I grant to sit with Me in My throne, even as I have overcome and am sat down with My Father in His throne." Rev. 3:21. "Know ye not that the saints shall judge the world?" 1 Cor. 6, 2. "And hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5:10. Is it any wonder that the Apostle Peter urges upon the candidates, those Christians who are seeking for glory, honor and immortality, to "Give all diligence to make your calling and election sure." 2 Pet. 1, 10. Note, also, this was all planned by Jehovah before the foundation of the world. "Being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." Eph. 1:11. We anxiously ask, Are there any chances for us? Well, not very many. The invitations are very limited. Only about one to each 150,000 of the world's population. A very select company and number, you see. Oh, well, we have no hope. We are not rich; we are not mighty; we are not wise; the Lord would have no place for us. But listen again, "You see your calling (invitation) brethren, how that *not many* wise men after the flesh, not many mighty, not many noble, but God hath chosen (is choosing) the foolish things of the earth (those who seem foolish and weak in the eyes of the world)." 1 Cor. 1:26, 27. God is seeking those who can exercise faith in Him and in His Word, even though they be disesteemed by the world. Thus the Lord is calling from all planes of life. Some lawyers; some physicians; some farmers; some fishermen; some mechanics; some rich in this world's goods, though not many such; some wise in the knowledge of this world, though not many; some from the highways and hedges; some who had been revilers and extortioners; some publicans; some who had been thieves; (1 Cor. 6, 9-11) some young; some elderly; some free; some bond-slaves; some Jews; some Gentiles; such as are willing to hear and follow in the way the Lord indicates, "If any man would be My disciple, let him deny himself, and take up his cross and follow Me." Such will not be "Conformed to this world, but transformed by the renewing of their minds, that they might know what is that good and acceptable and perfect will of God." Such will work earnestly to bring their lives fully into harmony with

the laws of God until His will shall be done in them, and thus they will be accepted as His sons and accounted worthy of the inheritance prepared for them.

This class must be sanctified. Sanctification begins with full consecration of one's self entirely to God. God, in accepting the consecration begins to work in such an one to "will and to do of His good pleasure" until he shall become a copy of His eldest Son, Jesus. Then, when fully approved of God, he is appointed to a position of glory, honor and immortality, a seat upon the throne with Christ. Rev. 3:21. Think of the wonderful love that God hath bestowed upon us "That we should be called the sons of God; and it doth not yet appear what we shall be, but we know (by the promise of God) that when Christ shall appear we shall be like Him, for we shall see Him as He is." Even now we are favored with heavenly fellowship and joys. 1 Jno. 1:3. May we not pray joyfully with the Apostle, as he looked forward to the establishment of God's blessed kingdom here upon earth, "Even so, come quickly, Lord Jesus."

DISCOURSE BY BROTHER O. L. SULLIVAN.

SUBJECT: "FRUIT BEARING."

But others fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, and some thirty fold. Matt 13:8.

DEAR Friends, as you know, yesterday was "Kingdom Day." Doubtless you heard much about the approaching Kingdom and the value of membership in it. But I present today a question of more vital importance to every consecrated child of God than even the near approach of the Kingdom itself. It is, *"the necessity of a heart preparation"* for membership in that blessed Kingdom. *We must bear the fruit or we will be barred from the Kingdom.* For I infer, from this text, that none but *fruit bearers* will ever enter the Kingdom. This is exactly what our Lord is explaining in this parable.

ONLY POSSIBLE TO ONE CLASS.

But, let us remember there can be no *growth* or *fruit bearing* until we are first removed from *Adam's family* into God's family, by being ingrafted into Christ, planted together with Him. 2 Cor. 5:17-18. Therefore if any man be in Christ he is a new creature (thereafter). "All things are of God." This means the consecrated and all of his affairs belong to the Lord and He overrules all for the development of the consecrated one and for His own glory. Again Eph. 2:18-19, "For through *Him* (Christ) we both (Jew and Gentile) by *one spirit* have access to the Father." (But we must get out of Adam and into Him), vs. 19. "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God" (family of God). Thus by full consecration we get out of *Adam into Christ*, out of Adam's family into God's family. Thereafter we no more represent *ourselves* or *Adam's race*, we represent *Him* and *not Adam*. We are not under the *condemnation with the world*. Jno. 5:24. We become ambassadors for Christ, 2 Cor. 5:20. We are no longer considered as human beings or members of this fallen race. The consecrated are counted as dead and risen from the dead, and living by faith this spiritual life now. Col. 3:3. The apostle, in speaking of these consecrated souls, in Rom. 8:8-9, says: "They that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now, if any man have not the Spirit of Messiah he is none of His."

No one has this spirit except he has been anointed with it. *It is no human quality.* In speaking of these He says, ye are in the world, but not of the world; in the flesh but not walking after the flesh; we have this treasure (the new mind) in the earthen vessel. Rom. 8:1. Again in Jno. 15:18-19, our Lord said, in speaking of these consecrated ones: "Ye are not of the world, if ye were of the world the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Again Jesus says: "As My Father hath sent Me into the world so have I sent you into the world," Jno. 17:18. Jesus' *work* and *sufferings* are being continued by these. They are the sent of the Lord as Jesus was the sent of God. They get out of Adam into Him and thereafter they are not representing Adam, but Jesus. They suffer, but not as members of Adam's family. They suffer for the same reason Jesus suffered. To prove a crystallized character in righteousness, Jesus was made perfect by the things He suffered. Heb. 2:10.

There are two "cups" here (cups representing sufferings) *Adam's* cup and *Jesus'* "cup." The whole world is drinking of a cup of suffering. Jesus says of these, ye shall *drink* of *My cup* (not Adam's) and be baptized with My baptism." (This means being baptized into death.) The whole world is being baptized into death also, but these are not dying with Adam's race, but sacrificially with Christ. Our sufferings are for the same purpose as were Jesus'. Heb. 12:10. Speaking of our earthly parents, the apostle says: "They chasten us a few days for their pleasure, but He for our profit that *we may partake of His holiness.*" The Lord takes no pleasure in seeing us suffer; ye are not suffering with the world; no, it's for our *own good* that we may partake of His holiness.

TO THESE FAILURE BECOMES SUCCESS.

The arrangement is for those who desire it to get out of Adam and into Christ. Thereafter they do not represent themselves, but Christ. They take up His work and sufferings, representing Him at this end of the line and He representing them at the other end as their "Advocate." The consecrated are covered with His robe of righteousness, they are shielded thus from the requirements of absolute Justice. 2 Cor. 5:20. "Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." So *failure* means success. It is always a triumph whether others hear or whether they forbear, 2 Cor. 2:14-16. "Now, thanks be unto God who always causes us to triumph in Christ Jesus, . . . for we are unto God a sweet savour of Christ, in them that are saved and in them that perish." Again, Rom. 8:28, "All things shall work for good to those who love God." Dear friends, don't misunderstand this to refer to temporal prosperity.

FAILURE AS A SUCCESS.

No doubt but that we are nearing the Kingdom. Nor can it be doubted but that the remainder of the "narrow way" will be much more *stony* and *dark* than that portion over which we have already passed. But remember the rocky way is much more safe than the slippery path of smoothness. Remember, birds can not fly best with the wind, but against it, and that ships do not progress in a calm.

The failure of the church militant means the success of the church triumphant. We can thank God for a failure like that. Dear brethren, let us *fear only* the *failure* of *not living* the *Truth* as *we understand it. Failure* is *often* the *rock-bottom foundation* of *real success.* If you can *look back* today and say: Those failures were the best things in the world that could have happened to me; should we not then face new failures with *undaunted courage* and *trust* in the almighty arm and love of our God. Will He not transform these new stumbling stones into new stepping stones?

Failure is one of God's educators. He is thus through experience leading us to higher heights. It is the revelation of a way, a path hitherto unknown to us. The best men in the world, those who have made the greatest real success, look with serene happiness on their failures. The turning of the face of time shows all things in a wondrously illuminated and satisfying perspective.

Many of us are thankful that some petty success for which we once struggled melted into thin air as our hands sought to clutch it. Life is not really what comes to us, but what we get from it. Failure is often the turning point, the pivot, of providence that swings us to higher levels. Many of our failures sweep us to greater heights of *success* than we ever hoped for in our wildest dreams. Spiritual life is a successive unfolding of *success from failure.* The failure of the caterpillar is the birth of the butterfly. The passing of the bud is the becoming of the rose. The death of the seed is the prelude to its resurrection of wheat.

It is *in night*, during the *dark hours* that *plants grow best.* May this not be one of God's *gentle showings* to His

people of the time when *they grow best?* Of the *darkness of failure* that by His grace is evolving into the *sunlight of success?*

FRUIT BEARING TREES.

Dear friends, it is not alone sufficient that a tree, a fruit tree, be of the *desired variety,* nor that it be planted properly in the earth, nor that it grows and bears leaves and buds and flowers. Its value depends alone upon the one quality of producing fruit of the desired kind and flavor. Sour crab-apples, wormy, defective fruit for any reason will be barred. The reason no half-ripe or poor fruit will be permitted is not that any of us are perfect; but that God is perfect, and is able to make any corrections in our characters, through Christ, in keeping with our covenant of sacrifice and our co-operation. *There is no doubt but that each one of the consecrated decides his own case, as to whether he will ever enter the Kingdom at all or not;* and, also, as to his *standing in honors* in the Kingdom.

Then again, a fruit tree that does not bear is among the most worthless of trees. It is not valuable for lumber, nor shingles, nor posts, nor is it even good for kindling wood. Its only end is to be destroyed. There is, however, one respect only in which they may vary and still be good fruit trees. This is in respect to *quantity,* and not as to the quality of *fruit* produced. All must bear the same quality of *good fruit.* But some do bear much more prolificly than others. Some thirty, sixty and some an hundred fold, and yet all are valuable fruit trees.

THE LORD'S ORCHARD.

So of the Lord's fruit bearers. The leaves of profession and the buds and flowers of promise are not alone sufficient. We must bear the fruit of the right kind or we will never enter the Kingdom. Everything has been done that can be done, or that is necessary to be done, and now it remains for each of us to make our own calling and election sure or to fail to enter the Kingdom. Good intentions alone are not sufficient. The time has come, too, when we must stand or fall as individuals.

There is no doubt but that some of the *sour, bitter,* unripened crab-apple qualities are to be found in most of us. Yet that must now be ripened out quickly, together with all those things which indicate *sourness* and *bitterness*—evil-speaking, ambition, revengefulness, selfishness and covetousness. The mind must be brought to the point where it has no sympathy with these evil things. That is all that is required. We can never be entirely perfect in the flesh.

HOW THIS CHANGE GOES ON IN OUR MINDS.

But you ask, how can this work of change be accomplished in our minds? Our answer is: (1) *That it requires the Truth,* (2) *in conjunction with the Spirit of the Lord,* and (3) *earnest watchfulness in making use of the means the Lord has provided,* to produce this *development* and to remove these objectionable things. God works wisely, *naturally* and properly.

Take one example that has been of great help to me as showing how this work of change goes on in our hearts where we are trying to copy the perfect pattern. I am referring to Jesus' treatment of Judas (recorded in John 13:10-19) as showing how we should *feel* and *act* towards the brethren (good or bad). There Jesus treated them all alike, washing Judas' feet the same as He did the others. He did this knowing Judas was not clean, that he was an enemy. He then impressed upon them it was an example of how we should treat the brethren. That we were not greater than He; and if we had the spirit that would lead us to do these things we *would* be happy. He did not feel called upon to straighten out Judas. He left Judas and Himself, also, in the hands of God. Afterwards, in order to show them He did not do it *ignorantly,* but as an *example to us,* and to *increase* our faith in Him and the fulfillment of God's word, He told them plainly He knew Judas was not clean when He did it. "I tell you so that when it is come to pass you may know I am He."

The more I thought upon this example the more thoroughly I became convinced that we all had too little of *that spirit.* This has made quite a change in my conduct towards the brethren and I am sure it will in yours. Do all you can by precept and example, then leave them there. Do as did our Lord, leave them for Him to straighten.

RAPIDLY RIPENING THE FRUIT.

The Lord is now rapidly ripening the fruit. This means He is now surrounding us with trying circumstances calculated to open our eyes, pointing us to His example, and is thus intending quickly to prepare us for the Kingdom. These trying experiences do not indicate the disfavor of the Lord, but the very reverse of that. They indicate God's favor. There is nothing we need fear so much as being let alone. Our earthly parents chasten us a few days for their pleasure, but He for our profit that we may partake of His holiness, Heb. 12:10. We are drinking of the Lord's "cup," not Father Adam's. Our sufferings are to prove our established character in righteousness. Jesus was made perfect by the things He suffered. Heb. 2:10.

PERFECT FRUIT.

It is a perfection of fruit being sought, not a perfection of the tree. A perfection of heart, not of the flesh. A perfection of trust in God, not in yourself and others. We must reach perfection. Heb. 6:1. But let us not be discouraged, for we can not even judge ourselves. Besides, we should keep in mind it is a perfection of mind, of will, of intention, as to our desire to know and do God's will. *God's will is perfection.* We are only perfect to the extent that we really desire God's will done, with ourselves and every one, and for all time. *We must prove this.* We are proving it now by carefully *studying His word to know what His will is;* and patiently suffering in its support. We are not suffering more than the world, but we are not suffering with the world. Our sufferings are with Christ and for the same reason. They are for our own good. If it is God's will for us to suffer, then it is perfection for us to suffer. So after using all the wisdom we can to protect ourselves, let us thank God for the sufferings while they are upon us.

The sufferings of the church are the lightest of all others. Those who would turn from the Truth now because they are unwilling to suffer are only piling up the sufferings for themselves. It is not a question of whether we will suffer or will not suffer. But whether we will suffer with Christ, or with Adam. Whether we will suffer for righteousness or wrong doing. All must suffer *one way* or the *other.*

HOW GOD WORKS.

God works *wisely* and *naturally. He* is the *God* of *nature.* He has provided *means* for our *growth* and development. *These must be made use* of to the extent of our ability. If we neglect these we will fail. Those who make use of these means will be sure to bear the fruit and enter the Kingdom.

We only have to neglect these to fail. Oh, the sadness and tears in that word neglect. Only neglect your home meetings, the conventions, the reading and studying of your Bible in connection with the Scripture studies, the Watch Tower, the Sermons and Heavenly Manna. Only neglect family worship. This is all that is necessary to fail to get into the Kingdom.

Those poisonous worms of pride, envy, self-seeking, ambition, evil-thinking and speaking must now be forced out quickly. This can only be done by us humbling ourselves under the mighty hand of the *great Physician,* and accepting in faith His providences surrounding our lives, while we constantly make use of the means He has provided, viz., prayer, fellowship and study. We must grow to perfection, and *knowledge is necessary to growth.* So we must continue to read, fellowship with the brethren while we continually keep up this fight with our own bodies. Now notice how clearly this is stated in 1 Pet. 2:1-2: "Wherefore laying aside all malice, guile, hypocrisies, envies and all evil speaking, as new-born babes *desire the sincere milk of the word* that ye *may grow thereby.*"

First, we notice we must lay these things aside ourselves. These, every one, affect the mind, the heart. We can not lay them aside as I would my coat. It is a life work. We must notice where we failed yesterday and try to do better today. We will never get free from them all while in the flesh. The only object is to get the heart to where it has no sympathy with these evil things. Second, we notice *"the sincere milk of the word* (that is the Truth) is *necessary* to *growth.* Knowledge, therefore, is necessary to growth.

WHAT THIRTY, SIXTY AND A HUNDRED MEANS.

While the fruit must all be of the same good quality, it is not expected that all bear the same quantity. Matt. 13:8. Some thirty, sixty and one hundred fold. The Scriptures indicate this refers to *loyalty of will in the doing of God's will, proven by the keeping of our covenant of sacrifice.*

Thirty-fold represents the *minimum,* and a hundred-fold

would represent the *maximum* of *loyalty*. Those falling below thirty-fold would not be counted sufficiently loyal to enter the Kingdom and will be forced into the Great Company.

Then again, thirty, sixty and a hundred-fold would represent different degrees of honor, or riches in the Kingdom. But you may ask, is it within the *reach* of *all?* Would it be just? Yes, it is just, and within the reach of all. We are exhorted to lay up treasures in heaven and be rich towards God. Now, who is greatest (richest) in the Kingdom? Matt. 18:4, "Who so humbleth himself as this little child is greatest (richest) in the Kingdom of Heaven." This *full submission now*, proven by keeping our covenant of sacrifice, means to be rich in honors throughout all eternity; and there must be a submission of will, proven, representing as much as thirty-fold or we will be forced into the Great Company.

THE MEANING OF FRUIT BEARING.

It is now plain to see that Scriptural fruit bearing means: *To prove loyalty* of *will* in the *doing* of *God's will* by keeping our covenant of sacrifice. *But what are we sacrificing?* Rom. 2:1, "I beseech you, brethren . . . that ye present your *bodies* living sacrifices." . . . It is then our justified (just perfect) *humanity*. You are pushing aside things dear to the flesh, and living according to the direction of God's word and the spirit of your new mind. Dear friends, the entire arrangement is to take us out of Adam's family, out from under the condemnation of the world (Jno. 5:24), place us in God's family, cover us with the robe of Christ's righteousness (thus shielding us from the requirements of absolute justice); and permitting us (the consecrated) to represent Him here. Permitting us to prove *God's will* is *dearer* to *us* than *anything earthly*, as did our Lord. Then, after we represent Him and not Adam—we become the sent of the Lord as He was sent of the Father. He says, Jno. 17:16-18: "As My Father has sent Me into the world, even so have I sent you." We become the Lord's representatives both in sufferings and in *work*, but we are only required to walk up to the perfect copy as near as is possible. 2 Cor. 5:20. But you may ask, how is *fruit* bearing accomplished? By the conflict which goes on between the new-mind and the justified human body. We have this treasure in this earthen vessel. "Jesus was made perfect (as a new creature) by the things He suffered." Heb. 2:10. We are drinking of *His cup, not Adam's*. There are two cups of suffering here. One Adam's and the other Christ's. The whole world is drinking a cup of suffering; it is Father Adam's. There is a righteous punishment for wrong doing. The other cup of suffering is Jesus' cup, and represents suffering wrongfully for right doing. Jesus says, You shall indeed drink of My cup and be baptized (into death) with My baptism. So we are suffering for the same reason Jesus suffered. To prove a crystallized character in righteousness. To prove God's will is dearer to us than anything earthly.

JESUS OUR EXAMPLE.

Jesus on the banks of the Jordan made a consecration unto death in the *doing of God's will*. He started out with this proposition. Ps. 40:8; Jno. 4:34: *"I delight to do Thy will O My God."* What is the meaning of that? Dear friends, that is the biggest proposition you ever passed through your brain. Does that mean to do God's will for ten thousand years? No, it means vastly more—*to do God's will* forever and in *every particular*. There will never be any *discord between us*. Not only will I do Your will, but it will give Me pleasure to do so. It will be My delight to do so.

Now imagine the Father saying unto Him, *do you really mean that? Yes*. Well, if You do, I will be pleased to share My throne with You. This was the joy set before Him, and the same joy is set before us. "To him that overcometh will I grant to sit on My throne as I have overcome and set down with My Father on His throne." *But this must be proven*. I can't take your word for that, it must be proven to my own satisfaction. God *would not take Jesus' promise*, nor will He take ours. *It must be proven*. Prove me, test me, I consecrate My perfect humanity unto death, in any way You may elect, and I now have John to immerse My body in water as a symbol of My own death. God accepted this consecration by annointing Jesus with the holy spirit. Acts 10:38. Now look what followed: "A man of sorrows and acquainted with grief." Think how hungry He often became. Think what the possibilities of life meant to Him. He could turn the very stones to gold, yet He was without money, and when it was needed to pay the taxes He sent Peter to catch a fish, and told him to take the first one caught and there was the money. If we could do any such thing we would want to be fishing all the time. But He paid no attention to the *possibilities* of life on one hand, nor was He soured by its adversities on the other. He *bore* the *fruit*—He proved to God's satisfaction he meant what He said: I will delight to do Your will; nothing can or will sway Me, neither the glorious possibilities or the adversities of life.

Then again, just think of those last nights, when He was deprived of all refreshment, food, water and sleep. Imagine His poor emaciated *form* and haggard features, hounded down by that mob (like a hunted hare) who pressed down that mock crown of thorns upon His brow. See those blood spotches as they fall upon the floor, then watch them as they blindfold Him and buffet Him, saying, prophesy—tell who did that. Oh, brethren, it nearly breaks my heart to enumerate it all—nor is it possible for pen to ever describe that scene. *"Yet dumb before His shearers He opened not His mouth."* It's God's will to permit it. I delight to do Thy will. Shall I not drink the cup My Father pours for Me. We too have told the Lord we desire to do His will. He has graciously taken us from under the condemnation of the world, clothed us with Christ righteousness and is permitting us to walk in His footsteps, to the best of our ability. And *we are complaining about every whim* of *ours* that is *not gratified*. Brethren, for the Truth's sake let us stop these complaints. Let us thank God for the sufferings while they are upon us, knowing it is for our *profit* that we may partake of His holiness. Heb. 12:10. Jesus prays that we may be one as They are one. Jno. 17:22. This refers to a oneness of mind, of heart, of will, and this making of us one is going right on. But it must be *proven* by our carefulness in studying to *know His* will and *backing* it up by such imperfect works as we can do. In Heb. 12:3 we are exhorted "to consider Him who endured such contradiction of sinners against Himself lest you become weary and faint in your minds." Consider how faithful He was, how honest, how careful, consider we are walking in His footsteps, and at our own solicitation. The inference is if we do not properly consider we will faint in our minds.

I met a good sister in Texas who said to me: "Brother Sullivan, I have so many things to complain of when I go to the Lord in prayer that I have not much time to thank Him." Said I, Sister, you have not one thing to complain of. Now I shall give you my motto, which I am trying very hard to keep and hope you may accept it for yours also. 1 Thes. 5:18: "In everything give thanks; for this is the will of God in Christ concerning you."

JOB A GREAT MAN.

Now let us consider what a great man Job was in this respect. Job 1:22. "In all this Job sinned not, nor charged God foolishly." O what a grip he must have had upon himself, how firm he was! What faith in God! Then, too, Job was the richest man in the world. Read verses 2-3. He had ten children, 7,000 sheep, 13,000 camels, 500 yoke of oxen, 500 she asses and a very great household, and was the greatest man in the east. Now read verses 14:19, where one messenger after another came running telling him of the destruction of the oxen and the asses. Another of the destruction of the sheep by fire from heaven. Another of loss of the camels, another of the loss of all his children. Yet in all this Job sinned not, nor charged God foolishly. Sometimes, it may be, some of the Lord's consecrated people might lose only a milch cow, or one infant, and yet they feel rebellious towards God. Feel like God has wronged them. Oh, what a contrast between them and *noble Job*. He knew, perhaps, little of restitution, was not anointed with God's Holy Spirit. Did not understand God's will as we do. The Lord's people today are much more highly favored in every respect than was poor, noble Job. *O brethren, let us stop these complaints*, and *thank God for the sufferings while they are upon us*, knowing they are for our profit, that *we may partake of His holiness*. Heb. 12:10.

In a letter received from a sister she said: "Oh, Brother Sullivan, I am so glad you came, for I did not understand these things and I was charging God foolishly and sinning with my lips." She said: "I thought it was cruel for the Lord to permit me to suffer. I did not understand I was drinking of *Christ's cup*, and not Adam's cup of suffering, and at my own solicitation, that it was for my profit, that I might partake of His glory. Now," she says, "I think I can thank God for anything that He may permit to come."

THE PROPOSITION CLINCHED.

Now let us turn to John 15:1-8. This clinches the whole matter and becomes very important. In verse 1 Jesus says, "I am the true vine and My Father is the husbandman." Again in verse 5 He says: "Ye (individuals) are the branches." The *"true vine,"* of course, means there is a *"false vine."* This "false vine" is the nominal Christian system and the branches in this "false vine" are the sects and parties of Christendom. The fruits of this false vine are churches, cathedrals, social honors and political distinction, etc.

But Jesus is the true vine and we (individual consecrated believers) are the true branches in the true vine. But consider these two great questions. First. *How* and *when* did Jesus become the "true vine"? Second, *How* and *when* do *we* become the true branches? Now, upon a correct answer to these two questions *depends* the *whole subject.* First, Jesus became the *"true vine"* there on the banks of the Jordan *when* He agreed to sacrifice His perfect human nature, in the proving that God's will was dearer to Him than anything earthly. But *how* was it done? God manifested His acceptance of it by anointing Him with the Holy Spirit. That is the meaning of Christ *"anointed."* Acts 10:38. "How God *anointed* Jesus of Nazareth with the Holy Spirit and with power."

Second. When do we *become* the true branches in the *true vine? Exactly through a similar process.* We *consecrate* our *justified humanity* unto death *with Him,* and *not to die with Adam.* 2 Tim. 2:11-12. Rom. 12:1. "We beseech you, *brethren* (not *outsiders*) to present your *bodies* living sacrifices." But *how is it done?* God *manifests* His acceptance of our consecration by *anointing* us with His Holy Spirit, as in Jesus' case. 2 Cor. 1:21. "Now He which stablisheth us with you in Christ and hath *anointed* us is God." Again, 1 Cor. 12:13. "For by one Spirit are we all baptized into one body." It is done, then, *both* in the case of Jesus and the members of His body (the church) *by sacrifice* and the *anointing* of the Holy Spirit and not otherwise. Let no one *be deceived* upon *this point.* Ps. 50:5. "Gather my saints together. Those that have made a covenant with Me by sacrifice." *No others will ever be gathered unto the Lord.* Now consider John 15:2. "Every branch in Me that beareth not the fruit He taketh away; and every branch that beareth the fruit, He purgeth it that it may bear more fruit." Now, *what does* this mean? We first notice *none* can *bear* the fruit except they be first ingrafted into Him. After being ingrafted into Him, they have standing with God, their prayers can be answered. But it yet remains for them to *prove loyalty* of *will* in the doing of God's will, by keeping their covenant of sacrifice. (Rom. 12:1.) As did our forerunner, Jesus. The Great Company have all been properly ingrafted into Christ, but having proven too careless and lukewarm, have been broken off, and others have taken their places.

But again, verse 2: "Every branch that beareth fruit (thirty-fold) He purgeth it that it may bring forth more fruit." This means these branches that will bear as much as the minimum thirty-fold He operates upon them in order that they may bear more fruit, as much as sixty or one hundred-fold. The Lord is so over-ruling our affairs as to surround us with the greatest honors, or riches, in the Kingdom. It is for our own good, our own profit that we may partake of His holiness. Heb. 12:10. *"The pruning of it"* implies that the Lord is over-ruling, and will permit idols which are hindering our growth to be removed. Now, in verse 3, "Ye are clean through word which I have spoken unto you." This means the word (truth) is necessary to cleansing, and we must show our appreciation of these heavenly things by studying God's word that we may know His will. In verse 4, "Abide in Me, etc." This shows it is not alone *sufficient* that we get into Him. We must abide *in Him.* Keep this thought prominently before our minds, as we arise in the morning. I am not representing myself, I am representing Him. He has work, experiences and testings and blessings for me today. I must abide in Him.

WHY FAVOR BEREAN BIBLE STUDY?

But I imagine you ask, what has *fruit bearing* to do with Berean Bible study? We answer, very much. Fruit bearing means growth, development. Knowledge is necessary to growth. No one can grow without it. Berean Bible study provides meat necessary to growth. Our minds are thus being directed along the same channels. It is for our own good to furnish us with the strong meat instead of chaff, and quickly prepare us for the Kingdom.

It is my conviction this entire Harvest work is of the Lord. It is the Lord's truth we feed upon, His leading we follow. Jno. 10:4. "He putteth forth His own sheep, He goeth before them, and the sheep follow Him! For they know His voice." Our enemies make the great mistake of supposing it is "Russellism" we are following and speak of it as such. This is a great mistake, dear Brother Russell and all the balance of us are rallying around the Lord's standard. Not one of us have ever been asked to accept anything blindly, but always to prove it by God's word, and if true to live it. We accept nothing without first proving it. We have been taught to swallow our spiritual food very carefully. Our motto is: *"Chew all things spiritual and swallow only that which is good."*

Then, again, this full understanding of the Bible at this time is in full harmony with the Lord's promise. Luke 12:37. That at His second coming He would come forth and serve us with the truth again. It is the Lord's work, and His truth, we claim not any honor for ourselves. It becomes ours only to the extent that we are His in thought and act. It is the Lord who has arranged these books for His people, also the conventions, and the Berean Bible Study. It is ours to make use of these helps or discard them at our own peril. No one can prosper in this work except he is in perfect harmony with the Lord and seeking to know and execute His will. Should not we love those the Lord loves and uses in His work and gladly follow them as they follow the Lord and His word? "If ye love not your brother whom ye have seen, how can you love God whom ye have not seen?"

Let me ask those who may be skeptical on this point, is it any more strange or improbable that the Lord could use an individual at this time to bring out the meaning of His word than that He did use individuals to write it? How did He do that? Did He dictate to them the words they wrote? No. Did they agree upon what points should be written and what omitted? No. Each wrote separately and independently. Each was energized by God's Holy Spirit and they were honestly striving to do the Lord's will. You may call this inspiration, and so it is. We do not claim any ever so inspired since. *But we do* claim: The same Holy Spirit is able to energize honest souls now, and direct them in the understanding of the Truth, and in the service of the Truth as at that time. We do claim, further, no one can approach God acceptably except he has consecrated his life to God's service and has been anointed with His Holy Spirit. These only can render acceptable service to the Lord, and we claim, further, that their usefulness depends upon the extent to which they are led by the Holy Spirit through God's word.

IT HAS ALWAYS BEEN SO.

Then let us remember it has always been so. When Saul was anointed king the Spirit, in some mysterious manner, rested upon him. Afterwards, when David was anointed in Saul's stead, how the Spirit left Saul and energized David. Again we remember it was foretold before his birth that Cyrus should be the Lord's shepherd and should send the Jewish people flock to Palestine. When the time came Cyrus was, sure enough, on the throne, and we are told God stirred up Cyrus and he sent them back. Is He not the same God today He was then? And can He not stir up those now who really desire to know and do His will? Is not this exactly what He has done? And is it not just what we should expect Him to do? And is it not in perfect keeping with His promise, "He that seeketh shall find," "to him that knocketh it shall be opened"? Does not this imply we who desire to know Him shall be supplied with the necessary help to understand? We are all finding what we want, and what we consider most profitable.

Then, again, if any doubt this is a God directed work, let them notice how quickly blindness follows any who get out of line with it, and on the other hand how those most in harmony with it have been sustained and used. It will continue so until the work closes, then the powers of darkness may appear to envelop it for a brief period, as was the case with Jesus expiring on the cross. But thank God that is the moment of triumph with us as with Himself.

KNOWLEDGE NECESSARY TO GROWTH.

Fruit bearing means growth development. We are compelled to have food or we can not grow. Not any kind of food, not hot air, but *"meat in season."* This is gained much more rapidly by having our minds directed along the lines the Lord has indicated for us, by using the Berean Bible Lesson than otherwise. This is proven by the fact that

those classes who use them are much more advanced in knowledge and spirituality than others who act independently. These lessons are given us now to prepare us quickly for the Kingdom, by directing our minds along the same channels. They have become to be considered a necessity.

By using them a great waste of time and energy is prevented by cutting off useless, unprofitable discussion. It is a fact beyond dispute that the classes most undeveloped in spirituality and who discard the Berean Bible Lesson have the most wrangling and discord.

Dear friends, it is one of the sweetest reflections of my poor ministry that when entering the public service more than six years ago, it has been my invariable custom to push the Berean Bible Study.

"Feed the flock." How else can an elder so thoroughly comply with that command, and honestly discharge his responsible duties than by using these lessons? *Feed the flock*, not *amuse* them, but give truth, which will affect their conduct and crystallize a character, which the Lord has provided in those lessons.

DRY, DO YOU SAY?

But some one says, the Berean Bible Lessons are so dry. Well, that depends upon your appetite and the manner in which they are prepared and served. Some people consider water too dry for them and something else is necessary to quench their thirst. Dear friends, the entire trouble is with ourselves. We go to the class *not having studied* the lessons, not having prayed as we should, not having made notes of the strong and beautiful points thought of when studying it over at home. Oh, brethren, let us go there from our knees, from our secret closets, with hearts overflowing with love and thoughts and not like so many stumps in a cornfield or knots on a tree, neither ready to give or receive anything. The trouble is personal every time. Bro. Smith begins to talk, you say, Yes, I have heard him, he can't teach me anything, and so with Bro. Jones and all. No wonder you go home feeling disappointed. You sit there half asleep nursing your pride, thinking how much you could teach them if they would only give you a chance. Brethren, *study* these lessons and let the elders do the same and then put life and energy into your work. Don't go around with an empty bucket and expect sensible people to run after you for a drink. Go with full buckets of the pure water of the truth of God's Holy Spirit and success will follow.

NO TIME TO STUDY.

But some one says, My time is all taken up and I can't study. Of course your time and every one's time is taken up in some way. Compelled to be. The baby's time is all taken up with crying or cooing or sleep; the tramp's time with tramping. So of us all; our time is taken up in idleness, labor, play or sleep. But it is for us to decide *how it is taken up*. The Apostle says, 2 Pet. 1:5, *"Give all* diligence to making these additions to your faith." In the tenth verse he says, again, "The rather, brethren, give diligence to make your calling and election sure." Rather than what? Rather than anything else. Let this be first thing with each of us. I think we had better stop and consider what this means.

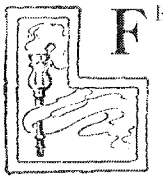
We have covenanted to God the "first fruits"—the very best of all we have and are, but is it not true we only bring to Him the fragments, the left-overs of all our time and means. Often, I am afraid it is so. Sometimes I am astonished both ways as to how good the Lord's people really are; and then again how saintly they can appear when they are really very selfish.

Harmony is very important in the class. Prevent arguing. Points argued are never vital and generally both are partly correct. Only one looking at it from one standpoint, and one from another. Let us remember Jesus' conduct toward Judas. Jno. 13:10-15.

Is it not true that many of those who leave the truth are the very ones who do not go to conventions, nor attend the home meetings, nor use the Berean Bible Lessons? They assume they are smart already and need to teach rather than to learn. Now brethren, let each of us determine by God's help, *we will begin all over again*. That we will take up the work as though we were just beginning. Let us renew our covenant, bring it up to date, and then read and study, and earnestly watch unto prayer. Let us make use of all the means the Lord has surrounded us with and be thankful.

DISCOURSE BY BRO. W. M. WISDOM.

SUBJECT: "THE FRUITAGE FROM THE SEED PLANTED BY JEHOVAH."



FRUITAGE is the result of being fruitful, and it is required that the Church should be fruitful, bring forth much fruit—fruit collectively.

W. M. WISDOM

Now, in the natural order of things, like begets like. If you plant a peach seed you get a peach tree; and from a peach tree you get peaches—fruit of the same character as the seed planted, for we do not gather grapes of thorns nor figs of thistles. So throughout all nature, like begets like, the gathering in every case being according to the planting. These well-known facts, fixed principles, or results, we do not look upon with any degree of wonderment, for we have grown up from childhood under their shadows; hence we have come to look upon or regard such matters with more or less indifference. Nevertheless, the wisest man of earth can not explain any of the principles involved in these matters, beyond that just suggested, nor the manner of their operation. But as deeply hidden as are these principles they pale in comparison with that we have for our consideration this afternoon, and were it not that God has seen fit to reveal this and other matters unto us by His Spirit it would be rank presumption for us to ever attempt to speak upon the subject before us.

The Apostle Paul in 1 Cor., 15th chapter, reminds us that that which we sow is not quickened—made alive, and that more abundantly—except it first die; for that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased Him, and to every seed his own body. It is sown an animal body, it is raised a spiritual body. There is an animal body, and there is a spiritual body. So the first Adam was made a living soul (Gen. 2:7), for the first man was of the earth, earthy; and as we have borne the image of the earthy, we shall also bear the image of the heavenly. The picture the Apostle is placing before our vision in this reference is that of the sowing of one kind of body—an animal body—and the raising up of an entirely different kind of body—a spiritual body. This is transmigration in the most absolute sense—the changing of not only form and structure, but nature as well. The Apostle tells us clearly that an animal body is sown and a spiritual body is raised, a result quite contrary to that which we have already noted in "like begetting like." Neither is it true, as some suppose, that the body sown is part spiritual and part animal, a hybrid thing, for such a deduction is both obnoxious to reason and contradictary to the Word of God.

In order that we may get a proper foundation for our conclusions in this respect let us examine the Record in Genesis regarding the creation of man, for this in turn will materially assist us in getting at the point we are desirous of bringing out this afternoon—namely, The Fruitage of Rom. 12:1. Now this being, this creature that was placed in the Garden of Eden, was a beautiful one in every sense; he was perfect, was created in the image and likeness of God—mental and moral—yet of the earth, earthy, as the Apostle states the matter. Science corroborates this statement by the setting forth of the like general principle, for it is well known that the seventeen elements of which the human body is composed are all found in the earth. Twelve of these are inorganic, and can not be destroyed even by fire, as is shown by the fact that after a human body has been cremated there will be found in the ashes these twelve elements. The remaining five, sugar, albumen, fat, oxygen and water, are all consumed or driven off by heat; as is well known, nearly seventy per cent. of the weight of the human body is water. Surely, then, it is composed of substances that are common to the earth, of the earth, earthy.

So we read in Genesis 2:7: And Jehovah God formed man of the dust of the ground (the foregoing elements) and breathed into his nostrils the breath of life and man became *a living* soul—a sentient being. Perhaps some of us, in our childish simplicity, conceived of our Creator as taking a given

amount of earth—literal dust of the ground—and with the use of water, forming a clay, somewhat as does a potter, and which He, in a marvelous manner, formed into a body—a human form; and lastly, He placed His mouth close to that of the clay model and breathed into it, and thus it became a living man. This idea is very crude, to be sure, but no more absurd than the popular, but no less erroneous one held by the mass of religious teachers of today, who, by twisting the record of man's creation, endeavor to make it mean something it does not say. However the body may have been formed is to them of no importance, but all significance is attached to the subsequent act connected with the breathing into man's nostrils. The Record states the fact as clearly as any matter can be stated—that God breathed into man's nostrils the *breath of life*. Now this statement is simple, it is clear, it is to the point, nothing whatever ambiguous about it. But our "doctors of divinity" claim that man *has* a soul and use this text to sustain their contention; that God breathed into man a spark of divinity, a principle independent of the human organism, and that this formed an "immortal soul" within man, a something that continues to exist after the body dies, indeed, throughout eternity. We remind such that this text says nothing whatever about God's breathing into man "a soul," but it was merely "the breath of life," after which he *became* "a living soul," a sentient being, a being with sensation, perception, power of motion, action. These wise ones reply that there is no essential difference between "being" a soul and "having" a soul. Now let us see whether this be true or not, whether it will stand the application of the rules of logic. To illustrate: Suppose I have a neighbor whose name is Smith—John Smith. Perhaps I am relating some incidents of neighbor Smith to you and among other things I state that John Smith *has* a cow. This would be a most commonplace remark, not worthy of any special note. But suppose I change the expression very slightly so far as words are concerned; and instead of saying John Smith *has* a cow, I should say, John Smith *is* a cow, you would no doubt sit up and take notice at once, for you would certainly conclude that I was either idiotic or a joker. You see the point, dear friends, that there is a difference—a great difference, between "being" a thing and "having" a thing—the difference between *having a cow* and *being a cow*, between *having* a soul and *being* a soul. You see, also, into what absurd positions we may place ourselves by the use of too great license in the choice of words with which to clothe our thoughts. Besides, in the matter of attempting to "doctor" the Scriptures there is grave danger attached. In every case those who are disposed to take the Lord's Word as He has seen fit to give it to us fare best. Let the wiseacres choose for themselves, but not for us.

Dust thou art, and unto dust shalt thou return, was the Divine sentence; while the soul that sinneth, it shall die. Surely there is not much left of man, tangible or intangible, after the body returns to the dust of which it was originally created, returns to the elements from which it was taken, and the "soul" dies (Ezek. 18:4), for then the sentient being ceases to exist. Is it any wonder that the wisdom of the wise is being confounded? Surely not. And He giveth grace unto the humble, to those who are willing to be taught of God rather than by the precepts of men.

We are living in an age of quick action, of electricity, of the greatest inventions in the history of the human race, when knowledge is increasing rapidly, being more widely diffused, as spoken of by Daniel the prophet. This being true, that we are living in the age of steam and electricity, let us illustrate our point relative to the creation of man by a railroad steam engine, a perfect one, if you please—an absolutely perfect one, perfect in its every detail. Let us picture before our minds such an engine; it stands upon the track, the boiler is filled with water, the furnace with fuel, the valves are open, but not a wheel turns in that product of the ingenious brain of man. And why not? Because there is yet something lacking. Something more to be done before this mighty engine can begin to perform the functions for which it was made. Now let this perfect engine, as it thus stands upon the track, with water in the boiler, fuel in the furnace, and the valves open, represent the perfect organism, perfect body of Adam as we suppose it lay upon the earth before receiving the breath of life. There it lay, inactive, motionless, incapable of performing the functions for which it had been created, just as in the case of the steam engine; there was some necessary element lacking in both, and in each case the necessary element must be supplied before either could perform the functions intended. The element lacking in the case of the engine is the "spark of fire," the torch; in that of Adam it was the "spark of life," the breath. Now, when the torch is applied to the fuel in the furnace of the engine the fuel is ignited, combustion takes place, heat results, the water begins to boil, steam is generated, this presses upon the responsive mechanism of the engine, the machinery is set in motion, the wheels begin to turn and soon our perfect engine goes flying down the track, at last performing the function for which it was made. But remember it is none the more perfect since it was set in motion than before. Its perfection lay in the manner of its construction. It was, however, an *inactive* engine before the spark of fire was applied, and after this was done it became an active engine, not by reason of the "spark's" power to set and keep in motion the massive machinery, but merely by *igniting* the fuel which supplied the heat to generate the steam. That little spark has no power beyond this, and, therefore, exerts no influence upon the action of the machinery of that engine.

So in regard to the organism of Adam, which was as a dead body until the breath of life was breathed into his nostrils, into his lungs. The breath of life is nothing more than air—the same air we breathe constantly and without which we cannot maintain our existence, for when we cease to breathe we cease to exist—we die. As is well known, air is a neutral mixture, principally of two gases, oxygen and nitrogen, but when these are taken into the lunge they separate, and set up a positive and a negative action, action and reaction. Thus, when Adam's lungs were inflated they were set in motion, which in turn acted upon the heart, causing it to send the blood coursing through every artery, large and small, of his body. This produced sensation, a sentient being, the living soul condition. Adam then "became a living soul," a being capable of sensation, action, thought, reasoning. Now the particular volume of breath breathed into Adam's lungs had nothing more to do with his continued existence than the spark of fire had to do with keeping the engine in motion. The spark performed its function when it ignited the fuel, set up combustion of the fuel, which produced the heat to generate the steam to set in motion the engine. So when the necessary volume of air—breath—was breathed into Adam's lungs to inflate and set them in motion, this particular volume was quickly expelled or exhaled, and new or additional volumes were inhaled, and so on continually, just as additional supplies of fuel must be kept in the furnace and water in the boiler if the engine is to continue to perform its functions. So, in conclusion of this point, we would say that when the earthly body, organism, of Adam received the breath of life the living soul *condition* resulted, and as the great Apostle has stated the matter, "he was of the earth, earthy"; no intimation whatever in the record of the creation or in subsequent reference thereto in any Scripture of man "having" a soul, or being part spiritual and part earthy. He is all earthy as the natural son of Adam.

Now this beautiful creature, this perfect man, that was placed in the Garden of Eden, the Paradise of God, had Life, Life Rights and a Dominion as the Gifts of God. But these were conditional upon obedience to his Creator, his Benefactor. Adam was entrapped through love for his wife and violated God's just and righteous law and Justice pronounced the sentence, dying thou shalt die, and Power enforced the sentence. Therefore, as the Apostle states the matter in Romans 5, By one man's disobedience sin entered the world, and death by sin; so the death sentence in a natural way passed upon all men, for in Adam all die. So when Adam lost his right to life, became a convict, the death penalty began to work in his members and continued so to do for 930 years, when he paid the last farthing by going into the tomb, where he has remained ever since. With but few exceptions, all of his progeny have followed in his course—the exceptions being those who by God's favor have been privileged to pass from under this curse, from death unto life. God, in the exercise of His glorious attributes of Wisdom, Love and Power provided a means by which Divine Justice might be satisfied—the Ransom Sacrifice—for as in Adam *all* die, so in Christ shall *all* be made alive, such is the Divine Program. But in advance of the full measure of blessings coming to the human race through the ransom for all, God has designed special blessings for a class that has already been called out of darkness into His marvelous light, a class that has been chosen out of the world to be sharers of heavenly glory and honor.

So God here did a most wonderful thing, for into this

earthly substance, in a more or less dead or dying condition, He has seen fit to plant a new kind of "Seed," a process or planting which the Scriptures speak of as a *mystery*, "Christ in you the hope of glory," the fruitage of God's planting being an entirely "New Creation," a spirit being of a station and nature higher than that of angels, but nurtured in an earthly vessel. Our Lord Jesus Christ being the head of this "New Creation" had His beginning as such at Jordan, when the Holy Spirit descended upon Him, a voice from heaven declaring, This is My beloved Son, in whom I am well pleased. *Then* it was that our Lord was begotten by the Holy Spirit to a new nature, as a "New Creature," and when He was raised from the dead by the power of God it was as a "New Creature," as the Son of God on the Divine plane, to the Divine nature. While from the very first He was "the beginning of the creation of God," for "without Him was not anything made that was made," the one through whom God exercised His wonderful creative power in bringing into existence myriads of worlds and legions upon legions of heavenly hosts, He was still but of the highest order of archangels (Jude 9). Yet He divested Himself of this glory, took upon Himself a bondman's form for the suffering of death, took on the seed of Abraham, in order to do the Father's will respecting the deliverance of Adam and his race. For His obedience in this respect and His faithfulness in carrying out His covenant of sacrifice the Father hath highly exalted Him above angels, principalities and powers, even to His own right hand, to a place upon the heavenly Throne (Rev. 3:21), to glory, honor and immortality—to the Divine Nature. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself (John 5:26).

When our Lord left the glory He had with the Father before the world was, the spirit nature, and took on Him the human nature, the Scriptures tell us He humbled Himself; at the cross He gave up—sacrificed His human life, for no man taketh it from Him—and three days later He was resurrected to the Divine Nature, highly exalted, as the Scriptures also point out.

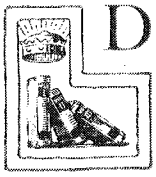
The Apostle Paul in Eph. 1:4, 5, tells us that we (the Church) were chosen in Christ Jesus before the foundation of the world, just as He was the Lamb slain from the foundation of the world, having predestinated us into the adoption of children, according to the good pleasure of His will, that we should be a kind of first-fruits. There is a great mystery connected with our becoming this first-fruits, fruitage from the tree of Jehovah's planting, for if any man be in Christ, he is a new creature. The manner by which we become New Creatures is comprehended but by very few; indeed, but few know there is to be a New Creation—only such as have had the eyes of their understanding anointed with the eyesalve of Truth—for this is a mystery which has been hidden from ages and from generations, but is now made manifest to His saints. The "Seed" of the New Creation has been planted in an earthly substance, as before stated, and by a process of nourishing it is developed and finally brought forth at birth as an inheritance of glory, honor and immortality—an heir of God and a joint-heir with Christ Jesus. Our Lord Jesus was anointed on the bank of Jordan with the Holy Spirit, begotten to a new nature, and when He had completed His sacrifice in death, on the third day he became the first born from the dead, when the Father, by His power, raised Him up; then He became a New Creature in the most absolute sense.

Now what Jehovah God did for His dear Son, our blessed Redeemer, He proposes to do for a class termed in the Scripture a "Little Flock," which He is choosing or selecting out of the world during the Gospel Age, though the degree of exaltation will be less, yet the plane of glory will be the same, for the Apostle John tells us, It doth not yet appear what we shall be, but we know that when He shall appear *we shall be like Him*. It is surely enough for us to know that we have the promise of being *like* Him, for unto us are given exceeding great and precious promises that through these we might become partakers of the Divine nature. Now are we sons of God, children of God, and if children then heirs; heirs of God and joint-heirs with Christ, if so be that we suffer with Him, that we may also be glorified together. Just as our dear Lord was anointed with the Holy Spirit at the time He symbolized His consecration, a begetting to a new life—new nature, as a New Creature, so from Pentecost on down through the entire Gospel Age all who have heard the "call," who have learned that Jesus died on Calvary on their behalf and have, in turn, responded to the injunction of Rom. 12:1, I beseech you, brethren, by the mercies of God that ye present your bodies a living sacrifice, these, and these only receive of the anointing which was poured out upon the Head of the New Creation at Jordan, first descending upon the members of His Body at Pentecost and continuing on down upon all who have been accepted as such members from that day to this. The Apostle John, speaking to the Church, says, "The anointing which you have received of Him abideth in you," pointing most clearly to the manner of our receiving the Holy Spirit. This is also shown in the type. As you remember, only the High Priest was anointed, as shown in the consecration services, the under priests receiving their anointing through him, being counted as members of the High Priest's body, the thought being beautifully pictured by the Psalmist saying, The precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments, there in a figurative sense his entire body received of the "precious ointment," typical of the holy Spirit.

Another Scripture (Jas. 1:18) confirms the foregoing presentations respecting the favor which has come to the Church, saying, Of His own will begat He us by the Word of Truth, that we should be a kind of first-fruits of His Creatures, recipients of the chief blessings He has to bestow. But now is Christ risen from the dead, and become *the* first-fruits of them that slept, while the Church is "a kind" of a first-fruits, that is, a secondary gathering. We note in the case of both Christ and the Church that the result of the spiritual begetting, as already pointed out, results in bringing forth Fruits. Strictly speaking, *The* First Fruit has already been gathered, and the secondary gathering, "a kind" of First Fruits, is still being gathered, and when this "gathering" is completed the mystery of God will have been finished. Then will truly be sung the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Amen.

DISCOURSE BY BRO. R. H. BARBER.

SUBJECT, "DIVINE HELP IN FRUIT BEARING."



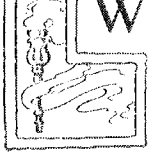
DEAR Friends, the Lord is granting us some grand opportunities for "fruit bearing" during the few days of this convention, and I wish to bear testimony to the fact that *I can see* that you are prowing a *proper* fruitage. While the people of the world are going away to the mountain and lake resorts, seeking to escape the excessive heat, you have come together from long distances, and for about ten days are patiently enduring inconveniences and discomfort, in order that you may enjoy the fellowship of kindred minds and be further edified in our most holy faith. I am indeed glad to say that I have not heard a word of complaint or fault-finding, thus far, from any of you. This, to my mind, is an evidence that you are growing in the "Divine Likeness"—developing a proper "fruitage." Today is "Fruitage day," and our subject is "Divine Help in Fruit Bearing." Other speakers in this convention have forcefully emphasized the thought, that this entire matter of "Fruit-bearing" depends upon ourselves—upon our own zeal, our own love, our own obedience. I am in full agreement with the thought, dear friends, but I wish today to bring to your attention the fact that we have some wonderful *aids* in fruit bearing—aids, by the use of which, we need never fear of failure. Our text is found in John 15:8, "Herein is my Father glorified, that ye bear much fruit." We see, from the text, that it is God's *will* that we should bear *much* fruit. But, we ask, who are addressed in this text? The context, clearly explains that it is not the world in general, but a class who are "Friends" of God, "Friends" of truth, "Friends" of righteousness. A class who are not satisfied with their own attainments, or with their own environment, but who are hungering and thirsting after righteousness, for themselves and for their neighbors, and

longing to be free from sin and its consequences. The context further shows them to be a class whom God has called *out of the world* and who are His "Friends" to the extent that they have heard His call, and obeyed it, to the extent of offering themselves in sacrifice unto the Lord in harmony with the apostles exhortation in Rom. 12:1.: "I beseech you therefore brethren, that ye present your bodies, living sacrifices," etc. As the apostle suggests in 1 Cor. 1:26, these *have seen* their calling. They have "seen" that God is calling, inviting—during this gospel age, a little company—who are willing to sacrifice earthly rights and interests in order that they may inherit a heavenly inheritance, in association with our Lord Jesus; and although it doth not yet appear what they shall be like, they have *"seen"* much *about* that inheritance. They have *"seen"* that they are to be "joint heirs" with the Lord Jesus. They have *"seen"* that they are to be *"like Him,"* and they have *"seen"* that in calling and perfecting this class, Jehovah is perfecting the masterpiece of all His creations. Just as every painter, sculptor or poet always has *one* particular work to which he points with pride as his "masterpiece," so God is finishing His greatest work, and what a wonderful work it is indeed. We read that it is a part of His purpose to give this grandest of all His creations the Divine Nature, and all of the powers of the Divine Nature—Jehovah's own nature and power. We read further that it is to be God's agent for accomplishing His purposes during the millennium, viz.: the resurrecting, restoring and blessing all mankind, and the Word gives us several hints that this wonderful new creation is to be His agent through eternal ages in accomplishing His future designs and possibly in bringing into existence other created beings on other planets. (See Eph. 2:7 and Eph. 3:21.) The Psalmist evidently refers to this when he says, "Glorious things are spoken of thee, Zion, city of our God." Evidently this wonderful "masterpiece" of Jehovah's building is to be used throughout all ages, to display God's great power, as well as to accomplish His future work. It will be an illustration both to angels and men of Jehovah's love, justice, wisdom and power. In Isa. 62:3, the prophet quite evidently refers to this masterpiece of Jehovah's work, saying, "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." The thought seems to be that of a jeweler who has just completed his greatest work, a royal diadem. The central stone in that diadem would be Jesus and on either side would be all the other "living stones" properly fitted, shaped and polished and *"set,"* as it pleased the great Jeweler. "In the hand of thy God" would indicate that it represents Jehovah's great "power" (hand) displayed throughout eternity. It is the class called to this grand position, who are to bear *much* fruit. What kind of fruits, we ask, are they to bear? The apostle (Gal. 5:22, 23) tells us what these fruits are, viz.; "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance. Again they are called fruits of righteousness and in Rom. 8:29, they are described as "being conformed to the image of God's dear Son." The Apostle tells us, (2 Cor. 3:18 that with unveiled face, we "behold the glory of the Lord Jesus, and are changed into the same image, from glory unto glory, even as by the spirit of the Lord." In the 45th Psalm these fruits are pictured to us as embroidery work upon a garment. The beautiful white linen garment of Christ's righteousness, upon which the espoused virgin has worked out with great care the beautiful graces and fruits of the spirit. It is only when we see the grand work to which this company are called, that we can properly appreciate why Jehovah should require these wonderful fruits. All who would share with Jesus the glorious honor and privilege *must* be tried, tested and proven faithful. They *must* develop these fruits under trials, persecutions and oppositions. Each *must* be an "overcomer," in order to be "worthy." It is when we discuss the grand position and work to which we are called, and the perfection of the fruitage required, that we are prone to be discouraged. The purpose of this talk is, if possible, to *"encourage."* Our heavenly Father does not want us to get discouraged, and so He calls our attention to the wonderful helps, which He has provided, so that we need not be discouraged, but may feel assured that success is possible. The only way we can ever hope to win is by using the helps provided. If we fail to use these *helps* we will lose out surely. If we are relying upon *ourselves* we will lose out. If we are looking at our own imperfections and weaknesses and permitting these to discourage us, it is good evidence that we are trusting in ourselves, and not in the helps which the Lord has provided. We will never be *good enough* to have a place in this glorious class. We can never succeed by doing good works, but, thank, God, He has made an arrangement, so that even the weakest may succeed. If we fail to make our calling and election sure, it will not be God's fault, it will be because we have not relied upon *His* arrangements, because we have not had confidence in *His ability*, and *His help*. Dear friends, let us learn this lesson well, for our success or failure depends upon it. We call your attention to 2 Peter 1:3, 4, "According as His divine power hath given unto us all things, which pertain unto life and Godliness." Notice carefully that *"All things,"* which pertain unto life and Godliness are given unto us, not a needful thing omitted. This is certainly very encouraging, because we *NEED* much. Notice, again, this text, it declares positively that *"Divine Power"* is operating in our behalf. Think of what this means, the great God, the King of the Universe is aiding us. How is He aiding us? The next verse tells us, "Whereby are given unto us exceeding great and precious *promises*, that by these (by believing them, and acting on them) we might be made partakers of the Divine Nature. Ah, dear friends, our confidence, our hope, is in these precious promises. The Apostle Paul, in Rom. 8:31, tells us again that *God is for us*. What a wonderful helper we have. How can we help but win, for if God be for us who can be against us and how can we doubt or fear? How is God for us, and when did He begin to be for us? God was for us before the world began. He was *for us* when He created Jesus, for was not He the Lamb slain from before the foundation of the world (1 Peter 1:19, 20). God was *for us* in the creation of the angels, for "are they not all ministering spirits, to minister to the heirs of salvation" (Heb. 1:14), and the Apostle assures us that we are the heirs of salvation in Rom. 8:14-17, God was *for us*, when He permitted evil to enter the world, for if there had been no sin there would have been no Saviour or Redeemer, and no bride. If there had been no sin there would have been nothing to overcome, and the promises are made only to the overcomers. God was *for us* also during the 2,000 years and more in which the Bible was being written. Notice how long a time He took to complete this old book—our wedding invitation—for over 2,000 years, holy men wrote and spoke under inspiration of God, and were tortured and suffered and died in numberless ways, and the Apostle (Rom. 15:4) tells us that whatsoever things were written aforetime were written for *our* learning—that *we might* have hope. Notice the care which God exercised over this word. First, he wrote it in types and shadows, so that the world could not understand it, then he had "all the prophets," "testify beforehand" these wonderful things, and then knowing beforehand the weakness of our faith, He wrote it again, in stone, in the land of Egypt, that it might be for a sign and for a *witness in that day*. Then God was for us when He sent an "interpreter" (Job. 33:23 to "break the seals" of this precious invitation, so that *we* might know. So Jesus "uttered the *dark sayings* of old." He began to break the seals, and all through this age, by His various messengers, He has been "breaking the seals" *for us*, that *we*, through patience and comfort of the Scriptures might have hope, so that we could bear acceptable fruitage. How our hearts go out in gratitude to this great giver of good gifts. But let us look still further. God was *for us*, when He sent Jesus into the world to *bear our sins*, upon the tree and thus justified us freely from *all things* through the redemption that is in Christ Jesus. He saw that there was none to help, and so He sent a Saviour and a great one. He laid help on one that was mighty, one who is able to save to the uttermost those who come unto God by Him. God was for us again, when He raised Jesus to His own right hand and gave Him to be our Advocate. What advantage have *we* anyway, as a result of our justification, and of having an advocate with the Father? The Apostle says, "Who shall lay anything to the charge of God's elect; it is God that justifieth." Here is certainly a great advantage. Since God Himself has justified us, none can lay anything to the charge of God's elect, none can condemn, as the Apostle says, there is now *no* condemnation to them that are in Christ Jesus. The angels cannot condemn, the devil cannot condemn, evil men cannot condemn, and we ought not even to condemn ourselves. Do we see weakness in our own flesh, do we see failures again and yet again, to measure up to the perfect standard of God's law, which our mind recognizes and acknowledges? If so, dear friends, let us not be discouraged, so long as we can assure God that our heart does not consent to these things. Let us remember that He who justified us freely from *all things*, also knew our frame. He knew our weaknesses better than we do ourselves, and His own arrangement is that so long as these failures are not wilful, there is nothing charged up against us, and that *WE*

have an advocate with the Father. He is not advocating for any others. He is the only advocate in that court, and He is *our* advocate. Satan, demons, or evil men have no advocate there, and hence no standing in that court. No charge can be brought against God's elect there, because there is only one advocate there and He is *THEIR* advocate. He has imputed a sufficiency of His merit to us, so that God can be just and pass by the sins of the past, and He continues to impute of His merit *to us* for all our unintentional weaknesses and errors. Indeed, *who* can be against us? This is why the Apostle tells us to come *boldly* to the throne of grace, not boldly in the sense that we can assure God of our perfection, but boldly, in the sense that we recognize our *NEED* and that God has provided our advocate, for these times of need. God does not want us to come either doubtfully or fearfully. He wants us to come boldly, thankfully, and full of faith and confidence. What a wonderful arrangement this is, so that we may not be discouraged, so that we, through *patience* and *comfort* of the *Scriptures* might have hope. How these precious thoughts should encourage us, arousing renewed hope and determination to press with vigor on. Let us never forget that God is for us, for only in *this* confidence will we be able to bear much fruit. *Nor is this all.* We are assured that in trying diligently to bring forth much fruit, that we shall be persecuted for our loyalty to righteousness, that we must suffer for His name's sake, that through much tribulation we must enter into the kingdom. This would also tend to discourage us, but again the exceeding great and precious promises come to our aid, assuring us that God is *for us,* even in these trials. In amazement, we ask, how is God *for us* in our persecutions and tribulations? Let us notice just a few of these divine helps for such occasions. In 1 Cor. 10:13 we are told that "God will not permit us to be tempted above that we are able, but will with the temptation make a way to escape, that we may be able to bear it." What a precious promise for our encouragement. *He will enable us to bear it.* Do we believe it? Here, we can see how that it all depends upon *us again.* It is a question of faith. We must *ask* for the "grace sufficient," to enable us to bear it, but if we ask with doubt in our heart, let not that man think that he shall receive anything of God. Such will not be given ability to bear it. Notice again. (Rom. 8:28) "For we know that *all things* work together" for our good surely God is *for us,* in this wonderful promise, "*All things,*" whether of prosperity or adversity, are *aiding us*—working together for our good. What wonderful encouragement God is giving us. He does not want us discouraged. A very similar promise to this last is found in Psa. 76:10, He maketh the wrath of men to praise him, and the remainder of wrath he will restrain. What a promise. Any feature of the wrath of men which will accomplish *no good* God will restrain. Thus we see that all the efforts of Satan, demons or men to injure us or hinder us in fruit bearing only works our good for us. How could we grow the fruits of patience, gentleness, humility or meekness without trials and testings and provings along these lines, and His grace is sufficient. He will enable us to endure. We are here reminded of Joseph's experiences, which we believe picture these experiences of God's consecrated saints. Joseph's brethren sold him into Egypt. Their intention was to injure him, but unwittingly they were elevating him to the throne of Egypt. In after years, they came down to Egypt to get corn to avert a famine, and when Joseph was made known to them he said, "Ye thought evil against me, but *God* meant it for *good,* to bring to pass as it is this day, to save much people alive." (Gen. 50:20. So, today, the world, the flesh and the devil think evil against us. They are trying to injure us, but unconsciously they are helping us into the kingdom. They think evil against us but God is overruling it for good, so that it may come to pass in that great millenial day, to save much people alive. You and I, then, dear friends, as the anti-typical Joseph, will furnish the anti-typical corn which will give eternal life, to our "brethren that hated us, and cast us out," Isa. 66:5. The Apostle says, *We KNOW* that all things work together for good. Do we know it? If so what a wonderful help this knowledge is. The Psalmist reminds us that "God shall help her (the church) early in the morning, and so, dear friends, we are now receiving that help, and it is given that we might be able to bring forth much fruit. Other helps are supplied us in the fellow members of the body of Christ, all of whom are to have the same care one for another. Thus we can see the force of the Apostle's statement, "All things are for your sakes." Every agency in heaven and in earth is combining to aid this new creation to bring forth the acceptable fruits, and much fruits. To get the benefits of this aid, we must have full confidence in the divine arrangement and so the Apostle expresses it in Phil. 1:36, Being *confident* of this one thing; that he that began a *good* work in us, will finish it unto the day of Jesus Christ, and again in Heb. 13:14, "For we are made partakers of Christ, *if* we hold fast the beginning of our *confidence* steadfast unto the end, and still again in Heb. 10:35, Cast not away *your confidence* which hath great recompense of reward. But, dear friends, let us be sure that our confidence is in the Lord, and not in the flesh. Let us be strong in the *Lord* and in the power of *His* might. While these words are spoken for our encouragement, they are *not* intended to mean that *we have nothing to do* in the matter. On the contrary, Peter tells us, that while *Divine Power has given us all things* that pertain unto life and godliness, yet, *beside this,* add to your faith, fortitude, and to fortitude, knowledge, and to knowledge, self control, and to self control, godliness, and to godliness, brotherly kindness, and to brotherly kindness, love. Here is clearly pointed out God's part, and what is necessary for *us* to do also, and if ye *do these things,* an abundant entrance shall be ministered unto you into the everlasting kingdom of God. (1 Pet. 1:3-11.) Dear friends, God is showering down blessings upon us, like rain upon the earth, let us not be unfruitful like the barren soil, but let us bring forth fruits meet for Him for whom it is cultivated. (Heb. 6:7-12.)

DISCOURSE BY PILGRIM BRO. L. F. ZINK.

SUBJECT: "DISPENSATIONAL TRUTHS, TIMES AND SEASONS."



WE have been singing,
We are happy,
For 'tis morning,
See the shadows flee away."

Are we happy? Can we look up and lift up our heads because our deliverance draweth nigh? (Luke 21:28.) And as the Apostle Peter says, in (1 Pet. 3-11), "Seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation, seeing that we are looking for a new heaven and a new earth. Now, if you only had three weeks more to live, dear friends, how would you act? If you believe the harvest is the end of the age, set your house in order, for we are living and dwelling in a grand and awful time. But to be living is sublime. And, oh, the blessedness of those who waiteth and cometh unto the 1,335 days (Dan. 12:12), when the wise should understand. Jesus said, "What I say unto you, I say unto all, WATCH, and to all those found watching when He came He said He would gird Himself and cause them to sit down to meat and come forth and serve them. With what? I will bring you things then, new and old, out of the storehouse. All the old things I taught when here at the first advent. And Jesus said, "When he cometh shall he find faith on the earth?" The old things? No. Well, I will bring back all the old and give you some new things. "The Faith once delivered unto the SAINTS."

"Behold, I stand at the door and knock. If any may hear My voice and open I will come into him and will sup with him, and he with Me." This is a prophetic knock or voice. A proclamation that the Kingdom is at hand. You shall sit with Me at My table now and "where the carcass is there shall the eagles be gathered together." And St. Peter says, "We have a more sure word of prophecy, that you take heed in your hearts as a light that shineth in a dark place, until the Day Dawn and the Day Star arise." Only those watching see the sun rise. This is the Day Star that brings the morning, and only those watching then will see the day dawn. Notice St. Peter says, It will be a special light that will shine AT HIS COMING, and *in a DARK PLACE.* Is the light here? "We are happy, for 'tis morning," and oh, the blessedness of the truth since morning. And when it is so dark to other people, the Bible is so clear now to us. And now, *"Knowing the time, it is high time to awake out of sleep."* "The night is far spent, *the day is at*

hand," Rom. 13:11-12, and *"joy cometh in the morning"*—and only those watching now can know when it is about sunrise. If the day was so near in the Apostle's time, how near is it now? (WHO NOW CAN SEE THE DAY APPROACHING?)

"Not forsaking the assembling of yourselves together as the manner of some is, but all the more as you see The Day Approaching." (Heb. 10:25.) Are we to see the Day Dawn? Yes, and the Spirit will *show you things to come,* and you shall know the Truth, and to taste of the good word of God, and the powers of the world to come. (Heb. 6:5.) How many believers the world over have tasted of the *Powers of the World to Come?* Paul was caught away to the Third Heavens, yes, to Paradise, and now we, too, can look down into the future and see the world to come wherein dwelleth righteousness with the eyes of our understanding. But of the times and seasons, brethren, you have no need that I write unto you. You know perfectly that the Day of the Lord so cometh as a thief in the night. Does a thief blow a horn when he comes to steal? That day shall come as a snare upon all the world as a thief, Jesus says. What kind of a day? A one thousand year day, but the first forty years of that day you shall know. That day shall not overtake *you* as a thief. You are not of the night, but of the day. "The harvest is the end of the age," and, "the path of the just is as a shining light that shineth more and more unto the perfect day." (Thes. 5:1-7.) How much more does it shine unto us now to what it did a year ago. Is it more? If not, why not? If we are of the day? Those of *the night despise and scoff.*

"Go to now ye despisers and wonder and perish, for I work a work in your days in which you will in no wise believe, though a man declare unto you." (Acts 13:41.) "Scoffers will come in the last days" and say, "Where is the promise of His presence." Everything is just the same, but you know better, St. Peter says. And St. Paul mentions twenty-one things that would be here in the last days in perilous times. (2 Tim. 3:1-5.) "People will be lovers of pleasure having a form of Godliness, but denying the Power thereof." What are the people saying now? They are saying the days are prolonged. (Eze. 12:22-28.) You tell them for me, the *days are at hand,* and the effect of every vision, and they say the vision is for many days to come. Do they? And they prophecy of the times now that are afar off. Yes, they say it won't be in our day, but may be in about one million years. But, "the harvest is the end of the age." And in John the Baptist's time (Luke 3:9-13) the rich asked, "what would they do?" And he answered, you who have two coats and food to spare, give to those who have none. (Start now the Golden Rule.) And the soldiers asked, "What shall we do?" Be content with your wages, and do violence to no man. (Don't fight with swords.) And to the tax gatherers he said, exact no more than your own. This applies here as well.

And Jesus said, I am come to send fire on the earth and what if it be already kindled. (Not literal fire.) The Jewish nation then was burned with unquenchable fire. Yes, baptized with fire. The chaff of that nation, one million and one hundred thousand perished when Jerusalem went down. "Suppose ye that I came to give peace." I tell you no, but rather division. What? Is He not a peace maker? Yes. But not in the harvest time.

"Divisions in families in the harvest time?" Yes. For from henceforth there shall be five in one house divided. The father against the son, and the son against the father. The mother against the daughter, and the daughter against the mother, and the mother-in-law against the daughter-in-law, etc. (Luke 12:49-56.) All this in the harvest time? Yes. For if anyone love these more than Me, they are not worthy of Me. He that forsaketh not all that he hath, he cannot be My disciple. A child of God would not be separated from God by fleshly relationship. This Spiritual relationship is so much superior that not even husband nor wife, etc., would keep them out of the Kingdom. Not that they don't love their own more than ever they did? Yes. But they will not *sell their birthright* to a share in the Kingdom to keep peace in the family. Oh, no. This is now going on in the harvest time. The wheat will be separated from the tares. Our Lord gave three comparisons of the closing of this age.

"As it was in the days of Noah so shall it be (now) in the days of the Son of Man," and they, the world, knew not then. (Matt. 24:37-39.)

As it was in Sodom and Gomorrah's time, even thus shall it be in the day when the Son of Man is revealed, and then knew not. (Luke 17:26-32.)

The Jews knew not the time of their visitation. (Luke 19:41-44.)

Is the world now wicked, like at the flood? Yes. Selfishness has gone to seed and people are lovers of pleasure and have a form of Godliness, but deny the power thereof. Yes, they may worship money as in Moses time. They made a golden calf and Moses ground it to powder and cast the dust into the water, showing they must drink the experiences of their folly; and, so now *gold;* or money, is an *idol,* and God will destroy their idol also, and let them drink the very dregs of *this idol worship, money.*

"HE WEPT OVER THE CITY."

And the Jewish people were so wicked when Jesus came to them that He wept, saying, "If thou hadst known even in this, thy day, the things that belong to thy peace, but now hid from thine eyes." (How long will it be hidden?) St. Paul answers, *"Until the fulness of the Gentiles be come in."* Rom. 11:25. Let Jesus answer, *"Jerusalem shall be trodden down until the times of the Gentiles be fulfilled."* Luke 21:24 He would have gathered them as a hen would her chickens, but they would not, and they know not the time of their visitation. (Luke 19:41-44.)

Now, in Noah's day, they were eating and planting, building, etc., and knew not. And as Noah had days, so will Christ have secret days (or years) to gather His own out before the fall. And St. Paul in Heb. 11:7 says, "Noah being warned of God of things *not seen* moved with fear, prepared the ark to the saving of his house by which he condemned the (wicked) world," and St. Peter says (2 Pet. 2:5-6), "and spared not the old world, but saved Noah, a preacher of righteousness, bringing in the *flood* upon the *ungodly.*" And only Noah and his family knew enough to keep out of society then? How many will keep out now? Yes, and God warned him *when to get ready.* And will He warn us? Oh, yes. How was Noah a preacher of righteousness? By faith, and in building the ark, he condemned all the world. He did not gather large collections in his preachings like some today. His actions preached to all at that time, and likely he had many scoffers *then as now,* and some would say, I thought you said, Noah, "there was a flood coming." Yes, I did. Well, what if the flood does not come, what are you going to do? My dear ones, you ask me a very foolish question—what are you going to do when the flood does come? I know it to be very near and the ark is nearly ready and the Lord will *shut the door,* and soon the flood poured out torrents of water from the rings of Heaven and destroyed them all. The ark rose higher and higher during forty days, and so our faith is now rising higher and higher through the Spirit of the Truth, and we are happy, for it is morning. "See the shadows flee away." We can look up and life up our heads for our deliverance draweth nigh. And the tempestuous waters continued for one hundred and fifty days, five months in all, without abating, and towards the end of the year Noah sent forth a raven, an unclean bird; it would be perfectly at home with the carcasses upon the water. Thus showing the conditions prevailing outside then and what it may be in the time of trouble now approaching, when "I shake not *only Heaven, but earth also,*" and the desires of all nations shall come." Then He sends forth a dove, a clean bird, this time, *symbol* of *peace,* and this dove could not find a resting place at all and the dove returns. Then Noah sends out another dove and it returns *with an olive branch,* representing blessings and peace from God.

The water abated in about one year's time and so the Apostle Peter says, in (1 Pet. 3:19-20), "In the days of Noah, when the Ark was preparing wherein *eight souls were saved,* the like figure whereunto *baptism doth also now save us.* Not the putting away of the filth of the flesh, but by the answering of a good conscience toward God by the resurrection of Jesus." Baptism is not to wash away sins. Jesus had no sins to wash away. How then does St. Peter say it is a figure (or type)? Why, the flood represents the great *time of trouble now upon us,* and the Ark represents Christ, and as Noah and his house *went into the Ark,* so those who are baptized into Christ, into Christ's death, are to be spared as the first born whose names are written in Heaven. And Noah comes out of the Ark and makes an offering by sacrifice to God, which pointed to Christ's death, and this was a sweet-smelling savor unto God, and God promises Noah that

He would *never, never* destroy *every living thing* as He have done. (Gen. 8:21.)

"GOD NOT TO DESTROY EVERY LIVING THING AGAIN."

This shows that some will be spared in the close of this age, as (Zeph. 2:3) says, "Seek peace and righteousness, ye meek of the earth. It may be ye shall be hid in the day of the Lord's anger," and Jesus says, "Except those days be shortened there would be no flesh saved, but on account of the elect sake those days shall be shortened." Many will pass through the great time of trouble who are meek and true. And Noah was told to multiply and *fill the earth* to reorganize society, and so we think this represents Christ and His Bride who are going to reorganize society on the other side of the time of trouble, and will adopt Adam's family and begin "the world to come, wherein dwelleth righteousness." Adam was the first father or generator, so Christ now becomes the last Adam, the Everlasting Father and Regenerator.

Then we see Sodom and Gomorrah examples of the present world. Too much money and idleness brought vice. It is compared now to Babylon, the great city, spiritually called Sodom, and Egypt, where our Lord was crucified. (Rev. 11:8.) Abraham had been told that he and his seed were to bless all mankind, and three angels appeared, one was the Lord Jesus, and said, "Abraham, we are going to destroy all the cities of the plain." Abraham said, If there be fifty righteous persons there, will You destroy all those cities? (He knew Lot and his wife and and daughters and sons-in-law lived there.) And the Lord said, No. Will you if there be forty-five, thirty, twenty? No. Would You allow me to speak again? Yes. If there be ten, will You destroy all? No. And the angels went over, but the people were so wicked that when they came to the house the angels had to pull Lot in from the door and close it, and caused a blindness to come upon all the people outside so they could not find the door. And the angels said, Now you get out of this before *morning*, or every one of you will be destroyed, and the angels laid their hands upon them to pull them out. "Making a difference with some pulling them out of the fire." These represent *the Great Company class* who don't seem to know enough to get out of the great city until the roof falls in upon them. But the true saints who were separated now go out before the fall comes—now in the harvest time.

And the Great Company class cry then, The Harvest is passed and the summer time (of favor) is ended, but we are not saved, and our Lord said to these, "See that your flight be not in the winter nor on the Sabbath" (when the gates are closed), nor the winter after the harvest time. Lot's wife she looked back. Those who look back now are not fit for the Kingdom. "Remember Lot's wife," she would possibly say, I wish to go back into Sodom. No, you must die here and become a pillar of salt for an example of those to come, now *in the end of the Gospel Age*. She represents those who will not escape now for their lives into the Kingdom of the Great Company class, and also any who have now come out of the Great City and wish to go back in it, she represents their destruction after being delivered from the corruption of this world. Like "the sow returning to the wallowing in the mire and the dog returning to its vomit," the last state worse than the first.

But note God's special care over His own people in each Dispensational change: Noah and his family, only eight, were spared; Lot and his family, only three, were spared; and the wheat in the Jewish harvest of wheat and chaff, few; and now, God's gathering of all the elect in *this harvest* of wheat and tares, a little flock in all. If God would have gathered the Jews as a hen would her chickens, will He not gather all His own now? He wept over Jerusalem with so much love and sympathy, has He the same love now? Yes, indeed. How would a hen act in a time of trouble, a storm? She would speak and the little chicks would come running from this fence and that brush and come under her feathers, and peak out to see what the trouble was and stay there until it was over. Now see (Psa. 91:4), in regard to us: "He shall cover thee *with His feathers*, and under His wings shalt thou trust." We have come under His feathers and we will stay there. His feathers are like His promises, "exceeding great and precious." If He would have gathered the Jews, surely He will gather His own now. "Casting all your care upon Him, He careth for you." I know every sparrow that falls, and you are to me more than sparrows. A mother may forget her children, but I will not forget you. I have graven thee upon the palms of my hands (Isa. 49:12). Let all your requests and supplications and thanksgiving be made known unto the Lord. If the Lord gave Noah warning to get ready and to gather them, "I will gather my Jewels now; they shall me mine, saith the Lord, in that day." If God would send three angels to gather out three people, will He not gather His own in this Harvest? Yes. If God sent them out two by two in the Jewish Harvest, to gather the wheat from the chaff, will He not gather the wheat from among the tares now before the great city Babylon goes down? As he gathered the Jews before Jerusalem went down with one million souls, so now (see Matt. 24:31) He shall send His messengers with a sound of a trumpet and they shall gather His elect from the four winds, from one end of heaven to the other. And the four winds are held back now until all this class are sealed, and *we now have* the privilege *of co-operating* with God in the gathering before this great city goes down.

You remember Elijah went up in a chariot of fire, and a whirlwind, and so now we shall be delivered in a troublesome time. If *two winds make a whirlwind*, you may know the four winds let loose will make a cyclone, a revolution, and bring in the new *Heavens and Earth. And so now you gather mine elect*, out of this heaven, when the heavens flee away (the dead come back). What heaven? Satan's heavens, the Ecclesiastical heavens. Satan is the god of this world. He rules this heaven, and I am going to destroy it, and if you have any friends in this heaven, get them out now, for I am going to destroy it. This heaven shall melt, shall be dissolved, shall pass away. I will shake this heaven and earth and the desire of all nations shall come. These heavens shall roll together as a scroll. Yes, these heavens shall flee away, and as Job says, "Man lieth down and *riseth not* until *the heavens be no more*." No, they shall not awake nor be raised from their sleep (Job 12:12-14) as long as these bad heavens are here. Let us see what Jesus says about this heaven and earth (Rev. 20:11-12). He sits upon His throne and from whose face the earth and the heaven fled away, and there was found no place for them, and as soon as they fled away, John says, "I saw the dead small and great come back." Yes, high and low, rich and poor, implying that he would not bring the dead back under these present conditions. No. Just what Job says. But gather mine elect now before I destroy the heavens and earth, and I will hold the four winds back until you gather my children out. *Gather all that* have made a Covenant with me by Sacrifice. (Psa. 50:5-7.)

"A Sickle in His Hand in this Harvest." What is it for?

Rev. 14:14-16 shows Jesus sitting in a white cloud (not a black one), (no, not for the church), and on his head a golden crown showing that He is now taking His power and in His hand is a sharp sickle (for reaping). Is this sickle sufficient for so large a crop when the Harvest is plenteous and the laborers are few? Yes, it is, although farmers use self-binders now, this sickle is all the chief reaper requires. For He is not going to gather all the tares you can see, but bind the tares in bundles to *burn* and the ashes will enrich the soil (the hearts of the people, so that the Lord will have a large crop in the next age), when Satan will be bound one thousand years. He cannot then sow the tare seed as He did for this Harvest. The "Harvest is the End of the Age." "The Plowman shall overtake the reaper," and may plow some tares under, and even this will enrich the soil for an abundant crop in the next age. Now, you cannot tell the two apart, wheat from tares, not until the tares come out in head. Then the tares all hold their heads (oh, so high), as much as to say, we are *the people*. Yes, indeed, you are for some things, but wisdom shall perish with you (Rev. 3:17-18).

I met a lady who said to me, "You ought to help us convert the world and not be so anxious about Harvest work." I said, what did God give apostles, teachers, and evangelists, and pastors for?

"For the perfecting of the saints, for the edifying of the body of Christ."

Are you doing this? The apostle says, excel to the edifying of the body of Christ. What was our Master's commission to Peter, to go to the slums and convert the world? No. "Feed my Lambs." "Feed my sheep." Strengthen the brethren. Are you doing this? This is our work. Now, if you had two friends, and they lived each, one mile away; one was a believer and the other was an unbeliever, and you received word from both to call, as they were much in need of your visit, which one would you go to if you only had time on Sunday morning to go to the one?

Why, I think I should go to the unbeliever.

Then, tell me about this text, "Do good unto all as you have opportunity, but especially to the household of faith." Now, which one would you go to?

Why, that seems as if I should go to the believer.

Well, then, come and help us do Harvest Work, and perfect *some of the Lambs and sheep*. You remember the Lord says, "The Kingdom is like a net cast into the sea and caught fish of all kinds" (ring-streaked and speckled). There is a time to fish and a time to sort the fish. A time to sow and a time to reap. He is now sorting the fish and throwing the bad fish away or back into *the sea*. Now, what if you said to the Lord, I see you have only caught one net *full in all this time*. Shall we get up a forward movement and raise thirty million dollars and catch one thousand nets full for you? He would reply, You would only catch the unclean fish. The kind I am now throwing back into the sea, and you would lose all your time fishing, because "the abundance of the sea *shall be converted* unto me" (soon now) (Isa. 60:5). Come now and co-operate with the Lord in the perfecting of the Saints and not have them all as little children. You remember the Apostle says, by this time you ought to be teachers, but I see you are in need of milk, for milk is for babes and strong meat for those who are full grown. Now, if you had children and they were from ten to twenty years of age and could not walk, what would your neighbors say if you were yet *feeding such children* milk with a spoon? Well, you are asking me to convert the world or make some more children like these. Oh, no. I would rather give them some of the sincere milk of the world that they would grow strong and walk, and be teachers. The reason those who cannot walk now is that they have only had water and skimmed milk, and they could not get enough nourishment to walk even though in some cases going to church for ten years. Come over and help us in the Harvest work. For "We are happy for it is morning."

Jesus says, "I will cause you to sit down to meat now and I will serve you." You will soon develop, for the table is spread (oh, so richly now), and you will not have gone over all the cities of Israel until the Son of Man be come (to the Jews), and now in this Harvest you will not have gone over all of Christendom until the Kingdom come in power and glory. But "this Gospel of the Kingdom shall be preached in all the world for a witness, then shall the end come." (Matt. 24:14.) The Seventh Trump is now sounding and "blessed are the people who know the joyful sound." Yea, they shall walk in the light of the King's countenance. This everlasting Gospel shall be preached to all that dwell upon the ea th, to every nation, tongue, tribe and people (Rev. 14:6), (Psa. 22:27-28). "All ends of the earth will turn then, when the Kingdom is the Lord's."

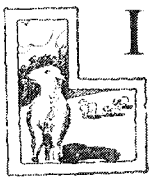
John the Baptist was a voice in the wilderness to prepare His way, to make ready a people prepared for the Lord, and now, *the true church, the wise Virgins* are the voice of God. It is a voice not from Christendom's citadel, not from that great city of Babylon, spiritually called Sodom and Egypt, where our Lord was crucified (Rev. 11:8), but a voice outside of this city (government). *We* have no street nor number in Babylon and there is no more the voice of the Bridegroom nor Bride in her. No more any musicians. Not even the light of a candle. If you want to hear a good tune upon the harp go out to those truth people in the wilderness (the voice of the True Church today); where the true church resides, where she was fed once before for 1260 years. She can play you a tune *without discord*. There you can hear the voice of the Bridegroom and Bride, "Come out of her my people."

But the moon shall be turned into blood before that great notable day (Isa. 13:9-13) of the Lord come, and Moses poured out water upon the earth and it turned into blood (water, the truth; earth, society), and now the truth has been proclaimed all over the earth and yet it is turning into blood. The people will not receive it. My people have committed two evils. They have forsaken me, the true fountain, and hewed for themselves cisterns, broken cisterns that can hold no water (Jer. 2:13), leaving the Bible and getting up their own food and wearing their own clothing (Isa. 4), and my people love to have it so (Jer. 5:30-31). "Come out of Her my people."

Now, if God will so care for His Own and gather them in each dispensational change, will He not gather you as a hen under His feathers now, under His wings, where you can feel perfectly safe until the storm is over? He shall cover thee with His feathers (Psa. 91:4), His feathers, His exceeding great and precious promises. Don't be like the man who said he would dig a hole in the woods and hide with provisions, for He surely does not want the Kingdom to come, or He would not hide. "I will avenge my own elect who cry unto me, thy Kingdom come." Yes, when you see these things, *Look up* and *Lift up* your Heads (and rejoice) for *your Deliverance Draweth Nigh*. Behold the Bridegroom is here. And they that were ready went in and the door was shut. Amen.

DISCOURSE BY BROTHER A. H. MacMILLAN.

TOPIC: "RANSOM AND SIN OFFERING."



I AM sure, dear friends, that this is an unexpected pleasure and privilege for me to be here with you this afternoon. I was way off in Arkansas and received a program of the convention some ten days ago, and I made up my mind that if I could not be here in person I would be here in spirit. I was with you in spirit Sunday morning and afternoon, and that was all I could stand, and I got ready to come. That is a weakness I have and I do not see that I am improving much. I have already been well repaid for the thousand-mile journey here and all that I receive from now on will be compounded.

I have been requested to speak on the subject of the Ransom and Sin Offering this afternoon. I cannot add anything further to what Brother Russell has said, but I am going to go over a few of the old points that we may have the matter more fully established in our minds. Anyway, the Lord will bless us.

I am sure we did not come here to look for something new, but to rehearse the old things.

This is a question on which a few are somewhat confused. In discussing the subject in various places I found two opposing views that are both wrong. Their data being incorrect in both cases, they arrived at erroneous conclusions. One view is that the Ransom and Sin Offering is the same, therefore the Church has no share in the sin offering, because we can prove the Church has no share in the Ransom. The other begins the same by saying the Ransom and Sin Offering are the same, and claims the Church has a share in the Sin Offering, consequently they must also share in the Ransom. No doubt the devil is as well pleased with one of these views as the other. His object is to keep us as far away from the Truth as possible.

Difference between Ransom and Sin Offering.

What is the difference? In a brief way, as Brother Russell has already stated it: The ransom is the price provided by our Lord Jesus, and it is sufficient to redeem the whole human race. The sin offering, on the other hand, is the process whereby this ransom price is to be paid over to divine justice on behalf of humanity. One is the thing itself, and the other is the process of applying it.

The Ransom to us is a very simple proposition, and it is not necessary to go into a detailed discussion of it. However, we will briefly cite a few points to connect the subject with the sin offering.

We believe that our Lord Jesus was sufficient in Himself to redeem the whole human race. At one time I am sure this proposition perplexed us some, as to how the Lord Jesus, one individual, could taste death for every man.

An evangelist not long ago advertised that he would treat the ransom from a philosophic standpoint and expose the erroneous views of Pastor Russell. He said that Pastor Russell holds that as Jesus was our substitute, consequently if we were condemned to eternal torment that Jesus must go there. He said that was a very narrow view. However, he agreed that Jesus was our substitute, and that eternal torment was the penalty, but that he did not agree that Jesus

must stay there forever. His argument was that Jesus, being perfect, could and did suffer as much in fifty-two hours while in hell as the human race could throughout eternity. There, he said, is the logic and philosophy of it.

If the penalty was eternal torment, how could Jesus ever come out of torment? If Jesus was to take our place in there, He must stay there for eternity, and why would it be necessary for nine-tenths of the race to suffer if Jesus suffered all demanded? How unreasonable. It is not necessary to take up more time on this point. But from the Bible standpoint how simple this doctrine of the ransom is.

The basis of God's government is justice. He requires an eye for an eye and a tooth for a tooth, and a life for a life. In other words, 16 ounces for a pound, a hundred cents for a dollar. Father Adam was a perfect man in every respect and had in him a possible race,—a race represented in him. When Father Adam transgressed the laws of God, God passed sentenced upon him and upon the race represented in him. Consequently all Adam's children, in harmony with the Psalmist's statement, were conceived in sin and shapen in iniquity, born under the sentence of death—all for one man's disobedience, which brought death into the world and upon the whole human family (Rom. 5:12).

How could one man pay the penalty?

Easy, if we get the proper thought. Adam was a perfect being, having in him a possible race of perfect beings. When he died he forfeited his own life and that of his race. From God's standpoint only a perfect man with a possible race in him could pay the price, but none of Adam's children could pay the price, because their lives had been forfeited in Adam.

In some countries they have a law of substitution: If a man is sentenced to be executed, and if he can find another man to take his place, the state would permit the sentenced man to go free and the other bear the penalty. None of Adam's children could offer themselves, because they had no life to offer. To illustrate: Two men in prison, both sentenced to death; one might say, my friend, you have a family, but I have none; I will offer my life for yours. His companion might say, I appreciate your sentiment, but when you die for yourself you will have nothing to offer for me. So we read in Psalm 49, "No man can by any means redeem his brother, or give to God a ransom for him." This is because all are sentenced to death and have nothing to offer.

There is no man on earth that could provide a ransom. So far as we knew there are no men in Heaven. An angel would not do, because an angel did not sin. One angel is greater than one man, but he could not redeem a race of men, *because no angel had a race in him.* If Adam did not have the power of procreation an angel might have been sufficient to redeem him. A man with the power of procreation only could meet the requirements against us. There was no man on earth or in Heaven that had anything to offer. What was done? We read that the Lord had it all planned before man sinned; He had it arranged that His only begotten Son would leave the heavenly nature and come down to earth and become a man (John 1:14). The Word, the Logos, that was with the Father was *made flesh.* The Word, mark you! was *made* flesh, and not that He retained the spirit nature and took on flesh (but the Logos that was made flesh). When our Lord thus came to earth He was a perfect man, even as Adam in the Garden of Eden.

Saint Paul tells us in 2 Corinthians 8:9, "He who was rich for our sakes became poor, that we through His poverty might be made rich."

Oh, said one great professor, in attacking this proposition, "The idea that I was redeemed by a man! No man ever redeemed my soul, I was redeemed by Jehovah, God, the Father, the Son and the Holy Ghost." If that professor was not redeemed by a man, he was not redeemed at all, for the Bible says in 1 Timothy 2:5, 6, "There is one Mediator between God and men, the MAN Jesus Christ, who gave himself a ransom for all to be testified in due time." It was the MAN Christ Jesus that gave himself a ransom for all. Because of God's justice it was absolutely necessary that Jesus become a man in order that He might redeem the human race.

We see Jesus before the Father at Jordan a perfect man at the age of thirty years. He was just as perfect as Adam—the prototype. Jesus gave Himself as an individual for the individual Adam. And His unborn race, represented in Him, for Adam's race. He gave Himself for all. So we see the force of Paul's word in Hebrews 2:9, "That He might by the grace of God taste death for every man. For Adam? and for you and me and for all the human family, by virtue of the fact that He could give an unborn race for Adam's race. The fact that Adam's race was born and lived a few weeks, months or years, did not enhance their value in the sight of justice. Their standing before God was forfeited by Adam. Neither did it militate against the fact that Jesus could die for them, because the possible race in Jesus was just as valuable as the one in Adam before he sinned.

If Jesus remained in the earth and filled it with His offspring, what assurance would He have that His children would have been any better than the children of Adam? Jesus gave the seed in Him for the seed that was in Adam, realizing that when the time would come He could do more with Adam's children after their experiences with sin than He could with His own without this experience. Jesus will thus see the travail of His soul and be satisfied. He will see the earth populated with children that were Adam's, but redeemed by His blood, and so they will be His children, because He will give them everlasting life. From this standpoint we see how beautiful the doctrine of the ransom is.

If the ransom is so simple, plain and clear, why do we introduce such a complex and mysterious process of applying it to justice?

This complicated process was necessary in the very nature of things. Where is the ransom price to be paid? In the presence of God, to be turned over to divine justice. What was the ransom price? A perfect human being. How could a perfect human being proceed and enter into the presence of God? It is pointed out in 1 Timothy 5:16, that no man can approach unto the light in which God dwells, for the light would destroy him. Apparently it could not be done without some very wonderful arrangement such as the one made by our heavenly Father.

To illustrate: Suppose a gentleman living in Washington city had a relative in Sing Sing prison with a fine of ten thousand dollars against him. If that was paid the man might gain his liberty. Suppose the gentleman here had a lot well worth ten thousand dollars that he wished to use to release his friend. How would he proceed? Would he get some contractor to dig up the house and lot and take it down to the authorities of Sing Sing and offer it for the release of his friend? He could not do that, for it would be a physical impossibility. He could not pay for his friend's release unless he could find some way to convert this house and lot into the coin of the realm. He would go out and look up a purchaser. The prospective customer would look it over and see that it was well worth ten thousand dollars, a check is given, and now with that certified check representing the value or merit of his house, he proceeds to Sing Sing and, in the presence of the authorities he turns over the price and they release his friend.

The house and lot would represent the ransom.

The process of converting it into negotiable coin and taking it to New York and turning it over to the authorities, would represent the sin-offering. One the price, the other the process of application.

So we understand the process that our heavenly Father arranged whereby the ransom price of our Lord Jesus Christ was converted into negotiable merit is pictured as the sin-offering.

Well, we understand that Jesus waited until He was thirty years of age, until the full value of perfect manhood was attained. Then He presented Himself, going into death. Now if the Lord Jesus should go out of existence as a man, how could the ransom price ever be paid?

Our Father provided against any such contingency. When the Lord Jesus agreed to go out of existence as a man the heavenly Father began to create a new being of the same disposition and character, but on a different plane of being.

Jesus made His consecration at Jordan. (The speaker then illustrated the matter by using a book to illustrate the old nature and his watch, a gold watch, or at least it looked like gold, it was yellow, to illustrate the New Mind, the Divine Nature.) The old man, being laid down in death, represented by the book, He gave as a ransom price for the world. And at the same time He was being developed as a New Creature, represented by the watch in the book. Being made perfect He became the author of eternal salvation to all who obey Him.

Jesus was perfect as a man, declared so by the law of God. But was perfected by His suffering as a spirit being, illustrated by the watch. So when He laid down His life a human sacrifice He was changed into the likeness of God and

His work was accomplished. Did He receive the divine life in exchange for the human? Oh, no, He did not! If He bartered or exchanged His human life, He would have nothing then to offer for our sins. He did not forfeit His human life. "No man taketh my life from Me," He said. I have privilege, or authority, to lay down My life and to take it again. We read also plainly in Philippians 2, that He became obedient unto death, even the death of the cross, *wherefore* God hath highly exalted Him and given Him a name that is above every name. He received the reward of the Divine Nature because of His faithfulness—He did not make an exchange.

When the Lord Jesus came forth from the grave, what use did He have for the human nature still to His credit?

So far as He was concerned, our Lord Jesus had no use for the human life; this life now is to be used as the ransom price for the world. The New Creature can now appear before God with the credit of His human life for the world of mankind, it now being in negotiable form.

Now when our Lord Jesus appeared in the presence of God, what did He do with the price? Did He lay it down on behalf of the whole world? Many think that when our Lord appeared in the presence of God that He presented His merit for all. But if they fail to use it, then the ransom price was given in vain. They believe that the Lord Jesus failed in one feature of His work: He succeeded in redeeming the race, but has failed in inducing them to make use of the deliverance thus gained for them.

Jesus did not appear in the presence of God and lay down the ransom price for all mankind, but only for the Church, as we read in Hebrews 9:24, "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us."

The Apostle is comparing what the Priest did on the typical atonement day, with what the Lord did. Our Lord Jesus did not enter into the typical tabernacle, but into heaven, there to appear in the presence of God for us—believers.

So, when the priest entered into the Most Holy and applied the blood of the bullock, he did not apply it for all of the camp of Israel, but for certain ones of the tribe of Levi, typifying those who now make use of the opportunity for justification. Then the priest did not go out and offer a blessing upon the people. No, he made reconciliation for those in the Court. So Jesus appeared in the presence of God for us believers, and during the past two thousand years He has been advising this class of that fact, and some have availed themselves accordingly, but this plan has not appealed to all.

Thus you see the tabernacle *does not picture the ransom*, but it does picture the application of it.

The Passover Lamb represented the ransom, but on the atonement day the bullock represented the Lord Jesus laying down His life and applying it for us.

The tabernacle, of course, *pictures the ransom* in process of application. Well, now, we can readily see how our Lord Jesus was our ransom price and how He applied it on our behalf. Thus He completed the sin offering for us.

Did He apply enough of the merit for the church and retain a sufficiency to apply to all mankind later? No. He laid it all down before justice. Why? Because He could not do anything else. The thought that He laid down a sufficiency of merit for the Church is an erroneous one; He had to lay it all down, because the ransom price is a unit not capable of subdivision. If a man should commit a crime, you would not put half of the man in jail. So the Lord could not say, I will give one-quarter or one-half of My merit for the world. If He put down one particle of it He must put it all down, because the merit was a man's life. Hence we see that Jesus was our Ransomer and that He also effected the sin offering for us.

We also understand that He is inviting the Church to participate with Him in the sin offering on behalf of the whole world of mankind. If we are going to share with our Lord Jesus in applying the ransom price on behalf of the human family, to be logical, we must at some time come into possession of His merit. We understand that we get the merit in our justification. We once thought we understood all about justification, but recently the subject has become much clearer in both of its phases.

To illustrate the two features of justification: Suppose you lost a silver dollar in the fall of the year, and that it remained under the snow all winter. In the spring you pick it up and find it covered with rust, and offer it to your banker for a dollar. It would be refused. Why? Because it is so rusty that he can hardly tell whether it was a dollar or not. Then you clean it and present it again. It will be refused the second time. Why? Because it is short weight. To have it pass as a dollar you must add more silver, for the rust had corroded the metal and it is short weight. You add the required amount and it passes at par. So it has been with the human family. We were lost under sentence of death, and while there sin worked in us and down we went, mentally, morally and physically, farther and farther from original perfection. The first step in justification is to be justified from the "sins which are past." This favor we receive when we believe, to wit, peace with God. Rom. 3:24, 25, Rom. 5:1. The second step required of us is that we present ourselves to God as willing sacrifices, then sufficient of Christ's merit is imputed to us to bring our sacrifice up to par, making it acceptable to God (or vitalizing it, making it legally acceptable). He was delivered for our offenses, and was raised for our justification. Rom. 4:25.

So we might be very peaceful in our minds to know that our sins are covered, but we want more than that; there is a great prize held out to certain ones now, and we are aspiring to that, and the most important condition is that we present ourselves acceptable sacrifices to God. But how could we present an acceptable sacrifice to God when we are short weight? We must have the merit of Christ imputed to us, so as to bring our sacrifice up to the standard.

We had a willing mind, and were ready to offer ourselves to God, so the very instant that we were willing to present ourselves to God, the merit of Christ (a sufficiency of it) was imputed to us. Then we had a legal standing with God.

So you see the two phases of justification are clearly taught in these texts and thus the subject becomes beautifully clear to our mind.

When we presented ourselves in sacrifice to God, then He in turn begat us of His Holy Spirit, even as Jesus was, and then we were reckoned from God's standpoint as New Creatures. If any man be in Christ Jesus he is a New Creature. 2 Cor. 5:17.

So when we come forth we will be New Creatures indeed. Then what will become of this human merit imputed to us? Oh, that is released and goes back into the hands of our Master again and remains there to be applied for the world of mankind. If we retained the merit and remained human there would be none for mankind. This is why it was not imputed to us till consecrated.

How could our Lord Jesus use His merit in this age for the Church and use the same merit for the world during the Millennial Age?

I remember how we used to argue on this point, and illustrate the matter in this way: If a woman bought a sack of flour for one dollar, took it home, made it into bread, and ate the bread, she could not legally expect the groceryman to give her a dollar's worth of sugar for the same dollar. Then how could Christ ask God to release the world by use of the merit He used up redeeming the Church? Sometimes we get an illustration in our minds which looks brighter to us than the plain Scripture. I remember I was in that position myself and talked with Brother Russell trying to explain it to him. Finally he said, "I am sorry that you cannot see this important feature of God's plan." Right then I began to get a little light by dropping my own opinions. If we have used the illustration this way it would have been better: The woman took the flour home, made it into bread, and sold the bread for a dollar, then she could use that dollar again to buy sugar. So you see we do not remain human beings, but we give up human nature in exchange for the divine nature, and so the merit is released and goes back to the Lord Jesus to be applied for the world of mankind. So, when we pass beyond the veil, having had His merit imputed to us and having released it, by reason of that fact, we have a place on the throne with Him and will have the privilege of applying Christ's merit on behalf of the world of mankind; for, if we suffer with Him and be dead with Him we shall live and reign with Him.

So then we can see that the Church has absolutely nothing to do with providing the ransom price. The Lord had sufficient for Adam and every one of his children. Why should He call upon us to take part with Him in applying the merit? It was not necessary but God saw that it would be the best arrangement to do it this way. Hence our share in the sin offering.

PICTURE OF ADAM AND EVE.

We have a striking picture of this matter in Adam and Eve. Adam was the father or lifegiver of the human race. No doubt God could have arranged some way whereby Adam could have peopled the earth without the co-operation of Mother Eve, but He did not want it done that way, so Mother Eve was created and became a part of Adam, and with him give his, Adam's, life to the world. So Christ could have done all the redemption and atonement work without a church, but God did not want it done that way, so there was a church arranged for. However, the church has nothing human to give mankind, as Eve had no life to give, but as Adam's life passed to his posterity through Eve, so Christ's (the lost Adam's) life passed to the world through the church (the lost Eve).

The first Adam generated the race to death; the second will regenerate to life.

Why did the Lord arrange to have Mother Eve associated with Father Adam in the work of propagating the human race? Eve and her daughters are much better qualified temperamentally and otherwise to attend to the needs of growing children. The mother has no end of patience with the children. When they are sick they always want mamma. Why? Because of her ability to convince the child of her sympathy. During Restitution times the degraded world will easily appreciate the sympathy of the church on their behalf. For instance: Suppose the Lord Jesus was around during the thousand years, then some poor degraded sinner would come from the grave and beholding the Ancient Worthies in perfection, a sample of what all must attain to if they would live eternally, would say, Oh, it is impossible for me to attempt any such a thing. I could never become like these men. While our Lord saw hearts that were bad, etc., yet He could not appreciate the desires, and sins that I have. Not even my fellow beings know exactly.

But, as the plan has been arranged, how simple it is! The Ancient Worthies can say, Did you know such a man back there?

Yes, where is he? He was the biggest sinner I ever knew.

Well, he is in Heaven with the Lord.

How did he get there?

The Lord God worked on him and the man had a mind open to receive better things, was begotten of the Spirit, cooperated with the Father and he won the heavenly prize.

Well, wait until I go out and rake up all the old sinners and we will start them up the highway, for we well know that if we have John up there to help us he can sympathize with us.

It seems to me this would be a reasonable way of looking at the matter, viz., that the Bride class, because of their previous experiences, would be better qualified to encourage all classes to start up the highway. I do not wish to advance something new. But I think we all agree the proposition looks reasonable that by virtue of their previous experiences, the Bride will be able to sympathize with the world in all their trials.

Paul seems to have had this thought in mind when he said the church was filling up that which was (left) behind of the afflictions of the Christ. In order for the Great Mediator to sympathize with all classes He would have to suffer as they. But our Lord could not have been the Ransomer if he had been a drunkard, a thief, etc. Jesus suffered His share, and left the remainder behind for His body to fill up. So if we fail to fill up our share, some one just like us will He call to do so. Jesus suffered as a New Creature—giving up the legitimate things of the flesh, even as we are called to, thus He is able to sympathize with us in this feature of our warfare.

So if we are faithful and win the heavenly prize will we not all be well qualified to sympathize with those having our temperament? Surely we will.

So, evidently the whole plan is most wonderfully and remarkably marked out for the encouragement and benefit of those to be tried during the thousand years when Christ and the Church stand forth as Mediator of the New Covenant. The world will see that there is a sympathetic High Priest that they may appeal to.

SECOND FEATURE OF THE SIN OFFERING.

Now this second feature of the sin offering is pictured in the tabernacle—that is, in the sacrifice of the Lord's goat. It could not be offered until the bullock had been offered. So we read that it must be treated just as the bullock, showing that the bullock must have first been offered. But there is no different instructions as to how it should be offered, but just as the bullock. So after the blood of the goat was sprinkled before the mercy seat, then the High Priest came out before the gate of the Court and the camp of Israel received its standing before God, in typical justification for a year to come. We realize that this pictures what will be accomplished by and by when the last member of the goat class has gone beyond the veil.

Some may say, all that may be nice, taking it from your standpoint, but there is another view which seems to teach to the contrary.

We will notice a few of these texts. We read the 7th chapter of Hebrews, verses 26 and 27, "For such an High Priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's; for this He did once, when He offered up Himself." This is a text that seems to support the thought that when our Lord Jesus died He accomplished everything necessary to make satisfaction, and left nothing for the Church to do. Well, now, that *seems* to support that thought.

If we went into camp meeting where they were talking about fire and brimstone, and they only took the text of the rich man in hell and some symbols in Revelation,—if they were the only ones considered in the discussion, and were treated in a literal way, you see you could not make much progress in showing that there was no eternal torment; you would have to show the plan, showing the penalty, redemption and restitution. If your auditors accepted your explanation of the plan, you could easily explain these other parabolic and symbolic texts, that at first seemed to teach to the contrary. So in this text. When we get the outline before our mind, then we can explain all these seeming contradictory texts. What are we going to do with this text? "Who needeth not daily, as those high priests, to offer up sacrifice first for *His own* sin, and then for the people's; for THIS He did once when He offered up Himself." Did our Lord Jesus offer for His own sins? Oh, no. But it says so? There is no doubt in the world but that He did offer for His own sins, but not His own individual sins, for He had none, but He did have to offer for His own body's sins—the Church. So we go back to the type, and in Leviticus, 16th chapter, we see Aaron did not offer for his individual sins. How could Aaron stand before God before He had effected a reconciliation for himself? He could not do it. Well, the writer says that Aaron washed himself in pure water and put on the holy garment and then he was reconciled to God in the type. After this he proceeded to slay the bullock for the under priests, as part of himself (in the priesthood). So our Lord Jesus offered for His own Body's sins as a part of Himself, for the underpriesthood, and then for the people. He did all this when He offered Himself. Ah, but it is contended that when Jesus offered Himself individually it was all accomplished, as Saint Paul was speaking probably twenty years later.

When we stop to reason on it, it becomes plainer. When did Jesus offer himself as an individual? Not at Calvary but at Jordan, and for three and a half years He was sanctifying Himself, and it was completed at Calvary.

When did He offer the Church, His Body?

Oh, He offered the Church at Pentecost—there is where He offered the Church, His Body. Ah, but many of us were not born then.

He has but one Body to offer; there is only one Body, my dear friends, to offer, and it was offered at Pentecost, but it is not consummated yet, and will not be until the end of the Gospel dispensation, the antitypical atonement day.

How, then, do you explain if it is all one Body and many have not yet come into standing before God?

Perhaps we can catch it a little better if we notice the burnt offering of the consecration service in the 8th chapter of Leviticus. In the consecration service there a sin-offering is made and then there was a burnt offering. The burnt offering was to show how God accepted the sin-offering—to show how God accepted the consecrated priesthood. The ram was killed and the head was placed on the altar just as it was, which represented the Lord Jesus, and then the parts of the ram were taken and washed and brought piece by piece and laid next to the head on the altar. Only one ram,—this one animal, represented the Lord Jesus and the Church, which shows that God accepts us as one Body and not as

many individuals. The whole Body of the antitypical ram was, so to speak, offered at Pentecost, but it has taken the whole Gospel age to wash up the parts, and lay them on the altar.

So Saint Paul, referring to this in the 6th chapter of Romans, states, "As many as have been baptized into Jesus Christ have been baptized into His death." Now do you see, there are two thoughts—first, the thought of getting into His Body; second, the thought of getting into His death, and we cannot get into His death unless we get into His body. The body is now on the altar and if we want to get into the body we must get upon the altar by making a consecration. Then our consecration becomes the antitypical altar, and when we do that we get into the Body and we are daily dying with Him, going into His death. So Christ, head and body, was offered when Paul wrote, but the body was not consummated then, but soon will be.

The same thought is brought out by Paul in 1 Cor. 10:16, 17. The cup of blessing which we bless is it not the common union of the blood of Christ? The bread which we break is it not the common union of the body of Christ? For we being many are one bread and one body. The bread primarily represented Christ's literal body broken for us. (2nd) it represents Christ's mystic body—the Church broken with Him for the world. The blood represents first Christ's literal blood shed for us; secondly, His blood imputed to us and offered for the world. You will notice that we break the bread (representing our consecration to be broken) first. Then take the cup after. So we consecrate ourselves first, i. e., offer ourselves that the merit is imputed (pictured by drinking the blood). All the blood is to be drunk and all are to drink, showing that all the members need the merit, and it is all involved in justifying the Church.

In Hebrews, 8th chapter, Paul sums this whole matter up by saying, "We have an High Priest . . . according to the Law." Some people think that Christ's sacrificial work was ended on Calvary, but Paul did not think so. Christ is now an High Priest and is still offering sacrifices for which He was ordained. He is not of the Aaronic order offering typical sacrifice, but is offering in a greater tabernacle and offering greater sacrifices. The altar He is offering on is the altar of consecration in the Holy Spirit begotten condition, not literal goats, but the Church His Body, of which the literal goat was a type. So we are admonished in Romans 12:1 to present ourselves to God as living sacrifice. If we do this He will impute Christ's merit to us; making our offering acceptable, makes us members of Christ's Body, and then Christ, the head, the ordained priest, proceeds to offer us as members of His Body, we co-operating in the work, led on to this by the mind of Christ dwelling in us. God in Christ, Christ in us by His Spirit.

So it seems to me that this language could not be made any plainer by the Apostle. We are invited to bring sacrifices that will be accepted. From this standpoint we see how we have a part with the Lord in the sin-offering, a vital part, an actual part, but we have absolutely nothing to do in providing the Ransom, for He did not need us. We could not have been of any assistance even if He did require us. It seems to me that of all the favors God has offered to the Church, this one, of sharing in the sin-offering, is the grandest.

Think of what it is: Suppose we were angelic beings when this proposition was brought up, would we be willing to come down and undertake the work? I think we would, because the angels tried to save the world before the flood when an opportunity was given. Would we be trusted with the work? No, because they were not; it was the Lord Jesus that was entrusted with it. Now we are being trained to show that if we did have perfection of our own, we would do just as Jesus did. How do we know? Because if we do so with our little sacrifice made perfect by Jesus, this shows that we would do so with still more.

The "great company" class cannot be entrusted with any such work, because they failed to sacrifice their little all, because they received the merit in vain, did not use it. They had to be forced to sacrifice, therefore they could not be trusted with the divine nature, and the privilege of ruling the world with our Lord Jesus.

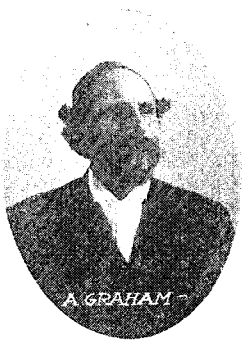
But of the "little flock" we read, "Thou hast been faithful over a few things (over that which was least), I will make you ruler over many things." Being justified, you were faithful—it was only a little bit, but it demonstrated that you would have been faithful over much.

DISCOURSE BY BRO. ALEX. GRAHAM.

SUBJECT: "THE END OF OUR FAITH."

"Receiving the end of your faith, even the salvation of your souls." Pet. 1:9.

WE may very properly reason that whatever has an end must also have had a beginning. When, therefore, St. Peter speaks of the *end* of our faith he would have us understand that faith had a beginning and progressed through various stages of development before the end was attained. The end never could have been reached without first a beginning, a start *towards* the end. Only those who make a start of faith and who grow make progress in faith, could ever hope to reach faith's end, "the salvation of their souls."



In harmony with this thought St. Paul says, "We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." Hebrews 3:14.

It is proper and vitally important, then, that we know we have made a beginning, so that we may be sure of reaching the end, realizing that a wrong start would mean a wrong ending.

The Scriptures speak of the Christian's life of faith as a begetting, a quickening to life and subsequently a birth, which would be faith's end.

St. James says, "Of His own will begat He us through the word of truth." (James 1:18.) St. Peter also: "God that has begotten us again to a hope of life." (1 Peter 1:3); and Jesus' words to Nicodemus fully bear out this thought, viz., that such as hoped to finally share in His glorious Kingdom must be born again; begotten "to see," and born "to share" His Kingdom. These Scriptures assure us that this beginning, begetting, comes from God through Jesus Christ, who is the beginner and will also be the finisher of our faith. This beginning of faith and this beginning of God are one and the same beginning, the beginning of our Christian life.

Faith, however, could not have a beginning without knowledge. We must "know God," "believe that He is," in order to "come to Him." Faith can be exercised only respecting things we know about and have not yet seen. "Faith is the evidence of things unseen." Without evidence there could be no faith. The better the evidence the more clearly we apprehend it, the more faith we have. The more clearly we apprehend it, the more faith expands, reaching out along the various lines of knowledge, until we all come into a "full assurance of faith," "the full assurance of hope unto the end," and we become able to comprehend with all saints the length, breadth, depth and height of God's loving provision for His creatures, and *know* the love of Christ.

So, likewise, there cannot be a begetting without some knowledge, because St. Peter says, God begat us through the word of truth. Not that some or much knowledge results in a begetting; the beginning, begetting comes from God; He begets us, using the truth as a seed, an agent, or instrument. Once we had very strange ideas concerning this begetting of the Spirit, very mysterious, mystical and something with which we had little or nothing to do. We found, however, that it was a simple enough mystery, for mystery it is, and is nothing more or less than the result of the influence of the truth upon our minds, transforming our minds, our wills, our hearts, and God's acceptance of us on the basis of this, our new, transformed mind.

Some of God's children frequently have doubts as to whether or not they were ever begotten of God. They seem to think it depends upon how much knowledge they have and they realize how little they know and how imperfectly they see things they do know. Our thought would be that very little knowledge is necessary because our consecration is not a result of much knowledge, but is a condition of the heart, a condition of thankfulness and praise to God: appreciated and accepted mercies in providing a Saviour and arranging His great plan and graciously providing us the necessary knowledge that we might come into harmony with Him; and His gracious invitation that we lay down our lives in His service, saying, "Lord I am Thine, entirely Thine,

use my life, my all, I give myself away; it is all that I can do." And God accepts this proper attitude and begets us, and accepts our sacrifice, and starts us toward everlasting life, the end of our faith.

But every child of God should know whether or not he has been begotten of God, started towards faith's end. If we do not know, the sooner we get busy and find out the better for us. We have no difficulty in recognizing ourselves as men and women. We know just who we are. We look into the mirror and know we have certain marks of feature, color of the eyes, hair, etc., and by these marks we know ourselves. We know whose image we bear and just who we are. So, too, we ought to know that we have been begotten of God, are His sons, bear His likeness, for the new begotten child of God has some marks, some strong features by which he may be identified. These marks are meekness, patience, love, humility and, indeed, all the graces of the Spirit. The word of God is the new creature's mirror, the Lord Jesus our pattern. We recognize these marks in Him, how meek and humble, how loving and patient, and how faithful to God in all life's affairs; and we see Him the chiefest among ten thousand. We ought to know whether or not we are meek, humble, faithful, loving, etc., for these are the marks that show forth our likeness to Him, who has begotten us, our Father God.

Then we have the positive assurances of the Lord's word regarding this matter, which says:

"We know we have passed from death unto life." "We know we are in Him"; "we know He abideth in us"; we have an unction from on high and we all know it."

A beginning, while indispensable, is not all, is not the end. We cannot rest content with having made a beginning. The new begotten mind must grow, must make progress toward the end; must grow in knowledge and in grace; must hunger and thirst for knowledge. The world realizes the value of knowledge. They thirst for knowledge along natural, earthly lines, the wisdom of the world. They specialize along certain lines. The new creature thirsts for heavenly, spiritual knowledge, desiring to "know God," His plan, His will concerning us; and we, too, specialize, "this one thing I do." We desire to know all that God has for us, to know concerning the sufferings of the Christ, and the glory that is to follow. We hunger and thirst to know all of His will concerning us. All do not reach the same proficiency of knowledge. Some seem to think that each one should see each and every point of doctrine with the same degree of clearness. Yet we know this is not the case. There is a great deal of difference among the friends along this line. Why does not God fill all alike? We may reason that God gratifies this proper thirst for knowledge according to our several capacities for understanding and using the knowledge given us. All have not the same capacity of mind; some see more deeply than others, more clearly. Some can analyze, divide, sub-divide the plan and arrange and place each little detail of truth in its proper, logical setting and grasp readily all the fine points, while others, equally earnest, and equally desirous of knowing, cannot so clearly see all the fine distinctions, because not so capable mentally. We may be sure, however, that each Spirit begotten child of God will be helped to have a sufficiency of knowledge to enable him to make his calling and election sure. Suppose we had a number of vessels of varying sizes, large and small, filled to the brim; each holds a different quantity, all are filled, though the smallest contains much less than the largest. So each of us must see to it that our own vessel is filled to its capacity whether little or great.

Many who do not see the details, nevertheless, do see with great distinctness the fundamental doctrines, like mountains against the horizon.

We may be sure our thirst for knowledge will not be fully satisfied until we awake in His likeness on the other side of the vail. Because St. Paul assures us that "we see in part, we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away." Then we will *all* see and know as we are known, fully, perfectly. Therefore, we need not worry about the points we do not see clearly, while earnestly desiring to do so. While earnestly striving to drink deeper and deeper from the fountain of knowledge it is even more important to hold what we have than to obtain more. In our search for more we lose what is already ours, and we are indeed the loser.

We are to exercise care, too, lest in seeking to specialize along some one line of thought and going into much detail, we lose sight of the real fundamental things. We have known of some who go round and round the same point, spending all their time on the one point until it assumes such importance that it pushes out of the mind almost everything else. Our Seventh Day and our Holiness friends go to that extreme. But these things come to include the whole gospel. How much better to get a big, comprehensive view of the whole plan rather than so much *minutia* respecting one item of detail. Suppose an architect were called upon to prepare a plan in a given time, say one month, and he were to spend the month preparing minute details of the various parts. So when his client came he could show him details of entrances, windows, etc., etc. Would not his client say, "Mr. Architect, those details are fine, very fine, but where is the *plan* of my house?" The plan itself is more important than any of its details, no matter how beautiful or necessary.

We are not merely to develop in knowledge, but in grace also. Grace, as we know, is favor. To grow in grace is to grow in favor. It is an experience that more time and effort is used in growing in knowledge than growing in grace. Some confuse the two, thinking that to grow in knowledge is to grow in grace. Not so, however, there can be no growth in grace without growth in knowledge, it is true, but growth in grace is the result of applied knowledge. "If ye *know* these things happy are ye if ye *do* them." The things we learn must be applied to our hearts and lives to be of the value and the application of the principles of truth to our hearts and lives is pleasing to God, He is pleased to show favor unto such.

St. Paul speaks of our growth in grace as a transformation of mind, "Be ye transformed by the renewing of your minds." Once we minded the things of the flesh, looking out for its pleasures and comforts. Now we are minding the things of the spirit, the new mind, and since the transformed mind has nothing in common with the fleshly mind there is a constant battle. Every step of transformation is approved by the mind of the flesh. To take heed to the mind of the flesh would hinder and stop the transforming process, and bring about the death of the new creature, the new mind. So trials are necessary that the new mind may grow. Then "through much tribulation we must enter the Kingdom," said the Lord.

We might think, some do think, that God's favor would mean sunshine, pleasant environment, etc. Although our Lord forewarned us, saying, "In the world ye shall have tribulation," nevertheless, many find difficulty in believing that the favor is just as truly ours in the trials and tribulations in the shadows. How often we wish things were different! That there were not so many cares and anxieties, that we might have more time for study, fellowship, etc., so that things might be more favorable for our development in grace.

We may be sure that all these cares, anxieties, etc., and apparently unfavorable circumstances have a great deal to do with our growth in grace. We may learn lessons of patience, endurance, trust in our heavenly Father's love, and that in all of life's vicissitudes there are no unfavorable circumstances. "All things work together for good" to those whom God has started "in the way of faith." The Lord will withhold no good thing from such, so that if different environments, etc., would be more favorable our Father would bring about the necessary change. These apparently unfavorable experiences are doubtless meant to make us humble, meek and teachable; it is wiser to learn daily these lessons, a little each day, than to pass through great tribulation at the end of the way.

It is the will, the affections, the aspirations that are being transformed. We used to have many and strong likes and dislikes, now we are learning to deny ourselves, to be content with simpler, humbler things. To be moderate in all our likes and dislikes. Once, perhaps, we could only eat the things that we liked, now we are learning to be content with the simplest, plainest things, if necessary.

Then, again, the flesh used to find congenial fellowship with those we liked, whose tastes and temperment agreed with our own, or whose social or financial standing made them desirable persons to cultivate. Now we are learning to esteem all alike, who are walking in faith's way. If they are good enough for our Father to love and honor with the truth and His begetting spirit, they are good enough for us to love. "Condescend to men of low estate," the Apostle bids us, and we may all do well to note whether we, as

new creatures, do not sometimes show a preference for those of the friends more highly favored as respects this world's goods. Since our Father is no respecter of persons should we not, as far as possible, esteem all of His begotten sons alike?

We did not, for instance, come to this convention to please our flesh, expecting to find everything pleasant and agreeable. So far as the flesh is concerned we have found more disagreeable and unpleasant things to try us than, perhaps, at any other previous convention. We did come here to drink of the one Spirit, and already I am sure we have been blessed beyond any other convention.

This new will, transformed mind, the Scriptures tell us, is the beginning of a new life, a new creation, begotten of God, and when developed it is to be "born of the Spirit" into the heavenly realm. This birth is the resurrection change referred to by St. Paul, and is the end of our faith, the goal towards which we have been walking in faith's way. The word of the Lord teaches us that it will be a wonderful "change," beyond the limit of our human mind to fully grasp. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things God hath prepared for them that love Him."

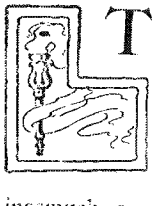
God's proposition to those who have entered the way of faith is—that He is both able and willing to take these fallen, human creatures, once rebels from His righteousness, and, because of their faith in His Son and in His promises, to accept of them personally as His begotten sons; and to so transform them while in faith's transforming school that He will be willing and able to accept of them. And if they have been faithful co-workers in the transformation He will make them His heirs—"heirs of God, joint-heirs with Jesus Christ, His Son," "to an inheritance, undefiled, reserved in heaven," to make them heirs of Jesus' throne, and His own Divine nature. "We shall be like Him and see Him as He is."

Could anything be more glorious, could the Lord Himself offer anything greater? "What more can He say than to you He hath said?" Not only does He offer "glory, honor and immortality," but also freely offers to supply all the necessary helps, "Grace to help in every time of need": as the poet explains it, "the lamp, the oil, the robe we wear, are all from Him alone." He will supply all our needs in Christ Jesus. Surely it is the exceeding riches of His grace that has abounded toward us. Truly a high calling, and for its realization shall we not, too, "count all things loss and dross," count it all joy when we fall into various trials and realize that "these are but light afflictions," "but for a moment," "not worthy to be compared with the glory that shall be revealed," and that it is Father's love that sends the necessary experiences to make us "meet for the inheritance of the saints in light"; and shall we not bear any humiliation, any burden, any trial joyfully, gladly, and faithfully, with such a hope of glory as the end of our faith.

DISCOURSE BY BRO. A. E. BURGESS.

SUBJECT: "THE GROWTH OF THE RIGHTEOUS."

"The righteous shall flourish as a palm tree; he shall grow up as a cedar in Lebanon."—Psa. 92:12.



THE CEDARS OF LEBANON are mentioned frequently throughout the Scriptures and inasmuch as our text declares that the growth of the righteous is similar to that of these cedars, it is appropriate for us to consider some of the points of similarity in the growth and environment of both.

The references to them seem to indicate that they were very grand and magnificent trees, representing glory, power, dominion either of a heavenly or an earthly kind.

Lebanon consists of a lofty mountain range in the North of Palestine, the name of which signifies white, and was given to it either on account of the snow, which, during the greater part of the year covers the summit, of else on account of the white limestone peaks or cliffs with which the mountain is composed. It was called "The White Mountains."

As white symbolizes purity, righteousness, and the word cedar signifies "a firmly rooted and strong tree," the fact that these cedars of Lebanon were firmly rooted upon the rocky foundation of Lebanon would seem to fitly illustrate the fact that the righteous are rooted and grounded upon a firm foundation—Christ Jesus, because of whose purity and righteousness they are acceptable unto God.

As the word mountain in the Scriptures symbolizes a Kingdom and the cedars, which represent the righteous, were the chief glory and beauty of Lebanon, so the Church will constitute the chief glory of the Kingdom of God, as the Prophet declares:

"Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isa. 62:3.

Eph. 2:7, "That in the Ages to come He might Show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

The situation of these cedars is very peculiar. In the midst of a vast recess formed by the highest peaks of Lebanon stand in strange solitude these cedars, far removed from all other foliage or verdure, seeming to illustrate very strikingly the peculiar situation of the righteous—new creatures in Christ Jesus—consecrated to the will of God, removed far away from the hopes, ambitions, desires and lusts of this world.

"In the world but not of it."

"Using the world as not abusing it." 1 Cor. 7:31.

"A peculiar people, zealous of good works." Tit. 2:14.

It is interesting to note, also, that these trees grow at an elevation of 6,000 feet above the sea level, higher than any other trees around, illustrating the statement made by the Apostle Paul concerning the saints—the righteous: "God hath . . . quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2:5, 6. These, by a heavenly walk and conversation, by heavenly hopes and desires, by heavenly thoughts and aspirations, are thus raised up in mind and heart, high above the hopes, aspirations, thoughts, ambitions of this present evil world which passeth away and are "laying up for themselves treasures in heaven."

One characteristic of the cedar is that it does not grow in moist places, but seeks the dry, sloping mountain sides, where nothing but the moisture in the clefts of the rocks nourish it.

Keeping in mind the fact that mountains symbolize Kingdoms, and rocks the fortresses of society, if we refer to the special Bible Helps and turn to the comments on Isa. 29:17 we will find it stated there that Lebanon represents the "Nominal Church."

As the mountains of Lebanon consist of two distinct ranges running nearly parallel to each other, with a deep valley between, a western range (which is Lebanon proper) and an eastern range called Anti-Lebanon, or in Scripture, "Lebanon toward the Sun-rising," so the Nominal Church affliated with the Roman government, very early in its history, gradually separated into two divisions in the western, or Roman Catholic Church, and the eastern, or Greek Catholic Church, and as the grove of cedars grew on the western range so the cedars which God hath planted—the righteous—have been found growing up principally in connection with the history of the western branch of the Church—the Roman Catholic Church.

In the midst of the rocks of Catholicism during the reign of Papacy the cedars had a very hard time indeed of tribulations and temptations until the time of the reformation, when great clefts were made in the rocks of the Nominal Church by Luther, Knox, Wycliff, Calvin, the Wesleys, and last, but not least, Pastor Russell, thus permitting refreshing streams of God's truth to trickle through these clefts to refresh and revive and stimulate the cedars of the Lord growing up steadily and sturdily as new creatures amongst these most unfavorable conditions, the outward man perishing, but the inward man (the new creature) being renewed day by day. "O, my dove, that art in the clefts of the rock; in the secret places of the stairs, let me see thy countenance,

let me hear thy voice; for sweet is thy voice and thy countenance is comely." S. S. 2:14.

"Dr. Thomson remarks on a striking peculiarity of this tree. The branches are thrown our horizontally from the parent trunk. These again part into limbs which preserve the same horizontal direction, and so on down to the minutest twigs, and even the arrangement of the clustered leaves has the same general tendency. Climb into one and you are delighted with a succession of verdant floors spread around the trunk and gradually narrowing as you ascend. The beautiful cones seem to stand upon or rise out of this green flooring."

A tree is a splendid illustration of character and means to be so used in some cases in the Scriptures as the Lord said, "For every tree is known by his own fruit. A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of his heart the mouth speaketh." Luke 6:44, 45.

Also Jude 12, representing those who fall away from the faith, says, "trees whose fruit withereth, without fruit, twice dead, plucked up by the roots."

The roots of the cedars firmly fixed upon the rocks of Lebanon would illustrate the belief and trust of the righteous—his faith firmly fixed upon the rock—Christ Jesus, upon which the edifice of character is built. "We walk by faith, not by sight."

The trunk springing up from the root, pushing itself to a great height, would fitly represent the new creature itself—the new will—begotten of God.

As the trunk forms the body of the tree, so the new will constitutes the body or stock of the new creature and upon its continued obedience and submission to God and His will depends all the subsequent interests of the new creature, its life, growth and development.

As a tree would not be properly a tree without its branches, so, likewise, the new creature would not be complete without its branches of character or those qualities composing the new mind, for it is not sufficient merely to will to do God's will, to will to follow Christ, to will to sacrifice, but works are required in harmony with the will.

These branches of character or qualities of the new mind are enumerated by the Apostle Peter when he exhorts, saying, "Beside this giving all diligence, add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and love, and declares that he that lacketh these things is blind and cannot see afar off, and has forgotten that he was purged from his old sins.

The leaves of the cedar would represent the hopes of a Christian, and these being evergreen, would show that those whose hopes are fixed upon God and His promises will surely realize the fruition of these hopes. The cedars of the Lord are hoping for God's Kingdom to come and His will to be done on earth as it is in heaven, and this hope is sure of fulfillment and their hopes also of being honored associates of the Lord in His Kingdom will surely be realized if they do "these things" mentioned by the Apostle Peter, but the hopes of nominal Christians that they will accomplish the converting of the world by means of their present efforts is doomed to failure and their "many mighty works" will be rejected by the Lord.

As the leaves of a cedar tree necessarily depend on the branches to give them support and make their existence possible, so the hopes of a Christian of obtaining the promised blessings depend upon his adding the branches of virtue, knowledge, temperance, patience, godliness, brotherly kindness, etc., for if these be lacking there is nothing to support the hopes. The promise, "If ye do these things ye shall never fall" should prove a wonderful stimulus to our hope if we can realize that we are fulfilling the conditions and being conformed to the image of God's dear Son.

But as a tree is known by its fruits, so a character is known by the sentiments entertained and expressed in words and deeds.

The beautiful cones would constitute the fruit of the cedar, and as they stand upon or rise out of the green flooring formed by the branches and limbs, so these cones would represent the beautiful fruits of the spirit designated by the Apostle Paul—love, joy, peace, long-suffering, goodness, gentleness, faith, meekness, temperance. Gal. 5:22.

The ultimate object of the growth of the tree would not be accomplished without the production of these beautiful cones and, therefore, a Christian who does not produce these fruits of the spirit would not be fulfilling God's designs in begetting him. John 15:16. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth much fruit, and that your fruit should remain."

When the work of adding the branches or qualities of character, mentioned by the Apostle Peter, is completed, and we have a measure of virtue, knowledge, patience, etc., we may say that the mark of perfect love has been reached. We have the mind of Christ, though this does not signify that we have attained perfection in expressing the sentiments of the mind; nevertheless, it will signify a firm, established, crystallized determination to fight a good fight against the world, the flesh and the devil, and this attitude must be maintained if the battle is to be won. Our experiences, henceforth, would be more particularly that of mellowing, ripening and bringing to fruition the fruits of the spirit.

It may be possible for a person to have reached this mark or standard in his mind and possess that sterling quality of character which would enable him to stand staunchly for the truth at the peril of his life and not be swerved from it by any wind of adversity, and yet his manifestation of love for the brethren may be crude, uncouth, gruff and without that meekness of development and courtesy which would distinguish one of a mellowed character. Love is kind, courteous, humble, meek, gentle, etc., as well as virtuous, intelligent, self-controlled, etc. One may love the truth and love to speak the truth, but it is a different matter to "speak the truth in love" One may hope to love, desire to love, determine to love, but it is another thing actually to control the weaknesses and imperfections of the earthen vessel so that the desire and purpose of the mind may be manifest in the conduct. "But if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ."

The cedar wood is of a pleasing color and the cedar cones exude a balsam which is very fragrant. One writer declares that he plucked several cones in the celebrated grove of cedars on Mt. Lebanon, and taking them to Beirut hung them up in his apartment. For weeks after every one who entered the room noticed the delicate perfume which filled it.

Likewise our Lord, the chief of the righteous ones, possessed in such large measure the fruits of the spirit, shedding forth such an abundance of fragrance that the savour thereof penetrated not only into the Most Holy acceptable to Jehovah, but also shedding grace and fragrance upon all others who subsequently entered the "holy" condition, whose eyes were enlightened to discern good and evil. And so we read S. S. 5:15, "His legs are as pillars of marble, set upon sockets of fine gold; His countenance is as Lebanon, excellent as the cedars; His mouth is most sweet; yea, He is altogether lovely."

What is true of the Lord, the Head of this class of righteous ones, should be true, also, of His followers—the members of His body, and we are assured that this is so and the manner in which this class are esteemed by the Lord is brought to our attention in S. S. 4:11, "Thy lips, O my Spouse, drop as the honey-comb; honey and milk are under Thy tongue; and the smell of Thy garments is like the smell of Lebanon." Thus, "The Lord taketh pleasure in His people." "The Lord will bless His people with peace." The beautiful garments of faith, hope, love, humility, meekness, patience, etc., etc., that the Church have been engaged in arraying herself in, are indeed pleasing to her Spouse and He will receive her into His glory in due time.

The lesson to each of us individually would be that we should so walk, and act, and conduct ourselves, so control our acts, and words, that our presence would leave behind us a savory odor which would be blessed and uplifting and helpful to all those with whom we come in contact. The fragrant aroma of the words of grace, acts of kindness and thoughtfulness and service of the Lord's children rendered to one another is indeed very pleasing unto the Lord and also unto those who have His spirit and the influence shed by such who have a great number of the fragrant cones or "fruits of the spirit" will be very edifying.

"Blest are the Sons of peace,
Whose hopes and hearts are one,
Whose kind designs to serve and please
Through all their actions run."

The Apostle Paul expresses the same thought when writing to the Philippian Church in acknowledgment of

services they rendered to him, he said: "For even in Thessalonica ye sent once and again into my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all and abound; I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing unto God." Phil. 4:16-18.

Heb. 13:15, 16: "By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name. But to do good, and to communicate forget not: for with such sacrifices God is well pleased."

The cedar is very tall, and upright in its growth. The steady growth of the trunk of the cedar pushing itself up and up, higher and higher, until it reaches a lofty stature, would fitly illustrate the determination, perseverance and unflagging efforts of those "who, by patient continuing in well doing, seek for glory, honor and immortality." This would illustrate the determined, undaunted attitude of those who cannot be permanently discouraged by the perils, temptations, persecutions or tribulations in the way, but when Satan appears "as a roaring lion" to stop up their path, endeavoring to fill them with fears of their ultimate lack of success by reason of their many failures, weakness and imperfections, they, taking fresh courage in remembering the many precious promises of the Lord for grace to help in time of need, resist the devil, saying, in the noble words of the Prophet Micah, "Rejoice not against me, O mine enemy; when I fall I shall arise." These are they who cannot be ensnared by the "Cares of this world, nor the deceitfulness of riches," but "running with patience the race set before them, they look unto Jesus the Author and Finisher of their faith."

The uprightness of the cedar would well represent that honesty of heart and honesty of mind, which characterizes those who maintain a "conscience void of offence toward God and man." "Having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works (upright conduct), which they shall behold, glorify God in the day of visitation." 1 Pet. 2:12.

"The cedar is very useful in many ways, for beams, pillars, boards, etc., and they were largely used in the construction of Solomon's Temple." Thus, also, the cedars of the Lord, "the trees of His planting," are growing up with the hope of developing such characters that God can use in the construction of that great spiritual temple through which God will show forth His glory to all His creatures. In Prov. 9:1 we read, "Wisdom hath builded her house, she hath hewn out her seven pillars." And Rev. 3:12, "Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out; and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God; and I will write upon him My new name."

"The cedar wood is sound to the heart, is closely grained, and is indestructible by dry rot and borers. In Syria, where the worms so soon destroy the softer woods, and where the long soaking to which roof timbers are subjected, owing to the oozing of water from the earth-roof during the rainy season, causes the timbers to rot, a resinous, indestructible wood like the cedar is invaluable for the rafters which are universally used as supports to the roofs throughout Lebanon." If we desire to be used of the Lord as boards or pillars in His temple, to show forth His praises, we must have more than a form of Godliness. "Behold thou desirest truth in the inward parts, and in the hidden part thou shalt make me to know wisdom." Psa. 61:6. We must also be such characters as can resist the dry rot of inaction, slothfulness, lack of zeal, and the borers of discontent, pride, vanity, envy, hatred, malice, bitterness and anxiety, which would eat at the vitals of our spiritual life and render us unfit for the Kingdom.

"The wood of the cedars of Lebanon is very durable. Pliny says that the cedar roof of the Temple of Diana at Ephesus lasted 400 years, and that the Temple of Apollo at Utica lasted 1,170 years." This would illustrate the enduring quality of immortality, which shall be the possession of all those who make their calling and election sure to an "inheritance incorruptible, undefiled and that fadeth not away."

"The cedar wood is suitable for carving, being hard and close grained, and it takes a high polish." This ability to stand polishing is obtained by all those who have reached the mark of perfect love—the mind of Christ. Generally speaking, our experience from the time of our begetting to the time of reaching the mark would be that of a piece of cedar wood taken by a carver for the purpose of shaping into the desired article, and as he would first cut and hack off large blocks and chips until the wood was roughly formed into the image he desired, and then he would use finer tools and take off finer shavings until at last he would make use of emory cloth or sand-paper and oil to make the finishing touches and bring out the polish, so in our contact with the world we are roughly formed into the desired character likeness of Christ by many humiliating experiences which are calculated to produce in us virtue, knowledge, patience, temperance, godliness, brotherly kindness, love, and then our experience after we had thus been roughly formed and had reached the mark of perfect love in our minds would be that of a polishing process accomplished in our contact with the brethren and their weaknesses, and if we have not or do not develop the quality of character which will submit to this polishing and be rightly exercised by it and permit it to bring forth in our conduct the "fruits of the Spirit," enabling us, finally, to say with the Psalmist, "How amiable are Thy tabernacles, O Lord of Hosts." (Psa. 84:1.) Judging the dear brethren not according to the flesh, but according to the Spirit, we cannot succeed in the race and will not be accorded a place in the structure of God's great Temple.

"The cedars of Lebanon are full of sap (richness). The balsamic juice of the cedar exudes from every pore. Large beads and nodules of the fragrant rosin form on the uninjured branches. An incision into the bark is followed by a copious distillation of the same. Where two branches meet and rub together they each pour out the life-giving sap which cements them so that they grow fast to one another."

What a beautiful lesson is here given of the oneness of harmony and interest of those who have become "new creatures in Christ Jesus."

We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear.

And it is still more impressive by the declaration of the Psalmist, "The trees of the Lord are full of sap; the cedars of Lebanon which He hath planted." Psa. 104:16. It shows the communion or common-union of the members of the body of Christ and the overflow of love, zeal and delight in doing the Father's will, which was so largely manifested in the head of this glorious company. Thus, the rubbing together of more or less conflicting interests of the natural man in the assemblies of the saints permits the copious outflow of the spirit of love to cover the multitude of sins, weaknesses and imperfections of the flesh and cements each one more closely to all the brethren so they can realize more fully the meaning of the Psalmist's declaration, "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; and went down to the skirts of His garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore." Psa. 133:1-3.

This copious outflow of love and good will, resulting from the rubbing together, is more particularly manifest on such occasions as this convention, where the powerful dominant influence of love possessed by so many spirit begotten ones coming together, and the enthusiasm and encouragement engendered, enables each to control the tendencies of his earthen vessel and realize the blessedness described by the poet:

"And if our fellowship below,
In Jesus be so sweet;
What heights of rapture shall we know
When in His Throne we meet."

And for what purpose is all this preaching and teaching and rubbing together in harmony with the Lord's will? The question is beautifully answered in the words of the Prophet Isaiah, 61:1-5: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek. . . . To appoint unto them that mourn in Zion to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

As the chief beauty of Lebanon consisted of its grove of magnificent cedars, so, likewise, the Scriptures declare that the righteous now growing up and developing as new creatures into the image and character likeness of the Lord shall constitute "the perfection of beauty" to glorify the Lord to all eternity. Eph. 2:7. "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." Isa. 62:3, "Thou shalt also be a crown of glory in the hands of the Lord, and a royal diadem in the hands of thy God."

Therefore, dear brethren and sisters, let us enter into His gates with thanksgiving and into His courts with praise, realizing that if God be for us who can be against us? Knowing that we are begotten of Him to a new nature, to a "hope of glory," and that He has provided all things that pertain unto life and godliness. "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing."

DISCOURSE BY BRO. A. M. SAPHORE.

SUBJECT: "FRUITION."

DEAR Friends, owing to the fact that this is Fruition Day we thought to choose as our subject Fruition. We desire to base our remarks upon the words of the Apostle in Philippians 4:4: "Rejoice in the Lord alway; and again I say, Rejoice." Fruition signifies in part joy in possession. We know that the time will come when we shall receive the full fruition of our present hopes of perfection. We know the time will come when with our Lord and Master we shall be used by our heavenly Father in bestowing such gladness upon humanity as the God of this universe has arranged. We know that it will be the sweetest of joy, to be used thus to glorify His name.

I understand that fruition not only means that we now might hope for the things which in the *future* we are to receive—but that *now*, on this side of the vail we have the fruition of some of God's promises—of care and protection and blessing. *Today* we have the fruition of some of our hopes and some of our desires. The great God of the universe has arranged a convention. We know how the Apostle expresses this matter in Hebrews 12:23, where he says, speaking of this convention, "the general assembly and church of the First Born, which are written in heaven." This great Jehovah has arranged for the convention and has invited certain ones that they might attend that convention. Not only has He arranged the convention, but He also sent out the invitations for some to come to that convention. The only ones who would be invited would be those who could perfectly agree with the arrangements as carried out by the Chairman of that convention our Lord and Saviour Jesus Christ. Those eligible to enter that convention are those who have manifested in themselves the characteristics outlined on the program. I am thankful that I can accept that invitation and start for this great convention. If our hearts are in full accord with the arrangements for the convention we will try to develop a character more and more like the Chairman of that convention would have. And then we decided that it would cost quite a little to get to that convention, but we decided not to allow the love our houses and our lands and the love of our business and love of various human associations and human pleasures to hinder us, and so, having decided upon this matter, we also determined that we would not allow anything to get between us and the making of the proper connection in regard to transportation. Let us see to it for it is necessary—let us try to get there on time. We would not let anything interfere to the extent of our ability. Our Lord Jesus, the Chairman, will give the opening address—and welcome us in the name of the great President of that glorious association, and welcome us in the name of the Church of the First Born ones. I think of one special address that all at the convention would like to hear. The address Jesus gave to the two disciples while walking from Jerusalem to Emmans, and how He said to those two sorrowful ones: "What manner of communication are these that you have one to another, as ye walk, and are sad?" And one said: "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" Jesus said: "What things?" Oh, he knew what things. His heart had felt that which they were speaking about. He wanted them to express themselves of their love for Him. They said unto Him: "Concerning Jesus of Nazareth, which was a Prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel; and besides all this, today is the third day since these things were done." "Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken; was it not necessary that the Messiah should suffer these things and enter into glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Don't you think that was a wonderful discourse? If I am privileged to be there I will ask that great Chairman of that convention to give that discourse over again for the benefit of all that might be there. Surely we would like to hear that discourse, beginning at Moses, then all the prophets and expounding in all the Scriptures the things concerning Himself. We might wonder sometimes we do not recognize a person right away; it is not always the face that we might recognize, but a special point, character, that we recognize—that calls to our mind Brother so and so. Oh, yes, I remember you, Brother, and so at that great convention we might not recognize each other by the face, but by the expression of character, the character developed in the present life would be the very character that would be manifest there in that glorious spiritual body. God will give us a body according to the character that we have here developed. Someone might ask the question, "Do you think that if we ever get there we will know each other?" I think we will. But another question, do you think if we get into the Kingdom we will know ourselves? I think that we will. The reason I think we will know ourselves is because we will be ourselves. The Apostles say in 1 Cor 15, "It is sown a natural body and it is raised a spiritual body." To my mind, the very spirit of love must be ours now in our character if we expect to have it on the other side of the vail. It is true that we now can *exercise* the spirit of love—but we would like to *manifest* it better. We must have that proper spirit of love now and we should desire to manifest it now, even though we cannot fully manifest that love until our resurrection change. We thank the heavenly Father that He has so arranged that nothing shall separate us from the love of God. He has accepted us in consecration and now having begotten us by the Holy Spirit He has arranged that nothing shall rob us of this body—neither men nor demons can rob us of the body until we have had an opportunity to deliver a character according to the character of Jesus. We recall the words of our Master in Luke 6:40: "The servant is not above his Master: but every one that is perfect shall be as his Master." None of us are perfect in the flesh, as He was, but as new creatures our characters shall all be perfected as His character was. The Marginal rendering reads: "Every one shall be perfected as his Master." Heb. 2:10 says, "It became Him in bringing many sons into glory, to make the Captain of their salvation perfect through suffering." Not perfect in His flesh through suffering, for His flesh was perfect without necessity of suffering, but as a new creature, through the things which He suffered He was perfected. His followers shall be perfect as their Master, their new mind perfected as result of their trials, etc. Dear friends, will not that be a glorious time when we shall be perfect, not only in character like our Master, but in the first resurrection change of body we will be like Him? Then surely we can say we have received the fruition of our hope.

But, dear friends, some months ago we received a notice that the I. B. S. A. had arranged a convention and we received an invitation to come to that convention. We said to ourselves, we will be welcomed there in the name of the I. B. S. A., also in the name of the president of that association. We received notice as to who would be invited to that convention as we read in the Watchtower, all were invited

to that convention who could accept the merits of Jesus as the sacrifice for our sins. All who could consider themselves justified by the precious blood of Jesus our Saviour could consider themselves welcome to come to the convention. In our hearts we rejoiced that we were able to say that we accepted that precious blood of Jesus and wanted to convene with those who, like ourselves, had consecrated our all to Him whose we are and whom we shall serve. We considered the matter of coming to this convention and counted what it would cost us. Would we be willing to make quite a sacrifice to get to the convention of Bible Students? We were willing to leave our homes and leave our business and leave something else, we were willing to leave our old will—our old self. So we started for the convention with great anticipation of rich blessings; and now, dear friends, we are here. We have come into possession of blessings hoped for, blessings of knowledge and grace. We have come into possession of blessings hoped for at this convention and, therefore, properly this day is named Fruition Day. Not only that we will have a Fruition Day in the future, but we have a Fruition Day right now, and if we are seeing these facts we should be prompted to exercise the spirit of thanksgiving—thankful for present joy in possession and thankful for the promises which are yet to be fulfilled in our future joys. I think that I can truly say that today in my heart is Fruition Day. That I rejoice in the present blessings and not only the hope of blessings in the future, not only the hope of the great assembly, but I think we can say that today we have a present joy, a joy that is now ours, that we possess certain blessings now in this assembly.

We came here not only to get a blessing, but also to give a blessing. I find in so many places the friends have the thought that when the pilgrims come they are to receive a blessing, but do not get the idea many times that the pilgrim needs a blessing also. They don't realize that the pilgrim needs encouragement along the narrow way also. I trust you take time to encourage the pilgrims as they visit you from time to time—tell them of a passage which has encouraged you. "Take time to speak a loving word, where loving words are seldom heard; and they will linger in the mind and gather others of their kind till loving words will echo where erstwhile the heart was poor and bare." So, dear friends, if we take time to speak a loving word, it will linger in the mind, and gather others of its kind, and the echo comes back to you. If you speak a loving word twice in a while, you will get a loving word back once, not twice, in a while. Let us speak encouraging words to others and likewise there will come a blessing to us. We should take time to speak a word of love where words of love are seldom heard. We rejoice that we heard of the convention. And we rejoice that we received the invitation to come to the convention—we rejoice that we did all we could to reach the convention, and now that we are at the convention we rejoice in the fruition of the hopes which encouraged us to come. In Rom. 12:12 the Apostle says: "Rejoicing in hope; patient in tribulation; continuing instant in prayer." I think we have a present blessing and a present privilege—the blessing and the privilege of prayer. We do not pray enough. At least it seems to my mind that the Lord would bless me more if I would pray continually and renew my consecration more often. I have received a great blessing the last few months in the renewing of my consecration daily to the Lord, telling Him that I continued today to submit all to Him which I understood, when I first consecrated to Him years ago. I mean all that, and all that I have since seen to be included in my consecration. Something like a brother mentioned to me. He said that after having drawn the outlines of a building from time to time the architect shall provide detail drawings of certain parts of the building, and that these detail drawings shall be considered as a part of the original contract. If the contractor was not quite sure about a certain part he would go to the architect and say, give me a detailed outline of this certain part of the building. That would be a part of the original contract. A part of the building originally arranged, but it would be a detailed outline of that certain part and included in the original contract—therefore, the architect received no extra pay for same. So with us, we should detail and say, dear Lord, I promise You that my hands be more fully Thine. We included that in consecration, but let us detail. "Let my hands perform Thy bidding." Again, those feed used to be used to my pleasure. But they are not mine any more. I give these feet to you, dear Lord. . . . "Let my feet walk in Thy ways." I promise, dear Lord, to the extent of my ability that by Thy assisting grace I will walk more to Thy Glory. These eyes were quick to see mistakes in others, but now I promise to the extent of my ability by the Lord's grace that these eyes may see the good in others and that they may see Jesus only. "Since my eyes were fixed on Jesus I've lost sight of all beside." Then I promise, I detail, that these lips which used to speak things not complimentary to another shall serve the Lord, and therefore I promise by Thy assisting grace, that these lips shall speak Thy praise. "Let my lips speak forth Thy praise." If I have made mistakes along any other line, I promise, dear Lord, by Thy assisting grace, to the extent of my ability, I will not do this again. Then I mark it down in a little book, on a page headed promises. I often look at that book before retiring and I see if I have been keeping all these promises. If I find I have not been as faithful as I should have been, I ask the Lord to forgive me, and promised to do the best I can to fulfill the promise. I feel that the Lord will allow me to live long enough that by His grace I will be able to detail on all of these little things in my life. All this detail work is a part of the original contract with Him, a part of the Covenant of Sacrifice which was previously contracted.

I say for your encouragement that the Lord's favor would be upon you more and more if you would seek to please Him in these little things. I am sure that many blessings would be granted to us if we would take more thought in these little details which make up the larger things.

Well, then, can we who are at this convention truly say that we have received the fruition of our hopes of the last couple weeks? Can we say we have received what we expected to get? I hope we are getting more than we expected to get. In that glorious convention beyond we will be able to say there likewise, "It is more than we could have expected." It seems that the Lord's special blessings have been upon His people gathered together in this place, this Capital City. The heavenly Father has been overruling our convention for our good and to His glory. We know that he overrules the (harvest) work and we feel that the conventions are a part of the Harvest work. "All things work together for good" is the promise. "Let us manifest our love to the Lord. We came here for the purpose of growing in grace and knowledge and not for the purpose of showing how much we knew, because those people who think they know so much do not know very much, some of them do not even know enough to know that they do not know it. Those who begin to learn a little something, begin to know how much there is to be known. We have come for encouragement to this place, and when this convention is over we will go away from this convention feeling indeed that it was good to be here. As Fruitage day preceded Fruition day on our program, so we need not to develop the fruitage of character if we receive the future fruition. Just as a fruit tree, during the winter time, is in a dormant condition and the winds come along in the spring time and blow upon that tree and it awakes and uses the sap, etc., and produces leaves and buds, later blossoms, so the trials of life blow upon us and cause us to awaken from our spiritual inactivity and we, by the sap of the Holy Spirit, are enabled to produce buds and blossoms which indicate fruitage expected. Just as the tree, were it able to think and speak, would deplore losing the blossoms and would say, "I feel as green as I look." So with us—the tree full of blossoms might illustrate us when we first received the Truth. Then came the trials, etc., and people said, "Do not touch those green apples, have nothing to do with those people; they'll give you cramps."

But we rejoiced that the time would come when our fruitage would become ripened and would be appreciated by even those who once spurned us. Jesus said in Jno. 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that we should go and bring forth fruit, and that your fruit should remain."

Our fruitage of character should remain until plucked by the dear Lord and put in the golden basket of the Divine nature. The stem (our faith) must be strong, and no worm should be at the core of our fruit (no anger or malice or jealously in our heart).

Thus shall we be a kind of First Fruits unto God of His creatures.

When we reach the glorious assembly of the Church of the First Born and are introduced one to another, we will rejoice together on that Great Fruition day.

A sister once dreamed that a bright angel was introduc-

ing her to the faithful in Heaven, and after being introduced to a number she said, "If you don't mind, I think I would like to have you introduce me to Jesus. The angel continued to introduce her to others—so again she said she would like to be introduced to Jesus. The angel then said, "My dear one, do not you know me yet?" How sorry she felt that she had not recognized Him, her Lord and Master. May the Lord enable us to know Jesus *now* so that we will know Him then. Let us seek to be more intimately acquainted with Him here below. I trust it is our determination to put forth more effort and faithfulness from henceforth than we have ever put forth before.

Let us love our Heavenly Father and rejoice that we shall soon be used to spread His love abroad to others.

"Were the whole earth a parchment made,
And every man a scribe by trade;
Were the vast ocean turned to ink
And every stick into a quill
To write the love of God to men,
Would drain the ocean dry;
Nor would the scroll contain it all
Tho' spread from sky to sky."

Let us be willing, as one of the little sticks, to be dipped into the ocean of ink of trials and testings, and be used as a "pen of a ready writer" to glorify God's name and to write God is Love.

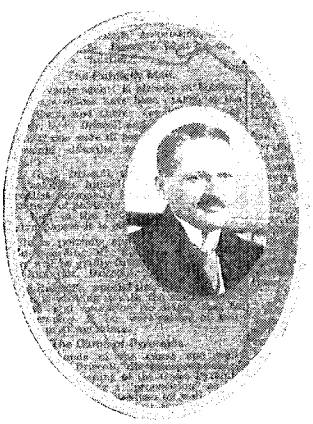
"Father, glorify Thy name is our humble prayer,
All the loss our life may know,
Thou wilt help us bear.
To Thy will we say amen,
In Thy Love we trust,
Father, glorify Thy name
Through unworthy dust."

Amen.

DISCOURSE BY BRO. G. C. DRISCOLL.

SUBJECT: "YOUR OPPORTUNITIES AND PRIVILEGES IN THE NEWSPAPER SERVICE."

DEAR friends, this is an unexpected pleasure that I have of meeting with you here today in the capacity of a speaker, and I shall endeavor to tell you something that will enable you to more fully appreciate your own opportunities and privileges in the newspaper service.



In James 1:18 we are told that "Of His own will begat He us with the spirit of truth." It is the word of truth that we are interested in, for that is what begat us; a certain kind of a word begat us. It was a promise of divine nature in the word that begat us to the hope of the high calling. The promise was the basis of the hope and a knowledge of that promise was necessary in order that it might beget us to that hope.

If we are begotten by promises and we know that the promises are in the word, then our interest in the sermons that are published in the papers is justifiable because the sermons point to and explain the promises. If you have an interest in tracts; if you make a sacrifice in money in order that tracts explaining these promises may be distributed throughout the world, and if you make contributions in order that public meetings may be held; and make other sacrifices in order that you may deliver these tracts or that you may put out matter advertising these meetings on account of the harvest message that we are putting forth, no wonder you are also interested in the sermons that are published in the newspapers, because we know they reach millions of people that cannot be reached with tracts or meetings. There are many people in the world that will not read tracts. Nevertheless, those very people will read a sermon if it comes to them in a high class paper, and in this way a wonderful work is being done through the newspapers.

With these few remarks regarding your zeal and the sacrifices you make, I think it is a proper question to ask you all and ask myself as well: What is the reason for our zeal? Why do we go to such great sacrifices in order that we may disseminate these sermons or distribute these particular tracts, or carry on certain public meetings? Is it on account of Pastor Russell and because he is the author of these sermons or because he is to be the speaker on the program in the public meetings? No, dear friends. While we all love and respect Pastor Russell, it is the message that he is giving out that so works in us. If it was John Jones or William Smith or somebody else that the Lord was using at this time in giving his message to the world, we would be just as zealous in disseminating and spreading the message to the public as we are now, because it is the message that has the power.

You might ask, didn't Talmage or other public speakers of the past have the same influence upon the public that Pastor Russell has today? No; and we can say that positively. For instance, Talmage at one time had access to the public through about 400 papers in the United States. Now that was unprecedented up to that time. Pastor Russell today reaches the public through approximately 1,500 papers in many countries and in many languages. Pastor Russell's sermons are backed up by the hearty endorsement of thousands. His sermons have a power. Talmage's sermons contained no special message and had no special power. The people lauded the man. They thought Talmage a great orator and it was the man they praised. I have talked to many newspaper men throughout the country that published Talmage's sermons and they could not give any definite idea of anything he ever wrote excepting his sermon on the resurrection, which was something like this: "The Lord would come on the judgment day and judge the world and all the people would be resurrected in 24 hours. The Lord would sit on a cloud which would be stationary and the world would revolve around in 24 hours." Talmage had nothing better to offer, and his influence from a scriptural standpoint was not enduring and now amounts to very little.

With Luther, Calvin and Wesley it was something different. When Luther came before the people with his message there was a power in that message. What was that power? In the first place, he was repudiating the theory of a purgatory, the mass and the infallibility of the pope, etc. Secondly, there was a power in his new doctrine of "justification by faith," etc. In that dark day Luther's message was a light; not a very great light, but it was a light nevertheless. There were only a few of the ninety-five points that Luther protested on that he had an opportunity of preaching, and when he died his followers did not carry on the warfare, but they began a denominational work. Everything they did was for their denomination and consequently as far as Luther and his proclamation is concerned it has ceased and consequently Luther's light has gone out. When Calvin came along with his theology of the election and non-election his proclamation had a power. It was light in his day. Many people think the doctrine of election is Calvinism but they err. The doctrine of election was proclaimed by our Lord and the apostles long before Calvin was born. A part of Calvin's message was the damnation of the non-elect. That part is Calvinism, purely and wholly, and is not found in the scriptures. It was the denominational work which Calvinists took up and especially the promulgation of the damnation theory that has practically put their light out. If there still was power in the messages of Calvin and of Luther there would be many people preaching and in various ways promulgating their messages today.

But returning to the subject of the sermons and your interest in them; I want to say regarding the sermons themselves and the special message that is going out that Brother Russell succeeds in embodying in almost every sermon four or five points of the plan. In various ways he shows the perfection of Adam and what he could have enjoyed by obedience; and then shows the fall and the redemption of Christ, and then the high calling of the Church, lastly restitution. In this way regular readers are getting the truth and they are getting it in a very nice way, too. If some have an opportunity of reading only one sermon they therein get an outline of the plan. Many people, in fact, the general public, I believe, are being freed from error by the sermons and many are refusing to support the preaching of error and are using their money for other purposes.

There are many things I would like to say to you about

the newspaper proposition, letter writing, etc. The matter of sending in subscriptions to a newspaper is of secondary importance. There is a more valuable thing for the friends to do than to put money over the counter. I say more important and more valuable because there is something that the publishers appreciate more than money. An editor wants appreciative readers, and he tries many different ways to find out just what his readers are reading. If a newspaper man learns of something that the people want to read he secures it and publishes it in his paper. He does not care whether it is a sermon or something else; he publishes a paper for people to read and he wants readers. If an editor begins to publish sermons, we have no right to think that he has turned preacher. Many of the friends seem to think that. I have seen many letters that were written to newspaper editors hoping they would get their reward in heaven. The editor wants his reward now and he will try to get it now, and if he cannot do it by publishing sermons he will publish something else. He does not care to have people write him that he will get his regard in heaven. And he does not care for letters saying that your neighbor is being helped into heaven by the sermons. What kind of letters do the newspaper men appreciate? This: If you write to the editor and tell him that YOU have been reading the sermons in his paper and they have helped you, and you thank him for the publication of them, the editor feels he has done you some good. If he has evidence to that effect from various people among his constituents it will take a good many preachers or knockers to get him to take the sermons out and put something in place of them, because he knows that he is helping somebody. I will tell you of one case along that line to show you how important it is for the editor to know. Last year I had the pleasure of making the acquaintance of the publisher of the Galesburg Register, Galesburg, Ill., who had been publishing the sermons for nearly two years. Ministers had brought pressure to bear on this publisher in an endeavor to induce him to exchange these sermons for their own or else to leave sermons out entirely. The publisher had one instance to cite as to why he did not take them out. He said there was a man in that community who for miles around had been known as an infidel, a votary of Ingersoll, Paine, etc., and there was not a local preacher that would dare to get up and argue on Bible points with him. One day he went into a drug store and overheard a discussion that was going on, and Pastor Russell's name was mentioned. Of course, he was interested at once and remained to hear what anyone had to say about Pastor Russell, and to his surprise that infidel claimed that the Bible was inspired and was contending for certain points against some man who was evidently a skeptic. He talked like a thorough believer in the scriptures and the editor went to him and asked why he was taking a position directly opposite to the one he had held for years. He answered, "I have been reading Pastor Russell's sermons and I got a satisfactory interpretation for certain scriptures and now I believe the scriptures are inspired." Now just the case of this one man was given as the reason why he did not comply with the local clergy's request and drop the sermons out of his paper.

I venture to say there are many of the friends who have heard favorable comments made in regard to Pastor Russell's sermons and in that connection, how can you serve the truth? This way: For instance, if you meet a man who has read Pastor Russell's sermons and likes them, you can say: Have you ever written to the editor of the paper thanking him for the publication of those sermons and telling him they helped you? They are almost certain to answer "no," because there is not one person in 10,000 that ever writes to an editor about anything. You can then request them to write to the editor as a personal favor to you, telling the editor that you like those sermons, etc., I will thank you very much, and I will depend upon your doing it. Even under such circumstances we know that only few people write, they are too busy; so what can you do to help the matter? You can get a postal card and take it to your friend the next day and tell him you believe he meant what he said and ask him to write the card now and that you will be glad to mail it for him. In that way you are doing the editor a favor because the editor wants to know. The information is worth a great deal more to the editor than it is to you or me. You might not lose your high calling by not doing that, but it might help you in making your high calling sure; that is, if you neglect one opportunity for service you might neglect another. The best thing you can do is to take advantage of all these as well as other opportunities of service.

Many of the friends seem to think that the only way we can encourage an editor in the publication of the sermons is to send in new subscribers. My experience with newspaper editors is that they would rather have an old reader well pleased than to get new subscribers. If any new feature they are publishing proves not to be of general interest they don't want it in their paper and will drop it out. We believe that the sermons are of general interest. I will tell you about one case along that line. Just a short time ago I had the pleasure of meeting the editor of the Springfield Register, Springfield, Ill. This editor told me that "a short time ago business in the line of advertising, etc., necessitated taking out the sermons for a week, and that there was an awful howl that went up from the people." He said, "it would surprise you if you knew how the people complained on account of the sermon not being in as usual." "There were state senators, city officials, bankers and other leading people that had missed the sermon and made complaint." I know the friends out there are very active with their newspaper work and they take advantage of all the opportunities to encourage the editor and write to the editor and manifest their disappointment when the sermons are not published; and as a consequence the editor greatly appreciates the Pastor Russell sermon feature.

Now I will give you another piece of news that will be of interest to us all. The State Board of Agriculture of the State of Illinois holds the largest state fair in the union and they have issued an invitation to Pastor Russell to speak for them at their state fair next October. They open their fair on a Wednesday, stay over Sunday and close on the next Saturday. They have one speaker each year for the Sunday program. Recently they had Bryan. This year they will have Pastor Russell. Sunday, October 6th, will be "Pastor Russell Day." I think, dear friends, that this Illinois State Fair and the Galesburg Chautauqua meeting both resulted from the fact that newspaper editors obtained good endorsement of Pastor Russell's sermons. Be on the lookout. Keep your ears open. You might have the opportunity next week of getting information to an editor regarding some individual that has been reading these sermons. You cannot tell what one case might lead to. Years ago appreciative readers wrote to the Cincinnati Enquirer telling that they were being helped by the sermons, and that information was the basis for the sermon work. I believe, dear friends, that the letters that are written today have a greater value than the letters that were written then. We are asking no favors from the newspaper man,—asking no favors whatever. A newspaper man that orders Pastor Russell's sermons pay for them the same as he would pay for a continued story, no more and no less,—so many columns of plate matter. And if he decides that nobody is interested in these sermons, out they go and he will try something else.

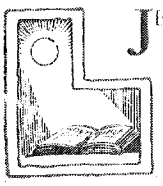
Another point I want to bring up is in connection with class co-operation in this line. For instance, some classes have secretaries or appoint somebody to look over the letters that are going out to editors. I do not believe it is a good thing to write to a newspaper man unless you can say you have been helped, and then it should be done in a way that the editor will get the exact reason why you write. If he thinks that you are simply making believe and that you are writing as a put up job, you had better not write at all. If you have a secretary and you are sending letters to the editor through him, then the secretary would know how many letters are mailed. And if no one was writing he would also know that. And if anyone was inclined to preach a sermon in a letter or speak about the editor getting his reward in heaven, the secretary could offer a suggestion as to how they could change their letter to advantage. I know some cases in large classes that have sent very few and in a few instances no letters at all to the publishers, and upon inquiry everyone said that they thought everybody else was sending in letters. All enjoyed the sermons and every one supposed that everyone else was telling the editor. A secretary taking care of this matter would enable the friends to act intelligently. If you have opportunities and various privileges that will get you into the kingdom and wait for somebody else to take advantage of them how will that get you in? Send your subscriptions through the Brooklyn office if for a paper published out side of your own city, for in so doing the money can be spent to better advantage.

Dear friends, there can be much more said as far as the newspaper work is concerned. The sermons are turning away the support to a very large extent from Babylon,—turning away the water of the River Euphrates,—the wheat is

also being gathered out,—the strongholds of Satan are being thrown down and the glorious harvest work is going on. I believe I will tell you of one case on this particular point and then close. I know of a city where about fifteen ministers resigned their pulpits during one year. Leading laymen had refused to make further contributions toward the support of error. Many laymen in that city had been reading Pastor Russell's sermons in the newspaper, and evidently would rather spend this money for pleasure or in business than to help spread the erroneous hell-fire theory. In this way and in many other ways we can see how the truth is bringing about wonderful changes in the world, changes necessary to the bringing in the Lord's kingdom. "When His will shall be done on earth, even as it is done in heaven." May we continue in our zeal, even unto the end.

DISCOURSE BY BROTHER C. E. STEWART.

SUBJECT: "NECESSITY FOR SPIRIT-BEGETTING."



JESUS, in His pre-human condition, as the Logos, was Jehovah's honored agent in the creative work. He created the worlds, the angels; man. Lucifer was one of his creations. What harmony, what beauty, what blessedness are we permitted to imagine obtained! What rejoicing must have taken place in the crowning creation of material things—a man in perfection, in God's own image!

The deflection of Lucifer causes surprise and anguish; what sorrow must have come over the Logos as he beheld this bright one now aspiring to be as God, competing with Jehovah for supremacy. But, no one else would prove themselves ingrates, surely. The Adversary hovers over Eve; she succumbs; Adam suicides; the angels fall thick and fast! Will the works of the Logos be swallowed up in anarchy, rebellion? Is the whole creation going to collapse? Are the Hands of the Almighty tied? Will He not check the downfall? Surely the Logos has cause to wonder, and was it not a great test, a supreme test to Him. The Logos was developing a fixity of humility through it all, his character was being crystallized. Mankind for thousands of years has been experimenting on humanity's uplift, but the race is rapidly now sinking into oblivion. Seemingly mortal beings are not permitted to accomplish the ultimate of God's designs; not even man in perfection is permitted to people the earth. All the glory and honor of this great work is to be given to *Immortal* beings, to Christ and His Bride. Hence, we find, in the Divine Plan a method by which mortal beings are to become immortal, through spirit-begetting and spirit-birth. It becomes a very interesting story how Father Adam and Mother Eve lost their headship, their dominion, their all, and how Jesus and His church, fleshly, mortal beings, become immortal upon the Divine plane, taking Adam's and Eve's place as the Second Adam and the Second Eve, the new father and new mother of the race, regenerating mankind during Messiah's reign to perfection and holiness, and, if they will, to everlasting life.

Our text is from Eph. 5:30-32. "We are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they *two* shall be *one* flesh. This is a great mystery: but I speak concerning Christ and the Church."

Man was made a living soul (Gen. 2:7). What man? Why, the man and woman, the Adam and Eve, man. Male and female created He them; and blessed them; and called *their* name Adam, in the day when they were created (Gen. 5:2). In the instructions and dominion given Adam the woman was not individually recognized. (Gen. 2:16-17; 1 Tim. 2:14.) Eve was not yet created. A deep sleep came over Adam (the man and woman Adam), a rib was taken from his side, Eve was separated from Adam, and when they were fully separated the woman was brought to the man and presented to him in marriage, they were re-united, as two beings now instead of one, yet still one flesh. And Adam was moved to say (Gen. 2:23-24), "This is now bone of my bones, and flesh of my flesh: therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." The Apostle used these words in our text, and our Lord Jesus quoted the same in Matt. 19:4-6.

The picture is easy to draw: The old creation began in Adam; the New Creation began in Jesus. A race was represented in Adam; a race was in Jesus. Eve was in Adam; so the Church was in Jesus; in fact, the whole world is represented as being in Jesus, the Church during this Gospel age is being taken out. Does some one say that the whole world lieth in the Wicked One? All that are alive in the *world* are in Satan, but as they die they go beyond the power of the Adversary; the world, reckonedly dead in Adam, when they die are said to "sleep in Jesus," and they will continue to "sleep in Jesus" until the Second Adam and Second Eve regenerates them as their own children. Through the death of Jesus, as the Ransom of the world, all that were in Adam have been transferred to Jesus. As Adam was put in deep sleep, so Jesus was put in a deep sleep. The duration of Jesus' death (parts of three days) represents the period for the creation of the Second Eve. As Eve was made from a rib, so the Church is made from a rib. The Divine Promises is the "rib" that forms the Church (2 Pet. 1:4).

Our Heavenly Father has designed that the Second Adam and Second Eve are not to be *flesh*—natural beings, material beings, but that they are to be highly exalted far above angels to a very high station. Jesus died as a *man* at Jordan, and we (in this picture, partaker of His flesh and bones) died too. His resurrection to the Divine plane began at Jordan; our resurrection also (figuratively) began there. Christ (and the Church reckoned in Him) was ready for the full consummation of His resurrection at His *actual* death. He was left dead (deep sleep) to take the Bride out. At the end of these three long days, when the Bride is fully out, feet and all, she will be presented to her Lord, the Second Adam, without spot or wrinkle (Gen. 2:22). And the rib, which the Lord had taken from man (the divine promises that centered in Jesus) made He a woman (the Church) and brought her unto the man. "This is a great mystery, but I speak concerning Christ and the Church." Rev. 19:7. Let us rejoice and be glad, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready.

The process by which Christ and the Church take the place of Adam and Eve is through spirit-begetting, spirit-quickening, spirit-birth. Figuratively, we are already raised: Ye are risen with Him through the faith of the operation of God, who raised Him from the dead, and you * * * hath He quickened together with Him. If, then, ye be risen with Christ, seek those things which are above. Why? Because our life is hid with Christ in God (Col. 2:12; 3:1, 3). Wherefore, says the Apostle (2 Cor. 5:16), Henceforth know we no man (in Christ) after the *flesh!* As Adam and Eve, jointly, lost the first dominion, so it is to be regained by Christ and the Church. (Eph. 1:13-14; Mic. 4:8; Isa. 9:6; Rom. 8:17.)

What is meant in our text where it says, "For this cause shall a man leave his father and mother, and shall be joined unto his wife?" Some have thought that it means for the woman to remain (after marriage) in her own home, with *her* father and mother, and for the husband to live under the same roof with his father-in-law and mother-in-law! It is *understood* that the wife is to leave, as expressed by Rebekah, "I will go." She must be incorporated into the very being of her husband- lose herself, sink out of sight—and he is commanded to leave home—get away from kith and kin. If this meant earthly relationships it would be a hard saying; but, the Apostle says, This is a great mystery: I speak concerning Christ and the Church. This is the thought (Matt. 10:37-38), "He that loveth father or mother, or son or daughter, more than Me is nort worthy of Me. And *he* (the entire Bride class) that taketh not his cross, and followeth after Me (matters not where) is not worthy of Me." This same thought is beautifully brought out in Psalms 45:10-11.

You know, dear friends, we are all represented *in the Bride*, in the espousal, and the sisters representing more particularly the Bride should also be an example to the brethren—teaching us the fine points of self-denial and faithfulness in the things that are least. One of the most delicate and comprehensive things that a sister can do to show submission and loyalty to her Lord and Head is by wearing the head-covering. This is suggested in Volume VI and also by

Paul in 1 Cor. 11:5-6. Eve's Head-Covering was the "authority of Adam." She removed her God-given head-covering when she moved out from under the "authority of Adam" to obey Satan. When she ate the forbidden fruit (we'll call it an apple) she exercised the spirit of anarchy, of rebellion, the spirit of Satan—she was not under Adam, her "head" was off; for the time being she had the *"authority"* in her own hands. How perfectly the sister without head-covering represents Eve in disloyalty! The uncovered head is represented in the Garden of Eden by the tasting of the apple. The Apostle's words, as given in the margin of our Bibles, in explanation are very simple, yet pointed. Because the woman was made for the man, because the Church is created in Christ Jesus and for His pleasure and delight, we ought to be under His *authority*. No one seems to want to doubt that, but some cannot see the picture. 1 Cor. 11:10 (margin) reads, "For this cause ought the woman to have power (authority—Diaglott), that is, a covering *in sign* that she is under the power (*authority*) of her husband." This is a great mystery: but I speak concerning Christ and the Church.

We must not charge all the misery, sorrow, aches and pain, sin and death, that's in the world to the eating of the apple. The uncovering of Eve's head, her removal from under the "authority of Adam" to that of Satan, is what started the race on the "broad road of destruction"; and this disloyalty (see Num. 5:12, 15, 18) was typified in the doing of that which was forbidden. The Second Eve must prove her chastity, her purity, her esteem, her devotion, her love with covered head—*the mind of Christ*—bringing every thought into captivity to *obedience to Christ, recognizing His supreme authority* over the members of His Body, the Church; "so shall the King greatly desire thy beauty: for He is thy Lord (Head); and worship thou Him!"

The object, then, of spirit-begetting and spirit-birth is that Jehovah might have upon His own plane of being a grand and lovely and dutiful divine Son and Daughter, made in His own image and very likeness, to replace the old Adam and Eve and replenish the earth and fill it with divine glory. "Raised up together and made to sit together in heavenly places in Christ Jesus, that, in the ages to come He might show the exceeding riches of His grace, in His kindness toward us through Christ Jesus * * * for *we* are His workmanship created in Christ Jesus unto good works, which God hath ordained." (Eph. 2:6, 7, 10.)

ELDERS' AND DEACONS' MEETING.

CONDUCTED BY PASTOR RUSSELL.

THIS service opened with the use of hymn No. 194, "O, Mighty Love."

Following the hymn, prayer was offered by Pilgrim brother Paul S. L. Johnson.

After the prayer hymn No. 236, entitled "Redeemed," was sung.

Brother Russell: I feel, dear friends, that it is a special privilege I enjoy this evening in addressing such a large number of ministers of the Church of Christ,—elders and deacons, servants.

It seems to me that this would be as profitable a way as we could use this evening; there is a great responsibility upon those who by the grace of God are privileged to stand as his representatives of the Church, by the election of the Church, and we trust under the supervision of the Holy Spirit. I do not think I can do better than to read to you about a little meeting that took place more than eighteen hundred years ago, which came to my mind as I thought of this meeting. You remember the Apostle Paul had traveled considerable in Asia Minor. He had been with the Church at Ephesus and had then gone on to Greece and was on his return journey toward Jerusalem, hardly knowing why, except that he wished to visit Jerusalem and confer with the Apostles there, and was making up a collection which might be contributed to the saints residing at Jerusalem, in view of a famine in those parts, and on his way the vessel laid at a little port near Ephesus. Saint Paul had sent word in advance and the elders of the Church at Ephesus gathered at the seashore to meet him and confer respecting the things of the Kingdom, and the words of the Apostle on that occasion are given to us; I presume in an abbreviated form; he probably said much more than is here written. I will read it to you. (Stop here in the reading of this report, take up your Bibles and read in the 20th chapter of Acts verses 17 to 38 inclusive.) We wish to lay special emphasis, dear friends, on the words of the 28th verse, "Take heed therefore unto yourselves, and to all the flock, over which the holy spirit hath made you overseers, to feed the Church of God, which he hath purchased with his own blood (blood of his own)."

It seems to me, dear brethren, the more I view the situation, that those who have any part of the ministry of Christ have a responsibility in proportion to their privileges, and I remember the words of the Apostle who said that he warned against many being teachers, knowing (being aware of the fact), that they would receive a severe condemnation, or judgment, or testing. And that is only what we should expect. If we have great privileges, we have correspondingly great responsibilities. "To whom much is given, of them much will be required." Those who have been chosen to the position of eldership in the Church of Christ, and also to a certain extent the deacons, have been thought by their brethren to be elder brothers,—that is, senior brothers, brothers in the Truth who have a rich work of grace in their hearts more than others, and therefore qualified to assist the younger brethren and to help the people of God. There are so many different temptations, dear brethren, that come to the elders and deacons, I am sure the Lord has special sympathy for them, and I am sure every elder has such temptations in connection with his office, and the ones most deeply interested in the matter are ourselves. How shall we conduct ourselves in the Church of God, which is the Body of Christ? How shall we do? Shall we be self-seeking? Shall we allow ambition, pride, or vainglory, to rule in our hearts or conduct? I can speak more freely to a whole congregation than to a particular few, because none will then think I am speaking to a few. Our preference is to lay down general rules applicable to all people, and to exhort all people to win, and to weigh these matters themselves, so that they will be appreciative of the principles. Whoever violates these principles is doing injury to himself. No matter if the congregation says, "Well, we will let him do it, it is his way," it will be very unsafe for you to ride over them. Great injury would come to ourselves if we attempted to take away from the Church of Christ, from the class, the right which God has placed in their hands. The class, the Church, are to elect the elders and deacons because they are the servants of the Church. This is the Divine order, and whoever gets any other order in his mind is not having the spirit of Christ, and he should correct himself, because if he does not judge or correct himself, and see that he walks circumspectly in these matters, we may be sure that the great Head of the Church will eventually judge him. And this is the way that I account for it, dear brethren, that those who have fallen away from the Truth have been to a considerable proportion elders of the Church. Very strange, indeed, to see that many who have come to such knowledge of the Truth as to be elected as elders, have gone away from the Truth and the glorious opportunities they have had. Nevertheless, we all know the siftings that have come have overcome those in important places in the Church of Christ. And I say, to myself just what I say to you, "Take heed to yourselves." If others have fallen, I want to profit by their mistake. I do not wish to duplicate their error. If I have seen how others have failed through vainglory or if lacking in meekness, patience, long suffering, brotherly kindness, love,—if they have failed from lack of developing these qualities I say, oh, where others have failed, you might fail; take heed to thyself when thou goest into the house of God! We go into the house of God when we go to the Church, dear brethren. We are to be pillars in the Church of God. We are to be supports of the Church, to help them to see right principles of justice, and love, and brotherly kindness, elder brothers, examples to the younger brothers, because this is the thought of the word elder—it is elder brother regardless of years. One might be only twenty-five years of age from the earthly standpoint, yet he might still be an elder brother because of his growth in grace and spirit. He might be an elder brother to take oversight and do a kindly serving work to the other brethren who are not qualified either by nature, experience, or grace. So I remind you again of the words of Saint Paul in this text. He begins by saying, "Take heed to yourselves." That is the first phrase, dear brethren. You cannot take heed to the flock of Christ, cannot be proper servants of the flock of Christ, except you do take heed to yourselves; and if you get out of the way then your influence is out of the way, and everything goes down, and an evil influence instead of a good influence, a bad spirit instead of a good spirit, an injurious influence, is going out. I am not criticising you, dear brothers, but speaking along the lines of general principles, just as Saint Paul did in our text. He was telling all the

elders of the Church at Ephesus, not only to take heed to themselves but also the Church over which the Holy Spirit made them overseers. That is the thought, dear friends. It is not merely the vote of the Church. The vote of the Church, rightly instructed, ought to be the mind of God, and if the Church will be rightly instructed the elder brothers have some responsibility in connection with the proper instruction, that they might cite to them the principles and exemplify everything in connection with the matter, no matter who might be the elders. I have known some who have made a great mistake who would say, "Of course, if someone else were to be elected, I suppose it ought to be in a little more formal manner." If that is so, it ought to be when you are being elected. It should be a pattern that could be followed for that year and next year, or any future time, in that class or any other class —a pattern of how an election should be held. If anyone at the time of election occupies the chair and says, "I challenge you to not elect me," he is practically saying, "I dare you to vote against me." That is no way for the Church of Christ to have it. If any of you have done that, you see you have done wrong. Let us then, if we have made mistakes, by the grace of God correct those mistakes. We want to have an election conducted so fairly that the class will not be run over by one elder taking advantage by use of parliamentary laws, etc. Some brethren take sides in taking advantage over the Church. The poor sheep look on and say, "What were they doing?"

These brethren who ought to be examples of the flock are taking advantage of the flock. That is not right. The brother who does that, if afterwards he thinks it is wrong and still continues it, is going to brng himself into disgrace with our Great Master. I am sure of it. If He allows you and I to be His representatives and mouthpieces to a certain extent as elder brothers amongst the sheep, He will hold you and I accountable in proportion as we have had privilege. I think of a case where this has been done. I will give you an outline of it: In a certain place there was a very nice brother, and a good brother, an able brother; he was *the* elder, and was *the* elder for several years, and studied his lessons, got up little talks, etc., and in many respects the other members of the class were all dwarfed because he knew it all, and told it all, and they knew little and learned little because he was not drawing them out as brethren but simply told them and stood there as a monument before them of his own growth in grace. The other brothers thought much of him, but you see he was not taking the right view of the matters; he was taking the selfish view. As he found the brethren were willing to let him ride over them, it made him more and more like a political boss; it was what he said that must be. Finally it came to such a time that if any wanted to say anything they had no choice. When there was a show of their doing something else he finally said at the next election, We have had a little trouble and I have rented the hall for the next year, and if they want to be good, they may meet with us or they may stay away. How unjust, how unloving, un-Christlike to say that! He would not have said that at the first, but as the class gradually allowed him to dominate and run things, he got to think that he was *it*. Gradually they found they had no place, as he ran everything, saying that if they did not want to be good they could stay away. If they wanted Berean lessons they could not have them, etc. As a result of telling that, half went away and started another class and they had much of the spirit of liberty and made good progress without the one who was ablest in the Scriptures, but was domineering the class, and has since gone clear out of the light. Who was his worst enemy? Himself; he was his own worst enemy. We are sure that the Lord will allow anything of that kind to react upon such an one. There is a great deal of love in God's dealings, but I tell you there is justice in His dealings. He will not hold people guiltless who violate the principles of his government.

I think of another brother who was also a very able brother, exceptionally so. He was also the one elder of a certain class for some time. I said to that brother several times—he was telling me how busy he was going from place to place, etc., and how little time he had. "Brother, don't you think others can help?" "Oh, no, Brother Russell, there is no talent there, I wish there was, I would be glad." I said, "I think brother, it is our duty to help others along; of course, if they have no talent you cannot develop it, but as far as I know I fancy that some of those brethren could be drawn out. Do the part of an elder brother, of course, with the consent of the brothers; say to the Church, "Well, could we not help some that they could have some service? If you do not wish to elect them as elders, give your permission to have them serve as deacons." "Well," he said, "No, Brother Russell, I agree with that exactly, but if you knew them as I do you would know there was no talent there."

A year later I said, "Brother, is there no talent there? Have you not developed any talent in that class?" "Not a bit of it." Another year and it was the same way. I said, "It is very strange that there is no one competent to do anything." The next thing I heard from that class, was that there was a regular cyclone there, a whole lot of confusion. I got a number of letters complaining about various things. I said, "Brethren, so far as possible try to settle your own affairs; you know what I understand of the matter as we have set forth in the sixth volume, in harmony with the Scriptures. Act accordingly. I would rather not mix in it at all." So it went on and they had worry and trouble for nearly a year. About that time I was on my way toward that city and it was noticed that my route might lie through that city and they sent me a telegram to meet with them. They found out that I could have a three hours stop, and so I met about thirty-five of the younger brethren of the congregation—quite a bright set of young brothers. They said, "Brother Russell, we are about to church our elder, and put him out of the congregation. What do you think, the only man that could run anything at all!" They were all bent upon putting him out. How was that? Now I tell you, my dear friends, he was sitting upon the safety valve until it was about ready to explode. That is a dangerous thing. I said, "Well, now brothers, you do not want to have such an affair as that." "Why not, Brother, he browbeats us in every way?" "Well, did you not elect him as the only elder, and so for several years?" "Yes." 'Well, then, I think you are just as much to blame as he. You told him that he was *it* year after year, and now you are mad at him for believing what you have told him. So you see there is reason on both sides." I said, "My thought is that you have your regular election and elect him the same as others if they have the qualifications, for you know each of the other brothers better than I know them. I would not think that you should church him, for it would be bad for him and for you. He is the ablest one naturally and it would be a loss to be without him, and I would advise you to assign some part to him and to each one."

I never did hear until years afterward that they never did elect him to be elder, and he was with them for several years and then went out of the Truth.

The moral of this matter is, dear friends, that there is a duty upon the congregation as to what they should do, and what the Lord tells them as to the kind and qualifications, not only that he should be able to talk pretty straight, but that he should have the other qualifications of character, etc., that the Apostle lays down in his epistles to Timothy and Titus. Another moral, so far as the elder is concerned, is, that if he misuses his office and allows ambition, pride and self conceit to control, it would not only work an injury to the flock of God in its progress, but it would work a special injury to himself. Just as in our text the Apostle lays special emphasis, "Take heed unto *yourselves*." So we should do this, my dear brethren, judge ourselves; that is, criticise ourselves by the Divine standard. What did the Apostles do and what did they say we should do, and what kind of an example did they leave with us? If we do as they say, I believe that the whole matter will be straightened; because by taking heed to ourselves it will really imply that we are taking heed to the flock. So if we consider the voice of the Church as the voice of the Lord, if any of us are called to the place as elder, let us be humble and appreciative of the fact that we are not worthy to be representatives of our elder brother, conscious of the fact that He is our great exemplar, and we are not worthy to stand as His representatives before His Church; nevertheless, let us be obedient to the voice of the Lord through the Church, and if they desire it we are to do the best we can to serve, and not be heady or high minded, and then with humility, and gentleness, and patience to all, commend ourselves to others as examples of patience and humility. Oh, yes, examples of humility! There is nothing that the Church of Christ needs more than humility, and the elder should be an example of this, not merely a mock humility, saying, You know I never did anything, looking about for a compliment, but a humility that is not self-seeking or, as the Apostle said, "In honor preferring one another." Suppose you were suggested as elder; if there was anyone else who might be an elder you might say, Well why not elect such and such a brother? Of course you would not do this if he did not have the qualifications.

The Apostle said, you remember, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them"—the spirit of ambition, you see. This was one of the prevailing difficulties of the whole Church of Christ all the way down,—rise up, trying to be greater than the brethren. My dear friends, will it pay us? Suppose we could succeed to the utmost of our ambition, suppose we got the highest position, what would it profit us? Does not the Lord say, "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased?" Do we not know that that is the rule by which we will be judged, and if we would be accounted worthy of exaltation to joint heirship with Jesus in the throne that we must be humble now? So Paul said, "Humble yourselves under the mighty hand of God, that He may exalt you in due time." We are not looking for our exaltation now; it is not much anyway. If you should shine much now before a dozen, or forty, or fifty, or one hundred, or two hundred, you would not be much anyway, for in the sight of the world we are counted as the off-scouring of the earth. So if you got at the head of them all it would not be much. Let us remember that as the eye of the servant is toward his master, and the eye of the maid toward her mistress, let it be that our eyes are toward the Lord. In countries where they have good servants, the servant that is very careful and is glad to maintain his position, is very watchful as to what the master would have; at the slightest nod or wink he is ready to perform. So with you and me; we are servants of the great Master, and it is a secondary matter so far as the Church is concerned. We are permitted to serve as representatives of the great Head of the Church. How does He regard what I am doing, etc. If we measure all our words and conduct by the Divine promises, then I believe it will help us to be very humble and lowly, and we will keep as near as possible to the line the Lord has marked out for us in His Word.

In churchianity all this matter as we have it is lifted clear out of this plane upon which we view it. There is not anything particular required of an elder or deacon, except that he might have the privilege of passing the collection plate, or passing the bread or wine; that merely would be the extent of his duty; they do not have any opportunity for cultivating pride or domination because that is taken out of their hands and put into the hands of another set of people called the *clergy*, and they are supposed to be a different class altogether. All the same, my dear brethren, if we are seeking to follow the way of the Lord you and I must realize that by virtue of that fact we are exposed to more temptations than any in the nominal church. They know nothing particular about God's rule.

I am not able to prophesy as did Saint Paul; he could say just what was coming, but I do know that in coming days there is a danger of some rising up, having an exalted spirit. That is one of the dangers peculiar to our time, and always appertains to any having an opportunity too; it becomes a natural tendency of the fallen flesh—one of the weakness we are warned against; and if we contend against it then we are overcomers. Other people may have other things to overcome, but you and I who have the position of elder in the Church of Christ have a selfish ambition to overcome, and we should see that we point everybody solely to the Lord, and keep Him as the exalted One, and seek to show all the principles of right, of justice, and love—not merely theory and methods, but the right principles of everything that we do should be along the lines of justice and love. I am not able to prophesy either about the experiences the Church is about to have, but I believe, and think you all believe, that we are in and coming still further into a great time of trouble. The Lord has not seen proper to give you and me the spirit of prophecy, and there are not very particular details in the Bible respecting the special trials of the coming two years, but my thought is that we are now having a time of special rest and special opportunities—that is, rest from persecution of every kind, and a special time for building up ourselves in the most holy faith, and in building up the Church of Christ, coming to the clear knowledge of the principles of righteousness and the general teachings of God's word, that we may in this quiet time have activity of thought and study. I think all this means that we are in the lull before a great time of storm. I cannot say just what kind, but the Lord pictures it as a time of trouble coming upon the world and the Church—a great trouble. Nevertheless in the midst of it we are to lift up our heads and rejoice, knowing that our deliverance will take place right in the midst of that trouble. I will call your attention to a Scripture. In the case of Elijah, you remember in the chapter next to the last in the second volume of Studies of the Scriptures we pointed out that Elijah, according to the Scriptures, was a type or pattern of the Church in the flesh. We are the antitpyical Elijah; Jesus was the Head, and all the members of the body in the flesh are the representatives of the Elijah class. And when the last one of these shall be taken, the Elijah will have done his work, and then forthwith the glorious one—the Christ in glory, the spiritual one—will take possession, or take control. So the Elijah has been doing a work introductory, preparatory, for the great Elijah, King of Glory. We find in Elijah's experience, that in his closing days he had some remarkable experiences; you remember he was taken up in a whirlwind, and our thought is that the whirlwind there as in other places, refers to the time of trouble. So you remember in Revelation we have a description of the four angels standing upon the four corners of the earth holding the four winds that they should not blow upon the earth until a certain time. Mark you, until what? Until the servants of God should all be sealed in their foreheads. What then? Just as soon as they receive an intellectual marking or identification, then these four winds will let loose and the effect will make a whirlwind, and this is the whirlwind of trouble with which the Church is to have an experience in the close of this age, in connection with the taking away of the last members of the Elijah class. Now what do you say is meant by those four winds? I am not sure that I give the right interpretation, but to my understanding those four winds mean trouble; they mean the power of the demons, which are the wicked spirits. The Scriptures say they are being holden, and have been held of God for centuries. If they had not been I am sure they would have accomplished some terrible work in the world. You know that if God had not held a restraining hand they would have done a terrible work, but they have been held until the elect shall have been sealed, then they will be loosed, and my expectation is that there will be a terrible time as a result of the loosening of those winds. But it will not be a terrible time to those who know about it. What difference is it as to how we shall die? None whatever. Therefore we have nothing to fear. Because of our knowledge of the subject, *we* will understand this matter, and *we* can lift up *our* and rejoice, even though we can see that great black cloud of trouble nearer every day, coming closer to the time that they will be let loose; but we can lift up our heads and rejoice—we are doing that now—not in the things themselves, but because it indicates that our deliverance is nigh. If through some violence, what of it? We have been expecting something would happen; we pledged our lives, did we not? We said as the Master laid down his life and it pleased the heavenly Father that his life should be taken by crucifixion, so, we said, if it was pleasing to the heavenly Father that our lives should be taken by crucifixion or any other way, we would rejoice. That is merely one of the types or illustrations of the trouble that is nearing us.

We remember, also that John the Baptist was an earlier anti-type to Elijah, and he did an introductory work when he was in the flesh, just as Elijah does an introductory work to the Christ in glory. Remember, then, John the Baptist as a smaller antitype; remember how he was suddenly put in prison, his liberty restrained, and how Herod's wife and her daughter accomplished the beheading of John the Baptist. This represents, or typifies, the decapitation or taking of the Church. As he was a smaller antitype of Eiljah we are the larger antitype. This suggests that something like this might be our part. I would not advise that this should be made too widespread, or too general. Tell not the holy things, nor give not the holy things, to dogs, indicates that we must seek to put the holy and good things not before everybody but before those who can appreciate and understand them.

I sometimes wonder, my dear brethren, what a year will bring forth. I am wondering very much what may transpire between now and this time 1913. I will be wondering still more what will transpire between this time and 1914—wonderful things we can see. We cannot discern the exact outline for they are things before our vision, but we have the assurance that our Lord, our Head, knows all about these things, and that if we are abiding in His love and walking in His steps, keeping close to him, and seeking to be sanctified, and have His character-likeness, we need not fear any of these things but have full assurance that all things shall work together for good to us because we love Him and are called according to his purpose, and are seeking to make our calling and election sure by conformity to His will and Word.

So then, dear brethren, I exhort you in the language of the

Apostle, and with this I close, "Wherefore, I take you to record this day, that I am pure from the blood of all (I have tried to do my duty, to make the matter plain, or as the Apostle said), for I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over which the holy spirit hath made you overseers (you are still members of the flock, but overseeing members), to feed the Church of God, which he hath purchased with his own blood." My dear brethren and sisters, that is a very important matter—feed the Church. I do not know any company of God's people, any company of ministers or elders, that is doing more than those who are identified with the International Bible Students' Association, to feed the Church of Christ. It is not boasting, but we are glad if we are found giving food to the household of faith, glad if the Master will accept what we are seeking to do, glad if He can see that we are seeking to lay down our lives for the brethren. Let us continue in this, seeking to feed the Church. Do not do as some are trying to do, trying to keep some back, so as to have a hold over them—don't do it, don't do it, it is dangerous. The Lord will not be pleased. The Great Shepherd would not like it.

I will tell you what a Baptist brother once said. We met in a store. He was a very prominent minister and heard what I had been presenting in public, and he said, Brother Russell, it is very well to discuss between us some of these things, but it will not do to tell them to the people; it is not prudent. I said, "Brother, I have always been afraid to keep things back," and then I explained that the Lord said he would hide things from the wise and prudent but reveal them unto babes. "So, Brother, I want to be just like a babe, to prattle out all that I know, and then look to the Lord to keep the supply going as He sees best. I am not going to try to keep it so that I would know more than the rest." I do not know much more than you know, dear brethren; if I find out anything more I will be glad to tell it to you: as Jesus said, whatever the Father reveals.

Let us continue to feed the Church. If you see someone making progress don't feel jealous and feel that he is going to outshine you because he is a pretty bright brother. Do the best you can, only be sure that you do not stumble him. Do all you can to get power and energy into the class. One of the most successful brothers is such; he keeps himself back continually, trying to get others forward. Let us all practice that. Put away jealousy, feed the flock, the Church of God, which He has purchased with His own blood (with the blood of his own Son). The thought here is that God has expended a great deal upon His Church—it is His Church, not your church, not my church. A brother, one in the Truth, too, who visited me, was talking about a little class that he was leading. I suppose about twenty-five in the class, and while we talked half an hour he said three or four times, "my flock," "my people." After saying it about four times I said, "Brother, excuse me, I do not suppose you mean what you say, and think it my duty to call your attention to the thing; four times you said, 'my people,' 'my flock,' etc., just the same as the nominal people. You surely recognize that they are not yours, but the Lord's; I think I ought to speak to you. It is not well to speak of or think of the class as your class, or your people. I have been laboring with the Lord's people for thirty years and I have never said it."

"It reminds me of a minister in New York, who said, 'If I could only get my people to work for me the way Pastor Russell's work for him, I would have a great crowd, too.'" I said, "That is where you make your mistake," for if he had known that he would not have called them his people. They are not working for me, and they know it—they are working for the Lord. That is the secret. If he could get all his people to be the Lord's people, and then work for the Lord, he would have some workers, too. I tell you it is a great difference whose people they are and who they are working for; we want to keep that idea in our minds. They are not our sheep. God purchased them with the blood of His own Son. If any man defiles the Church, if any man injures the Church of God which He purchased with the blood of His own, him will God judge; no matter how he may defile the Church, either by false doctrines or boasting or whatever way, him will God judge, because it is God's Church, my dear brethren. He it is that has called the Church and is working in them to will and to do, and it is all under the glorious supervision of the Lord, and when we have our hearts right we are glad to have the Lord's way and not our way.

So then, dear brethren, take heed unto yourselves and to the flock over which the Holy Spirit hath made you overseers, to feed the Church of God which He purchased with his own blood—the blood of His own Son.

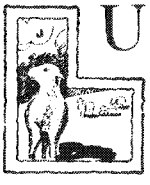
This service then closed with the use of hymn No. 267, entitled:

THE BEAUTY OF HOLINESS.

"So let our daily lives express
The beauties of true holiness;
So let the Christian graces shine,
That all may know the power divine."

DISCOURSE BY BROTHER F. C. DETWILER.

SUBJECT: IN WHITE GARMENTS.



F. C. DETWILER

UNDER the symbol of white raiment, the Lord represents the righteousness of those whom he accepts as His people and demands the possession of righteousness of all who may come acceptably into His presence. The righteousness of those whom the Lord accepts at the present time is a borrowed righteousness, as their own is truly what the Scriptures represent it to be, "Filthy Rags." That is to say, while none are totally depraved, while none are entirely degraded, that while each retain something of the original godliness in which the whole human was created, nevertheless, but little of that righteousness remains and can be manifested. All are able to do something to conform to the laws of righteousness; but none are able to keep the Divine Law fully, and all who fall short of this are expelled from the Divine presence as unworthy of the favor of God, unless under the protection of supplied righteousness.

Nothing but shreds of original god-likeness remains in any of the human race; sin has riddled the pure white garment in which the human race was created and has left it discolored and in ribbons. It is quite true that we inherited nothing but "Rags" but you will quite agree with me that we added nothing to the beauty or cleanliness of our garments, prior to the time we came to a knowledge of the Truth. We have, on the contrary, added to their filth and to their generally disgusting appearance, and we realize that were it not for the arrangement which God has made for the covering of these "Rags" we would be in a despicable condition indeed; for charged to our account would be our every transgression of the Divine Law, and every transgression would mean further defilement, so that if we were able to appreciate our degradation, as God is able to appreciate it, we would indeed feel like the one who walked naked that the world might see his shame.

This imputed righteousness becomes ours as a reward for the exercise of faith. As we come to an appreciation of our sinful condition and realize how far short of the Divine requirement we are continually falling, even though we may be putting forth our very best endeavor, we realize what a gracious arrangement God has made for us, in making provision for the covering up of our imperfections, our failures to measure up to the full requirement of His Law. The Apostle Paul, writing to the Romans, 4th chap., tells us that the reckoning of righteousness to us does not come as a reward for works; but as a reward for the exercise of faith. He calls attention to the fact that Abraham obtained the favor of God because of his faith. Abraham not only believed that there was a God, and that He was a God of mercy, of wisdom and a God of power; but he believed God, he believed what God told him. He believed the promises of God respecting the deliverer of the world to come through his seed. He staggered not at the promises of God but was strong in faith, giving glory to God. And it must be so with the one who would now enter into the fullness of God's favor. We must not only believe that there is a God; but we must also believe that He is a rewarder of those who diligently seek Him. Ours must not be a mere lip service; but as Abraham gave full testimony of an abiding faith, so also must we show by our conduct that we are in full harmony with God and with the arrangements which he has made through Christ, and this must be accompanied by a full turn-

ing from sin and a desire for the service of the living God. Our justification is not complete when we have believed God and turned from sin to follow righteousness. We do not receive the covering for our imperfections when we first believe. More was necessary. Our faith must be made complete by works which will manifest full loyalty to God and full confidence in Him. When we believe and accept God's offer of mercy through Christ, we have not received the Robe; we have merely heard that a robe would be provided for the one who would take the necessary steps to procure it.

Why do the Scriptures speak of righteousness as a covering or a garment? Why is the symbol used? Because of this. God's wrath burns against all unrighteousness and iniquity, and the only way in which it is possible for any to escape the penetrating and destroying influence of Divine disapproval is to be righteous, or under the protection of righteousness. Righteousness is therefore a covering, a shield, a protection from the indignation of God which would otherwise destroy the sinner. Under the protection of righteousness we are safe, outside of its protection God's Law would instantly condemn us to death. We see, then, why the Scriptures use the symbol. We who are weak and imperfect and unable to do the Divine will are represented as having a robe given or loaned to us, with which our shortcomings may be covered, the Lord Jesus Christ holding His merit as full satisfaction for all unintentional shortcomings which are ours as a result of our relationship with Adam's race.

But how can this be? Upon what basis can God thus deal with us? Has the Lord Jesus a surplus of righteousness upon which He can draw in order that He can thus secure us? Has he been able to more than keep the Divine Law? Or does He give us of His own personal righteousness and by so doing find Himself below the perfect standard which all must maintain in order to retain the blessing of life? We answer, No, dear friends. When the Lord Jesus presented himself to the Father at the banks of the river Jordon at the age of thirty years, He was a perfect man. He had left the glory which He had with the Father before the world was and had become a man. It was a man that presented himself to God in full consecration. He did not limit the work which He had come to do. He did not present Himself to be a ransom for the world. He did not say, Father, I realize that the world has been sold under sin and I recognize that the only way that the world can be released from that condemnation is for someone else to take the sinners' place before the broken Law and pay the penalty which is upon him. He did not say, I have come to be a sacrifice for the sins of the world. What He did say was, I have come to do Thy will. And this was the only attitude of heart which could be accepted by the Lord. The Father's will concerning Him was, that He should lay down His life on behalf of the human race.

The arrangement which God has made was, that Jesus should not only give His life a ransom for the world; but also, that He should bestow the blessings purchased by that Ransom, and in order that He might accomplish this great work God provided that the value or merit of that sacrifice should remain in the hands of the Lord Jesus. Our Lord did not forfeit life or life rights. He laid down the one and relinquished the other. He did not stand upon his right and demand eternal life as a reward for keeping the Law as He might have done. Just before His execution He said, "No man taketh My life from Me, I lay it down of Myself," and on the night on which He was apprehended He said, "I could even now call upon My Father and He would give Me more than 12 legion of angels." But He was there to do the Father's will and so the call was not made. His life rights He had never claimed, for in the very beginning of His ministry He had begun to lay down life in the service of others, not demanding the blessings which were rightfully His as a reward for His obedience to the Father's will. God created the world and all that is in it for His children to enjoy and the blessings thus provided are properly considered as the "Life Rights" of the members of God's intelligent creation who live in harmony with Him and His requirements.

We might make clear the distinction between Life, Life Rights and the Right to life by considering the condition of Adam as he enjoyed the favor of God before his transgression and his condition ofter his fall into sin. He he stood in perfection, fresh from the hands of his Creator, he had life, life rights and the right to life as long as he would live in harmony with the Divine Law. The Law was a guarantee to him of these things as long as he met its requirements; but the Law also declared that the blessings would be withdrawn if the Law was violated. When Adam sinned God drove him from the Garden of Eden, and here it was that Adam lost his life rights, and his right to life. His right to life was taken away and he was assured that he must die, and in order that the sentence of death might be executed he was cast out of the Garden. In being cast out of the Garden he was separated from the means which God had provided for the maintenance of his life, he lost his kingdom, and his home; he lost his relationship with his God and all the blessings which God had provided for his loyal children. His life was not taken away for more than 900 years; but finally this, too, was taken and Adam died. Our Lord laid aside the blessings which were thus rightfully His, He did not forfeit them.

He kept the Law and permitted His life to be taken away in harmony with the Lord's will, therefore, He never lost His right to life as a man. He had won the right to life through keeping the Law. He did not forfeit it, nor dispose of it in any other way. That right to life persisted even in death. When God raised Him from the dead, He gave Him the reward of high exaltation for His obedience. His glorious spiritual nature was a reward for His obedience unto death and not a reward for the keeping of the Law. The keeping of the Law secured the right to life as a man, it secured something he might offer as an acceptable sacrifice and so when God raised Him from the dead to the glorious spiritual nature, He gave Him life and life rights on the spirit plane and He still had that which He had never forfeited—the right to life as a man. He could not use both, however, and so in harmony with what we might expect, He is still carrying out the Father's wishes with respect to the disposal of this merit which He no longer needs. When raised from the dead He appeared in the presence of God, for us, to make satisfaction for our sins. The merit of His sacrifice might properly be considered as in the hands of the Heavenly Father and at the disposal of the Lord Jesus as He may have need to use it on behalf of those who have need.

But how it is possible for us to secure this merit? How is it possible for us to obtain this protection which is so desirable? What must we do in order that we may acquire a portion of this righteousness to make up for our shortcomings? How are we to secure this robe which we have now come to recognize is so desirable? There is only one way. That way is through full consecration of ourselves to do the will of God. We are entreated in the language of the Apostle Paul in Rom. 12:1, "I beseech you, therefore, brethren, by the mercies of God that ye present yourself a living sacrifice, holy and aceptable to God; your reasonable service." We must submit our wills to the will of God, and through full consecration of ourselves and God's acceptance of that consecration, we become new creatures in Christ Jesus; the old will is dead, the body has passed out of the control of the old will and into the control of the new will.

The New Creature is entirely out of harmony with sin. He cannot sin or live in harmony with sin. The Apostle says that He cannot sin, because His seed remaineth in Him. But the body of flesh belongs to the New Creature. It is the possession of the New Creature and it is imperfect, its natural inclination is towards sin and the New Creature is made responsible for its body of flesh. Every failure to meet the requirement of the Divine Law is charged to the account of the New Creature and he must make satisfaction for it. The arrangement which God has made is that the merit of the sacrifice of Christ is sufficient to cover all unintentional deflections from the righteous standard, and that we may apply for and receive remissions of sins through the Blood of Christ. If any man sin, we have an Advocate with the Father —Jesus Christ the Righteous. That Advocate has a sufficiency of merit at His command to satisfy the claims of Justice and to offset all sins that can be traced to Adam's weakness. Therefore says the Apostle, "Let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in every time of need." That mercy is always available for the repentant sinner. The Lord will appropriate none of His righteousness to any other. Only the repentant one, only the one who is out of harmony with sin, only the one who applies for remission, only the one who asks for forgiveness. But for the repentant that merit is always there. God has full knowledge of our condition, and hence has made that provision. "He knoweth our frame and remembereth that we are dust," and because of this He has arranged that we

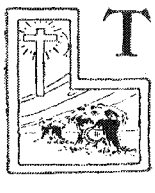
shall have opportunity to recover when we fail because of inherited imperfections. If our hearts are kept right toward Him and we are properly repentant for failure to do His will, we can apply for and receive the cleansing which will bring us up to the perfect standard. But that heart loyalty we must maintain if we would continue to be made recipients of God's grace and mercy. The New Creature wears the robe for the purpose of covering the imperfections of His body of flesh.

We have heard a great deal about spots upon our robes and of the necessity for removing them. But how indistinct has been our conception of the matter. How beautiful, then, is the picture when we see it as it really it. When we come to understand that God's standard is absolute righteousness, perfection in righteousness, and that that standard can only be maintained by continued appropriations of Christ's righteousness we begin to realize how necessary is our robe. Every transgression, no matter how small, brings our righteousness below the standard set by the Heavenly Father. If we are quick to note our deflections and to take advantage of God's arrangements for our cleansings, that sin will not be charged to our account. If we are always on the alert our robes will never be spotted. Sins unrepented of constitute the spots. These sins are what blemishes our righteousness. We do not lose our robes through carelessness; God in mercy has not permitted this; but as the spots grow and increase in number, we mark a corresponding loss of desire for righteousness. We become accustomed to the stain of sin, and by continually assuring ourselves that it does not matter, God will not charge these things to my account, we are being led in the wrong way, more and more our standard is being lowered and ere long we will trail it in the dust. The way of such an one is the ways of death, for such a course persisted in will eventually lead to a discarding of the robe as useless, and the one who follows such a course will think he can, and will endeavor to stand before God in his own righteousness and will thus bring upon himself full indignation, full wrath,—second death.

The symbol of the white garment does not cease when the imperfections of the flesh are left behind and the disciple receives the new glorious spiritual body. He no longer needs—the imputation of Christ's Righteousness to cover his imperfections. He will have no imperfections. He will be fully perfect, and able to do the Divine Will. But he is still represented as under a robe of righteousness. It is, however, no longer an imputed righteousness. He no longer has "Rags" which need covering; but in the full glory of perfection is able to stand before God in his own righteousness. He is still clothed in white linen. White linen is the righteousness of saints, says the Revelator. These have beaten their own flax and have woven their own garment, and they have done it under difficulties. It has been difficult all the way. They have carefully spun each single thread and patiently, they have, under the directions of the Lord, woven together the various threads which has completed their garment, and now in the change to the Heavenly condition, they stand in homespun garments and without spot or wrinkle or any such thing. We are, if the Lord's will is being done in us, gradually coming more and more toward that perfect standard, we are growing up in Christ. We are more and more being perfected in righteousness in mind and heart, laying aside the things of the flesh and their imperfections; we are purifying the spirit, the mind. We are developing righteousness. We are spinning and weaving our white garment of the future, and may the Lord help us to be more earnest and zealous in the work, for we have now but very little time in which to complete it.

DISCOURSE BY PASTOR RUSSELL ON,

THE HARVEST; ITS PRIVILEGES, GREAT AND SMALL.



TODAY, dear friends, is especially appointed as Harvest Workers' day. As I came in I heard our dear brother praying that the Lord would hold back the time of trouble until you and I and others of His people would have an opportunity of doing a little more work. Well, don't you put any confidence in God's answering that part of the brother's prayer. In my opinion, God will not do anything of the kind. That time of trouble is coming exactly as he intended it should. We have a God who is wise enough to know in advance and He will not change for our prayers, or the prayers of our enemies. They pray many things. If many of the prayers of today were answered, I would be cold and dead. But I know, dear friends, that God is not answering any such prayers. We must pray in harmony with His Word. He has appointed the times and seasons and it is not for you and I to ask him to extend the time, but to work today, knowing that the night is coming when no man can work. We must work because the time is limited. Even if there should be a lot of time, even if the time of trouble should not come as we expect, nevertheless, there would be a limit to your time and my time and we must each have that in mind. Now is the acceptable time so far as your opportunity and my opportunity is concerned. Do not wait until tomorrow, or next year, but now. If your hands find anything to do in the Lord's work, *consider that it is the grandest privilege in the whole world.* It has been a great privilege, my dear brothers and sisters, to be servants all through this Gospel Age, even way back in the days of Abraham and Lot and down through the days of the prophets when they did not understand God's word, long before the matter had been opened up, but it became a greater privilege when Jesus came, when he began to open up the Divine Plan and to show that his disciples were to be priests. He the chief and they the under-priests, that they were to be co-laborers. We pray, Be ye reconciled to God. It becomes a great privilege as the light increases that they might know more of the Divine Plan. It was a great privilege all through the Dark Ages to serve the Lord, even if they did not know much about the plan, even if the darkness was so dense that they could not see any particular light. They merely believed in God, and said, Somehow God will eventually honor his own name, but they knew not how it would be done. If it was a great privilege to be servants of God, sons of God, serving the Father then, why, dear brothers and sisters, think of the privilege of serving God today! It seems to be the greatest privilege and service the world has ever known. Never has there been such a time. Why? Because we now see things that before were obscure, and we are beginning to see something of the breadths and lengths and heights and depths of the love of God. As we see it, it brings encouragement to our hearts. We also see what our privilege is and how we can serve. As we see what the sacrifice may cost to be engaged in the Lord's service, and take up the cross, and see the reward, I tell you, it makes this Harvest the most wonderful time and privilege even known to God's people. Then furthermore, there is still a further blessing, because there is so much need of it, for as we look all about us we see how blind they are in the different denominations of Christendom and see that they are in just the same condition that we once were. That is the best way to realize it, if we were once in that condition ourselves. If we realize our previous condition and how many of our friends are still there, and realize what a blessing it was to our own hearts to know the Plan, what a privilege it becomes to carry the tidings here and there to every hearing ear, to those having a desire to understand. And when we see so many going into infidelity and losing faith in the Bible and in God, we see great need to put forth every effort we can. If we have the love for God and for the brethren, then we will be glad to do everything in our power to carry the same message of blessing to them with which God has favored us. There never was such an opportunity as we possess as Bible students, of carrying the message, whether the people hear or whether they forbear. We have the most favorable conditions.

WHAT ARE THESE CONDITIONS.

I shall put the Colporteur Work first, because I believe it ranks very high in the Lord's service. It seems to me that the Colporteur Work is one of the most important works in which the Lord's people can engage. I admit, of course, that it may be done in purely a business, or systematic way, for the finding the kernels of wheat—those who have the hearing ear, that is what I advocate, but that is not making it a matter of business. Of course from a standpoint of business you could engage in a business where it would be much more profitable. No one would engage in it from a purely mercenary motive. I am glad that the Colporteurs can merely make their expenses, and in order to do even that they must look bright and sharp. If there was great profit, we do not know who might come into the work. We are glad that the Lord is supervising the matter and that He will continue to guide in every department of His service.

Let me illustrate to you one of the ways in which a Col-

porteur of today has a superior opportunity and privilege of serving the Lord, and which comes not only to the brethren, but also to the sisters, and it is this: Suppose we had just landed in this world and knew nothing about the world previously, and we would say, Are these large buildings churches? Yes. And ministers of the Gospel preach here more or less of the Truth, and are more or less sincere? Yes. Suppose I could get one of those churches to preach. But you could not get that, because it is a very expensive building and already occupied. But suppose a miracle was performed and I was made pastor of that church. What then? Well, if you did, you would have the opportunity of talking a few times every week to the same people. I do not know how the congregations run here in Washington city, but in many of the cities, there are comparatively few people who attend church, even when 1,400 are on the church register. Then I suppose there would not be more than 100 or 200 in attendance and it would be the same hundreds. Suppose you preached to them for a year. Well, you would say, if they would let me preach I would get in a whole lot of truth. Perhaps you would, but they might not allow you to preach much Truth. Well, suppose you had, and you had had a whole year and reached 200 people every year, what have you accomplished? You have simply talked to 200 people.

Now notice: some humble Colporteur, he has not had much education, and has not had the privilege of getting into a large institution to preach, but he has a better opportunity. Not merely as good, but better; he goes right to a house, rings the bell, gets the very person who went to church and he has an opportunity of putting something into his hands that will preach to him for a whole year. If a man has an ear to hear, and you give the proper stroke to the bell of Truth, you have an opportunity there as good as if you had preached for a whole year, and then you not only get to the whole 200 people, but in addition you get the other 1,200 that do not go to church, and whose names are on the church record, and who have perhaps not been in church for years, or for a long time,—you get an opportunity of meeting them. The experience of the Colporteur shows that some of those people are avoiding attendance at church because they no longer find anything there that satisfies their souls. They say what is preached to them is not good food, but only like husks. The preacher is perhaps a Higher Critic and intimates now and then that the Bible is a foolish old book, and occasionally lets slip that we are evoluted from apes. And so they cannot find any particular food for their souls. So you have an opportunity of reaching them in their own homes and in a few moments you can find if they have any room in their hearts and then introduce something to them that will help them out of darkness into this marvelous light.

This is not all, you not only get the 1400 in that church, but 1400 members of another church, and still another church, and then you get as many that do not attend any church, and thus you have six times 1400—you have thousands. The Colporteurs get the opportunity in one year of reaching thousands of people. Is that not so? Can you imagine a better opportunity for serving God and spreading the Truth? I cannot. *It seems to me very clear that this is the grandest privilege that could be offered to anyone.*

I can imagine if I went into a city and met many intelligent people, how I would like to hand a tract to every one of them, but I cannot; because it would be an intrusion. We cannot go that way, but we can very appropriately go to their doors, saying, "I am doing a little Christian work calling attention to the people who believe in the Bible and showing a perfect harmony of the Bible, from first to last, and it is finding a great demand amongst thinking people: it is strictly undenominational. It goes merely by the Bible and does not hew to any creed; I believe it is just the thing that Christian people need to stem the tide against the Higher Criticism." You see, then, you have an opportunity that you could not have had otherwise. Do you not see that with a volume in your hand and a business proposition, that you have an opportunity of reaching the head and heart of that man which you could not get in any other way? I think so.

And more than that, my dear brothers and sisters, this very matter of Colporteur work becomes a matter of a kind of inspiration in God's people, and the Lord has indicated that all who have received His Spirit will have a desire to promulgate the good message, as we read respecting our Lord Jesus and which he says was applicable to Himself, therefore all his church which are members of his mystical body, in Isaiah, "The Spirit of the Lord is upon me, because he Has anointed Me to preach the glad tidings to the meek, to bind up the broken-hearted and to declare the acceptable year of the Lord." That was said of the Lord Jesus, and is applicable to all the members of His body. Whoever receives the begetting of the Holy Spirit has an unction from the Holy One and the tendency of the Spirit, the inspiration of this begetting of the Holy Spirit, is a desire to tell of the goodness of God and to tell everyone who has an ear to hear, respecting the glorious plan of God and to show forth the praises of Him who has called us out of darkness into His marvelous light.

You have that inspiration; now, then, the question comes up, is there any opportunity? The Lord shows you an opportunity; then it becomes a test to you. Here is an opportunity, I would so like to do it; this opportunity is open to me: I can here not only serve the Lord and the Truth, but I can earn a bare living at this work. Shall I engage in it or not? Then the other thought says, It is going to cost you something, you will not only deprive yourself of your comfortable home, but your friends will be against you and speak evil of you, that you are a fool, and gone crazy on religion.

Well, you know Jesus went crazy on religion, so they said. Also St. Paul went crazy on religion, so they said. So they said of John Wesley, but they do not think now that Jesus, St. Paul or Brother Wesley went crazy on religion, but in their day they thought so—whoever is earnest in the cause of Christ. Here is a chance for a victory, but if you go into politics, and waste your time and everything, and run all over the world for the chance of being president of the United States, then in the eyes of the world you would be a wise man, but if you are going to tell the Good Tidings and seek to glorify God and seek to carry His blessed plan to other Christian people, then you are a fool for Christ's sake. That is exactly what it is. But we do not care, my dear friends, for we have certain rewards now in the present time, and still greater rewards to come. We are all familiar with those rewards, glory, honor and immortality. Is not that right? What more can we say to you than He has already said? Nothing more could be said. He has offered us joint-heirship in the Kingdom, glory, honor and immortality—the Divine nature; but that is not all—in the present life we shall have tribulation, but with the tribulation we shall have the peace of God which passeth all understanding, ruling in our hearts. How much is that worth? Oh, my dear friends, when you compare the great peace of God that comes to those who are loyal to Him and count no earthly thing in comparison with the Divine Will and favor, then you have something that the Apostle spoke of. These tribulations are not worthy to be compared with the joy and peace that we shall have. We have partly revealed now the peace of God and the joy of the Holy Spirit and the realization of the fellowship with our Lord and Saviour and that we are fellow-heirs with the other saints to all the promises that God has made. I tell you that is something that is worth a great deal and these things offset the buffeting and scoffing and ridicule of those who do not know better, but who are confined to earthly things, "whose god is their belly," as St. Paul says, they are living for earthly honors and the good things for their stomachs. We count all those things as loss and dross. God may give us some of these good things in this life, but we give them all in His service because we have started out with a consecration to death. That is our covenant with the Lord, of baptism into His death, and we wish it to be accomplished, and if He sets before us an opportunity of engaging in the Colporteur work or anything else, we are glad to do it. The Lord says, here is a chance for service, there is something to do. Then that is the time which tests whether you really meant it or not. But, of course, the Lord knew the heart in advance, but He is leaving this to you and me to prove our profession. If we accept that opportunity, then our actions speak louder than words. On the other hand, our actions would be asking, Lord, I misstated myself. I was not very anxious, but was merely talking a little. See to it, my dear brethren, God is not mocked, he who is professing to serve God and finds an opportunity and does it not, shows that he is not in the right attitude of heart. You and I have an opportunity and He lets us make some opportunities also, so St. Paul found his opportunity, and said, "Woe is me if I preach not the Gospel of Christ." Did he mean that he would go to eternal torment if he did not preach the Gospel? That is what someone would say. No, he meant, O, I could not be happy in anything on earth,

I would have fire in my bones. It is the greatest privilege I have in the world to tell the goodness of God, the redemptive work of Jesus, and what the terms and conditions are of joint-heirship in the Kingdom. To be a servant of God, it will be woe to me indeed if I could not preach this glorious message.

Now that is just what the Lord wants; he is testing just that class who would rather talk of the Gospel of Christ than eat a good dinner. If you had to take your choice, you would rather miss your dinner. That is what the Apostle meant that we should be instant "in season and out of season," whether in or out of season for ourselves, if it is convenient so far as the other party is concerned. If he is willing to hear, let everything go by the board that you may have the great privilege of telling him. So, my dear brethren and sisters, those who are engaging in the work are getting a great blessing, even if it is proving a great test to some. Our zeal is being tested, our love is being tested and the degree of our earnestness is being tested.

Not merely, Would He be displeased with me if I did not go into the service? It is your *privilege*, and He is giving you these tests and is noting what effects they have upon you, noting those who have a fervency for service, and says, "They shall be Mine when I come to make up My jewels"—He takes such opportunities to test them. They are not all tested that way; there are certain brethren and sisters who cannot go into the colporteur work, and should not go into that work. I often have them write letters to me, some asking whether they should leave their families, and I say, if they have helpless fathers or mothers, or children dependent upon them, it is not for them to forsake the obligations of nature. That is the first mortgage and you have no right to dispose of them, only your own equity. Every obligation to wife or children, or those who are helpless or dependent, these come in as mortgages and the Lord wishes us to recognize these first. But if we can make straight paths for our feet and make arrangements for others, it is our *privilege* to avail ourselves of such opportunities and to use them.

I think, my dear friends, that the colporteur work has put books into millions of homes—I think that is safe when we realize there are six millions in the several languages—I think, also, that in a good many of those homes also they have never been read, but I tell you I think there are some people reading them now that did not right after they bought them, and others who will read them when the time of trouble nears, as the Scriptures intimate that the foolish virgins will come afterwards, first acknowledging that they have no oil in their lamps, but finally they will procure the oil, and become of the Great Company class. We are glad that even in that way they may have a blessing at the Lord's hands, even if they lose the chiefest prize and favor of God.

So then my first suggestion, my dear friends, would be, if you can make the necessary arrangements to engage in the colporteur work, by all means make that your special work under the leading of Divine providence. I am merely advising that—it is not for me to direct your lives, etc. If God had told me to tell you so and you needed it, then it would be duty for me to do so, but God has not done so, but has left it as your *privilege*, your *sacrifice*, which you are to render joyfully and willingly. It is a *privilege*, and that demonstrates who they are that love the privileges and avail themselves of them.

If you cannot do that, then the next thing in order is, Could you be a sharpshooter?

What is a sharpshooter?

We use that term for one on the lookout amongst his friends and relatives where he might find an opportunity of getting in a volume or a set; those who cannot put in all their time, but use an hour now and then.

I know of some of the Lord's dear people who have been very successful in bringing a blessing to many others and bringing them the truth in this way.

It is a way that has proved very successful recently in Great Britain and one class tried it particularly. On the strength of that we have recommended it to others in Great Britain, and it might be well here—I do not know. In that class they took up the matter systematically, dividing the territory of their town amongst different people, amongst those who could give an hour or two each week, and they would go through the town loaning the first volume, The Divine Plan of the Ages. They would have a nice little talk ready, and going to the door would say: "I represent the International Bible Students' Association; we realize that a great many people are falling away from the faith of the Bible, because of having the ideas of olden times and misunderstanding the teaching of the Bible. We have a book here that is very helpful to all who desire to have a clear understanding of the Bible, and I would like to loan it for a week." In some cases they loan it for two weeks. Then they call for it and say, "I am collecting that book I left, may I have the volume I left? Have you read it, and did you enjoy the reading of it?" They do not try to sell the book, nor give any indication that they wish to sell it. If the people should say they wished to buy it, they would sell it, and say, We are loaning them all around and some who like it get a dozen or more and loan them to their friends.

Well, the class in that place, while only a small city, now numbers about 250. I think there were 200 at the last Memorial Service. That showed very good results from that kind of work. I think it would be worth while for some to try it in this country, those who cannot go into the regular colporteur work. Then after reading the books, if they want to know more, tell them where the class meets, and say, We will be glad to have you come in. We have only regular Bible study, no matter what our forefathers believed; we believe what we find in the Bible and are glad to have any light upon it, and then use our understanding.

They often say, Well, that is just what I believe; that lady did not have any bad motive in coming to me, there must be something good in it.

Nevertheless, I urge the colporteur work first. This is, however, as good a second as I could imagine.

Another part of the work, my dear friends, is the Class Extension Work. As the class grows and have opportunity to do Extension work, we think it a very good thing, but we find a good many of the friends misunderstand the matter. Some classes who have no talent of its own will write us at Brooklyn to know how they can engage in the Class Extension work. Well, have you any one who could engage in it? No, they say, could you not send us some one? No.

The instruction is that when a class grows and they have some brethren who cannot be used most of the time in the local class, why have them sit there and hear discussed what they themselves could say just as well? Why not have them out extending the word to others in an evangelistic way? That is the thought of Extension Work. Here is a little neighborhood over here and perhaps you could find a place for a meeting—an empty store, or a 5c theatre. Many of these people have a sympathy for Christianity, though they themselves are not Christians, and they say, Well, you tell me that you do not take up collections, so there must be some good in it, and I will let you have the use of this place. In many of the cities they do not have these theatres open on Sunday and they will make the best places for the people to come in to hear. They often charge for only light, and in the winter for heat—no charge for the hall; or, if you have to pay anything, it would be merely something for the janitor, for his work of cleaning it up. It is always best not to hew too close to the bone, although not be extravagant. You should not say, How much is it, any price, I will take it. If a man had given a low price show him that you appreciate what he is doing and accept it without any suggestion of a reduction, if he is making a concession. If he does not, instead of Jewing, say, I would like the place, but it is a little more than we feel justified in spending, and much as we would like to have it, we will have to forego it and look for some place that I can get for about such and such a sum. Well, he will probably say, Come here, we will let you have it at that price. You have not said anything dishonoring to yourself, you have treated the matter in the best way. I cannot imagine that Jesus ever begged. Spend carefully what you have to spend, but be not beggars.

This work has been doing a considerable amount of good in more ways than one. It has helped to let off steam. If you have in your class half a dozen speakers just as good as the one on the platform it becomes a trial to human nature not to find fault. There is always opportunity to find fault with any speaker—no doubt you can find fault with me. I am not claiming infallibility or anything else. So some could probably find fault with an angel. We are sorry that such a spirit of faultfinding exists amongst the brethren. Nevertheless, it does in some places. We cannot help thoughts from coming into our minds, but we can keep them from becoming a fault, by rejecting them. You remember a pro-

verb: "You cannot prevent crows from flying over your heads, but you can keep them from building nests in your hair." You cannot keep these thoughts from coming to you, but you can keep them from controlling you by saying, I am a child of God, and this would not be in the spirit of harmony with God. So the Extension work is furnishing a kind of relief for those who are able to speak outside, and the Society is ready to co-operate with those classes who have an over-supply of talent. We do not mean that you should find third or fourth-rate brothers that could go out. No, not at all, what the Society is willing to co-operate with is, that if you have any brethren in your class who are fully equal with the brethren that are serving there, the Society will be glad to have those go out, in the name of the Class, and in the name of the Society, and we will co-operate under those circumstances. We do not want anybody to go out merely to make a noise and misrepresent the cause. We hold the classes responsible for any going out. We could communicate with the Class and then with those brethren and they could go out under the Society, but we do not think it is the proper way. The Class should know these brethren better than we could, as to whether they were suitable ones to represent the cause of Christ in this kind of work.

We want the Society to operate as far as possible along general lines. What it should do here in Washington should be done in Seattle or in Florida; the same principles always, no partiality. Let the terms be made with the Class and the Class be responsible to the Society. Make reports to the secretary of the Class and the Class should, through its secretary, report to the Society, and thus we would know what is going on. We are glad to furnish the literature, and, if need be, join in a part of the expense, if kept moderate.

Another part of the work: Not everybody can engage in Class Extension Work, but God has fixed the work so that there is not a single one who cannot do harvest work.

What is this other part of the work?

Well, He has volunteer work.

What is that?

Oh, that is the scattering of the printed page; you know how that is going on. I do not know the official count of the year thus far, but I suppose the Society has published at least ten or more millions, and it is sending them out in different languages. We have a brother now who is attending to the circulation of six hundred thousand in Japan; also a million copies in China; also some circulated in different languages in India, in all places where there are people able to read—(all nations are not able, you know)—but to those who have some knowledge of our Lord Jesus Christ and who are perplexed by the different doctrines which they have heard, we are thus able to bring to them a clear view of our wonderful God and His Book, and the great Plan of Salvation that is gradually opening up, and of the privileges of being joint-heirs of Christ, if they suffer with Him that they may reign with Him. There never was such a work done before along these lines. The Lord Himself seems to have guided step by step. We were not wise enough, but as necessities seemed to arise we went forward.

At one time, you know, we had small page tracts and put out at small price, then afterwards made free. No other tract society of which I know is sending out tracts free by the millions, yet all tract societies have large donations of various kinds, and they all wonder where we get the money. They will write to me to know where we get it. I met a minister at one time who asked, Where do you get the money?

Well, my brother, God sends the money.

Is it true that you never take up a collection?

That is true.

How do you get it then?

I said, Well, brother, when people get interested in the Bible, heart and head, it is to such an extent that it reaches down to the pocketbook, and by that time it opens the clasp. Then they say, Can't I get some money into this thing? I have been wanting to know how to get some in, will you take some? Well, brother, we say, if it is given willingly we take it and will do the best we can with it.

He looked at me as much as to say, Do you take me for a fool? They know it was never so with them.

Well, my dear friends, the matter is marvelous in our eyes, not that we have a large amount of money, not that we spend a great deal of money. The amount is nothing at all in comparison with the work that is being done. The work is being done so much more economically than any others are doing it. No bills are contracted, everything is done on the cash basis, and we believe that is the way the Lord wants it to be done. We have in New York and Brooklyn at least ten printers to whom we are their best customers. They may not make the most money from us, but they probably do more work.

Then we have a large firm in Akron, Ohio, printing and binding millions of papers and printing thousands upon thousands of books. Also near Chicago another large company, likewise one of the largest in the world, and we are the best customers they have. We have no machinery of our own, and do not print a single tract or book. Some people say, Why don't you do your own work? O, I say, it would take a great deal of time and money and we prefer to let other people have that and the worry, and we use our time in overseeing other matters, while they take the labor and bother with the type-setters, and some who become drunk, and others involved in the labor union difficulties, etc. They can attend to those matters and we can attend to the Lord's work. We believe we can do it cheaper this way, because we can give a contract and the people will attend to the matter for us, and we are not so sure that the Lord's people would be as good from a business standpoint. With the Lord's people it might be that generosity might come in too much. At all events, we believe the most economical way is to get them printed by contract. So they are going to people all over the world and they are furnishing opportunities and privileges of service.

What do you pay?

We do not pay anything.

What do they pay for getting them?

Nothing. The only people that get pay are the printers and the papermakers, and some express people. All who do the work of distribution do it free, as unto the Lord, glad to get a chance.

One minister said, "If I could get people to work for me as they work for Pastor Russell I would have a great congregation too."

I told him that that was where he made a mistake; they are working for the Lord. They know what they are working for and they have an ideal before their minds, believing that the work is from the Lord, and they believe in what they are circulating, and that it is a service unto the Lord. It makes a great deal of difference.

A paid minister is never a satisfactory one, whether circulating tracts or preaching from the pulpit—*a paid ministry has always been a mistake.*

Well now, this harvest work, my dear brethren and sisters, has been progressing and has been getting a certain amount of momentum and today has more than ever, just as in this matter of the publicity respecting "hell." It has gone through the newspapers—here are extracts from different newspapers (holding up a number of clippings), showing that it has been called to the attention of many people. Some say they believe in hell, and in roasting them well. Others say they do not believe in it—the people are getting their eyes open; they have not heard it discussed before. They may have heard statements that the preachers did not believe it, but they did not like to ask too far, as it is a delicate question. He does not say publicly that he does not believe it, but he would give the impression that he does and would land them somewhere, and they would look around to see where it was. The preacher, meanwhile, did not believe it, but it had been taught him by his forefathers, and he would go through the motions as though he were putting them there without saying so.

That is a kind of stultifying of conscience, which has done a great deal of harm—believing one thing, and then saying another thing. Whoever trifles with the Truth is in a dangerous position. God desires truth in the inward parts; that is, in our very thoughts and words, being honest in all things. That does not mean that you should tell everybody everything you know, that is your business, and you are fully justified in avoiding a question. That is not misrepresenting, but if you stood as a minister to teach or present God's Word before a congregation, and you handled the Word of God deceitfully, so as to make them believe one thing which you did not believe, and which the Bible did not teach, then you are searing or violating your conscience and making yourself less prepared for some future step of Divine truth when it shall come your way. I think that is one of the difficulties with the ministers today.

I was talking with one minister on my way to Toronto,

he was a very prominent man and I had met him several times. We got to talking about certain doctrines and I said, How can people hold these different creeds and be strictly honest with themselves?

Well, he told me how he tried to do; he said, I never preach hell fire.

Well, I said, What do you preach?

I preach about generalities, you know. You can preach a great deal and not preach hell.

I said, it appears to me you are only neglecting the truth, you are avoiding telling them what the truth is. Do you not know that the public mind has become poisoned on this subject and many hearts turned from the heavenly Father, and they cannot love Him as they ought, or as they would if they knew better, and these poisonous doctrines have hindered them from loving God and the Bible, what are you doing to help them to love Him and have His name exalted and His Book properly reverenced?

Well, it was a close question and he hardly knew how to answer. He then branched off to tell what other ministers were doing. Later on he said, I wish you would tell me just what you do believe. He had not had the Scripture Studies, so I said, I will have a book sent to you. He said, I want to read. He had gotten his mind working. He seemed a good brother and wanted to do the right thing. He was not a higher critic in the worse sense at least. As we talked about the Scriptures, he said, Pastor Russell, I cannot say I believe the Bible inspired as you believe—no one can charge you with believing otherwise, for you believe that certain words were used to give the Divine thought. I said, that is the thought; for I had called attention to certain Greek words and showed how these fitted and how they applied, and he was astonished to see any such careful fitting of words of the Bible. For instance, when Jesus said He came to give Himself a ransom-price, and that it meant a price to correspond, and that the thing He did for the human race corresponded with the penalty. He was astonished to find such a close fit. He said, I want to read. I hope he will. I hope he is one of God's people, but I cannot say for there are many things drawing him to the other side. He will have all the weight and influence of his denomination and his own congregation and family to hold him back.

Well, my dear brethren and sisters, here we are in this time when the minds of the people are getting open, and now is the right time, this next twelve months—but I cannot say there will be twelve months—but I have no confidence in the Lord holding back the storm because of the brother's prayer. I should not wonder at all if we should have a splendid good year, and that it would be one of the very best that we have ever had in every department of the work, in spreading abroad the glory of the Lord's name.

What about your part in it—are you going to have any share in it? What about my part—am I going to have any share in it? I think of one of our hymns: "Lord, if I may I will serve another day."

We cannot know beyond today; we have today—what are we going to do today? It is the impracticable people who are saying, Well, next year, or tomorrow, etc. If you do not begin today, you never will make a beginning, for tomorrow never comes, because when you get there it is today. What shall I say more respecting this harvest work, dear friends? What a privilege we have! I wonder how many are in thorough earnest in the great privilege? What a great privilege we have in being co-laborers!

Brother Russell, are you sure God is doing it? I am sure, and that is the reason I am in it. If I had any other thought I would say, Sit down and wait until you know what you are going to say, and wait until you know what you are going to do. If you do not believe, do not try to tell others what you do not believe—be honest with yourself and God. We do not want anyone to take up the work if he does not believe in it. I have had numbers of people write me who thought there might be a profit in the business. Some often ask if they can get into the work, and we would ask them if they had studied along this line? They would reply, Some. Better study more—how do you know what you want to tell other people, be honest with yourself, and then be honest with God.

Now, brothers and sisters, I presume those who are here this morning are such as have studied and are convinced of the Divine character of the Plan of the Ages, which God is working out according to the counsel of His own will. I shall assume that you are, as myself, fully convinced that this Gospel Age is devoted in order to the gathering out of the Bride-class; that we are now down in the "harvest" of the Gospel Age; the time for the gathering of the wheat into the garner; also that at the conclusion of this age a great time of trouble will come; also that beyond this time of trouble comes Messiah's glorious Kingdom, and the blessing of every creature—all the families of the earth—and that the elect of this age are to be associated with the Master in His glorious work of extending Divine favor to all who will come into harmony.

So, my dear brothers and sisters, my exhortation is that we lay aside every weight, and every entangling sin, and that we run on patiently, not necessarily very fast, but just as fast as we are sure God is leading us, but run patiently the race that is set before us, until He, the Author, shall become the finisher of it—until He shall say, "Well done, good and faithful servant, you have been faithful in a few things (a few things, you are not doing very much, nobody knows better than you and I do, and so He thinks of the circumstances and says, You have been faithful in a few things, you used the favorable opportunities which showed to God the intentions of your heart, and you were loyal to Him), enter into the joys of your Lord. (That is the kind I want.) You have been faithful over a few things, I will make you rûler over many things."

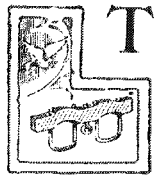
That is our hope and our ambition. As you go to your homes and I to mine, let this loyalty and faithfulness to the Lord and to the Truth and the brethren of the Lord be the overmastering thing in our lives, not by our language merely—let our conduct, words and thoughts and doings show forth the praises of Him who hath called us out of darkness—let us show this by our zeal, and all according to knowledge.

This service then closed with the use of hymn No. 260:

"Send out Thy light and truth, O Lord;
Let them our leaders be
To guide us to Thy holy hill,
Where we shall worship Thee.
Send out Thy light o'er land and sea,
Till every heart shall bow to Thee."

DISCOURSE BY DANIEL TOOLE.

SUBJECT: "RESERVED MERCIES, FAVORS AND BLESSINGS TO BE GIVEN IN RESPONSE TO PRAYERS."



THIS is Hope Day of the Convention and our text this morning is found in Romans 15:13, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit." This is the prayer of the Apostle Paul in behalf of the Church at Rome. While it is our privilege to seek by prayer and otherwise all that goes to make our OWN HOPE strong and bright, the Apostle's example in this text points out to us a duty and most wonderful privilege regarding the HOPE OF OTHERS. The Apostle, in this text, makes intercession to God that He would so work in the hearts of the Church at Rome that THEY may abound in hope. This leads us to the inquiry, *"Has the Lord reserve blessings for His saints to be given to them only upon request of some other saints?"* We all recognize that the Lord has many blessings that He gives us without prayer. Before we knew how to pray He bestowed His favors upon us. Then we also recognize that the Lord has many favors and blessings to bestow upon His saints in answer to their prayers as shown in James 4:2; John 16:24 and many others, and these Scriptures make clear also that if there is a failure to ask for these blessings there will be a failure to receive. The condition upon which the receiving of these blessings depends is *scriptural asking*. If God sees fit to make a condition He also sees fit to stand by it. Now then, the question comes, "Has God arranged that some of the favors and

blessings He has to bestow upon the saints be conditioned upon the prayers of other saints, and that this condition must be met before these reserve blessings can be given?"

Let us turn to the Scriptures for the answer: In Gen. 18:23-33 we have Abraham's intercession in behalf of the righteous of Sodom. This is a wonderful prayer and has many points in it worthy of notice. In it God shows a remarkable willingness to respond to Abraham's request. But the special point in Abraham's prayer is revealed in Chapter 19, verses 15, 16, 29. In the preceding chapter Abraham's final request, that is recorded, was that if there were ten righteous in the city, that God would spare it. But, evidently, there were not even ten righteous. So, in the morning, the angels hastened Lot saying, "Arise, take thy wife and thy two daughters lest thou be consumed in the city." But Lot LINGERED. "Then the men laid hold upon the hands of Lot, his wife and two daughters, GOD BEING MERCIFUL UNTO HIM, and they led them forth out of the city." This taking hold of Lot's hands and leading them forth out of the city is here indicated as a SPECIAL ACT of mercy. And why did God show Lot this special mercy? We find the answer in the 29th verse, "And it came to pass that when God destroyed the cities of the plain that GOD REMEMBERED ABRAHAM ('s prayer) and sent Lot out of the midst of the overthrow.

Sodom is a type of Babylon. The call has gone forth, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." Rev. 17:4. But some who hear the call, instead of obeying it immediately linger. There are reasons why they linger. In most cases, it costs all that one hath to obey the call. Now will there be any of the Abrahamic spirit who will intercede with God on behalf of these so that they may receive SPECIAL help from the Lord as Lot did? The question arises, "Why will not the Lord extend these special acts of mercy without the intercession of others?" We will investigate that point a little later.

Another case of intercessory prayer is recorded in Numbers 12. Miriam and Aaron spoke against Moses. Evidently they had become somewhat jealous of Moses as the mouthpiece of God. They said, "Hath the Lord indeed SPOKEN ONLY BY MOSES? Hath He not SPOKEN ALSO BY US? Then also look what Moses hath done. He hath married the Ethiopian woman. Moses is not as holy as we. Why should he be looked up to as the only mouthpiece of God," evidently were their thoughts. In this they incurred the displeasure of God, and Miriam was smitten with leprosy as white as snow. This brought Aaron to a recognition and an acknowledgment of his sin, and he entreated Moses for mercy. And Moses cried unto the Lord, saying, "Heal her now, O Lord, I beseech thee." So the Lord gave her one week's chastisement and then healed her. Here Aaron and Miriam receive special mercy through Moses' prayers in harmony with the texts, if any man see his brother sin a sin not unto death he shall ask (God) and He shall give him life for them that sin not unto death. I Jno. 5:16, and The prayer of faith shall save the (soul) sick, and the Lord shall raise him up and if he has committed sins they shall be forgiven him. Jas. 5:15.

Again, in the case of Job and his three friends, we have a good example of the value of intercessory prayer, recorded in Job 42:7-10. The three friends of Job had become presumptuous in their conversations with Job and had said many things which were not pleasing to the Lord. We should be sure we are right before we utter with authority any principles. The Lord said to Eliphaz, "My wrath is kindled against thee and thy two friends for thou hast not spoken of me the thing that is right, as my servant Job hath. Therefore, go to my servant Job and offer up for yourselves a burnt offering and my servant Job SHALL PRAY FOR YOU, for him will I accept, lest I deal with you after your folly—and the three friends did as the Lord commanded and the Lord accepted Job." How fully in harmony is this account with James 5:16. "Confess your faults one to another and pray one for another that ye may be healed. The effectual, fervent prayer of a righteous man availeth much."

Even though we may not understand why it is, do not these three instances show clearly that the Lord has certain blessings and favors to bestow upon His saints ONLY upon condition that some other saint makes the request? We can read with great profit along this line the 1st and 2nd chapters of Nehemiah and the 9th and 10th chapters of Ezra.

This same truth is given to us in the New Testament. In Phil. 1:19 the Apostle says, "I know that this (these afflictions he had been telling about in the preceding verses) shall turn out to my salvation THROUGH YOUR PRAYERS and the supply of the Spirit of God." Now, if the Apostle understood that he would receive just as much help from the Lord in these afflictions whether the Lord's people prayed for him or not, why would he make such a statement as this, "I know this shall turn out to my salvation THROUGH YOUR PRAYERS?" What a privilege and responsibility belonged to the saints regarding Paul—to PRAY for him, not CRITICIZE him. Again, Col. 4:12, Epaphras, who is one of you (one from your midst), a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. Does not this Scripture show that the Lord had assistance to give the Colossian brethren which was to be bestowed upon them in answer to earnest prayer? If the Colossian brethren would receive just as much aid from the Lord without the prayer of Epaphras, why should Epaphras LABOR SO FERVENTLY IN PRAYER in their behalf? If God will give ALL His blessings to others without our prayers, then would not prayer for others be useless and unavailing? In II Cor. 1:8-11, we have the account of a wonderful answer to united intercessory prayer. The 11th verse says, "Ye also helping together by prayer for us that for the GIFT bestowed upon us through many persons (prayers), thanks may be given by many on our behalf." How were they helping Paul? By PRAYER for him. Through what means did Paul receive a gift from God? THROUGH MANY PERSONS' PRAYERS.

Again in I Jno. 5:16, If any man see his brother sin a sin which is not unto death—what shall he do? Tell someone, or criticize him to someone else, or at least, criticize him in our own minds? That would be the course which our fallen nature would prompt us to take. But what says the text, "If any man see his brother sin a sin not unto death, he shall ASK (God) and GOD WILL GIVE HIM LIFE FOR THEM that sin not unto death." Do YOU see YOUR *privilege?* Do YOU see YOUR *responsibility* here? In circumstances of this kind our own love is being tested. Do we love the brethren so that their sins lead us to God in intercession for them as it did Ezra, recorded in Ezra, Chapters 9 and 10? As it did Moses in Num. 14:13-20 and as it did Samuel for Saul—I Sam. 15:11?

Can we not conclude from the testimony of all these Scriptures that the Lord has RESERVE MERCIES and FAVORS and BLESSINGS for His saints to be given to them in response to prayers of other saints? Can we see our GREAT privilege in this direction and will we take advantage of such a privilege—the most wonderful of all our privileges?

PHILOSOPHY OF THIS ARRANGEMENT.

Why does God make this arrangement? Why does He not bestow all His favors without the intercession of others? We answer: The fact that God has adopted this method of dispensing many of His favors is in itself proof that this must be the wisest method of bestowing many of them. For God being perfect in wisdom would always choose the wisest methods of accomplishing His purposes. And while we may not be able to see in whole or in part the philosophy of His method, let us show our confidence in His wisdom in falling in line with this part of His plan as well as all other parts and by so doing, open up the way for God to give these blessings which are dependent upon our prayers to His needy Saints. But we might take time to consider some of the reasons for this arrangement.

First, God has always definite ends to accomplish in the bestowment of His favors. He intends that His favors should sanctify our hearts; that is, fill them with faith, humility and love. Experience reveals the fact that the development of these graces depends not only upon the favors bestowed, but also the manner of their bestowment. Example: If God should give us all His favors without prayer and consequently without the *exercise* of faith (for there must be a real exercise of faith in a prayer that prevails. James 1:6-7; Mark 11:24), I say if God should give us all His favors without such prayer our faith would not receive proper exercise and therefore would lack full development. For this reason God has arranged to give us some of His favor in answer to the prayer of faith that our faith might be exercised and thus developed.

In like manner God has arranged to give part of His favors in response to one another's prayers, because of certain advantages we will receive by this method. In Eph. 3:16 R.

V. we read: "All the body being fitly framed and knit together by that which every joint supplieth . . . . . maketh increase unto the building up of itself in love." From this text you will observe the body is *knit together in love*. How? By that which *every joint* supplieth. When we receive any favors or blessings from the Lord through the prayers or otherwise of any of the members of the Lord's body, gratitude fills our heart not only to the Lord but for the one who was the willing agent in bringing it to us. In this way our hearts are knit together in love. Again, as we learn to carry the welfare of another brother in prayer we will find that this earnest, continued, prevailing prayer has increased our love for him. At first for lack of sufficient love our prayer lacks the earnestness to avail anything but is merely a good wish. But as we continue to bear our brother's needs to God in prayer with the determination to succeed, our *love* is increased, because of being *exercised*. Finally love has so increased that Jacob like we can say, I will not let thee go unless thou bless my brother. Oh, may the coldness, indifference, weaknesses, pride, stubbornness of the brethren as well as their brokenheartedness, hungerings and thirstings for the spiritual things, lead us to earnest, wholehearted prayer in their behalf, remembering that the Lord has placed within the reach of our prayers definite and multiplied blessings for them. It costs real effort to pray the prayer that prevails for others and such prayers are not only a good demonstration of your love and faith, but also give real exercise to that love. So in two ways are we knit together in love. I. By our appreciation of the brother because of the blessings received through him and, II, by the exercise of our love toward him as we pray for him. Second: This method develops humility and restrains our becoming too independent. Most of the Lord's people are very naturally inclined to pride and independence. Frequently some of the Lord's people, when things do not go to suit them in the classes, are inclined to say, "Well, I will just stay at home and read my bible," etc. By this they mean that it is their thought that they can succeed in running the race to the kingdom without the assistance of the other members of the body. What a mistake we will make. Will we forget "that all the body is *knit together in love by that which every joint supplieth.*" What wisdom God shows in dispensating His favors through the various members of His body that we might not become proud or independent and that we might be knit together by the cords of love. Let us then keep close to the Lord's body that we may receive the favors God wishes to send through their prayers and otherwise and that we might be a channel of blessing to them.

There are other reasons for this method of bestowing God's favors, but time forbids of further examination on this point.

IF WE FAIL, THEN WHAT?

The question naturally arises if we fail to scripturally pray for our brethren will the Lord give them the blessings without prayer. Oh, no. When God enjoins conditions to His favors He always stands by those conditions. But when one fails to use His privileges they are given to another. "To him that hath shall be given." And he will lose the reward. But if he continually failed to live up to his privileges he would perish from the body of Christ as suggested by studying the 4th chapter of Esther and especially noting the 14th verse.

What is the reward of praying for others? The reward is four-fold.

I. By laboring fervently in prayer for the Lord's loved ones we gain the special love and favor of the Lord. Do we not especially love those who serve and treat kindly the ones we love. In the same way the Lord will especially love us if we take a heart interest in the ones who are so dear to him.

II. By prevailing prayer for others our faith in and knowledge of and love for God is increased. Every time we really take hold of God and His promises in prayer for others it is necessary to meditate upon the Lord's existence, wisdom, power, love, mercy and faithfulness, and it is also necessary to *exercise* faith in all these. Thus by the time our prayer has prevailed our knowledge of God is deeper and more abiding, our faith increased and consequently our love more fervent. The difference between the exercise of faith and faith is the difference between faith and believing. And this is further explained by the difference between air and wind. Wind is air in motion. Air will not fly a kite but wind will. So faith will not carry our prayers to God, but the exercise of faith will. Believing is faith in exercise.

III. Our love for the brethren is developed by exercise in earnest prayer for them. For we can not fervently pray for others without exercising our love toward them. This is illustrated by a mother coming to love her less lovable child most. The constant exercise of special love, pity and sympathy toward the imperfect child has endeared that child to her in a special sense. So, dear brethren, if we are properly exercised toward the weaknesses and fallen nature of our brethren, we can come to love them more than if they were always perfect. Pray for them, refrain from criticising.

IV. We always have a special love for our benefactors. And we all love to be loved. No doubt the richest reward we could have to have throughout eternity is the special love of our Lord and the special love of many of the members of that kingdom class. While all the members of that kingdom class will love one another purely yet there will be a special love some will have for others, not because some will have more perfect bodies, but because of special sacrificial services that were rendered them in their struggles in the narrow way. But is prayer a sacrifice? All who have given themselves to "labor fervently" in prayer for the saints, not being content unless their prayers prevail, will find that such prayer draws on the spirit of sacrifice as much and ofttimes more than any other form of service.

WHAT SHALL WE ASK?

For what shall we ask in behalf of the brethren? The many prayers in the Bible that were offered in behalf of others are very instructive as to what to ask for in the interests of the saints. The difficulties to be encountered in the narrow way and a study of the promises are also helpful in deciding. A warm, willing heart is also helpful, the most helpful. A cold heart can not see much to do for the brethren, unless it is some service that brings honor and praise. You do not need to be an elder to serve the saints, "Labor in prayer for them," as Epaphras did. Col. 4:12. Are you willing to pray for the saints and the prosperity of Zion as did Nehemiah, recorded in Nehemiah, chap. 1 and 2; as did Ezra in Ezra, chap. 9 and 10? If not you are not fit to be elder. What shall we ask? Ask that the word may have free course and be glorified, II Thes. 3:1; ask that the Lord may send laborers into his vineyard, Luke 10:2. You will see classes in need of instructors. The Lord is giving you an opportunity to show your interest in the welfare of His children by coming to Him in prayer for needed instructors. Ask mercy for the sinning brother instead of criticising him, I Jno. 5:16, and Deut. 9:20. Ask that their love may abound more and more, Phil. 1:9. That Christ may dwell in their hearts by faith, Eph. 3:14-19. That they may have the spirit of wisdom and revelation in the knowledge of God, Eph. 1:17. We are hindrances to God's people unless we are helping them to a closer walk with God, unless we are building them up into Christ. Pray to that end. Ask that they might be filled with the knowledge of His will, Col. 1:9-11. Ask that their faith fail not, Luke 22:32. That they may be one as God and Christ are one. If we have love in our hearts for the brethren, a single eye (motive), the Lord will guide the minds of His willing, humble children to see the needs of their brethren, to see the promise of supply in the word and they will be glad to secure the same for them, through prayer.

PRAYER THAT PREVAILS.

What kind of a prayer prevails or secures a response from God? It is not every prayer that prevails. Thousands of prayers are but lip prayers, or at best but the expression of good wishes.

The prayer that prevails has six specific points to be complied with.

I. Our heart must be free from condemnation. In I Jno. 3:20-22, we read, "If our heart condemn us God is greater than our heart and knoweth all things but if our heart condemn us not then have we confidence toward God that whatsoever we ask of Him we receive of Him because we keep His commandments and do the things pleasing in His sight. Because of the flesh being so depraved we can not live up to the highest ideal. But God knows what we, under such circumstances, are capable of. And when we fall below what we were really capable of we come under condemnation. We are counted as disobedient children and for the time being are shut off from some of the special privileges we have with the Lord. See Manna, Jan. 3, and Vol 6, pages 144-148.

In I Pet. 3:1-7 the Lord gives us some very practical admonitions and closes in the seventh verse with the clause,

"that your prayers be not hindered." This shows that our daily life has something to do with answered prayer. God is merciful, but He cannot wink at everything or cover with Christ's righteousness, unconditionally, all your wrongs. You must learn by God's assistance to live up to the standard of which you are capable. How can I know what God expects of me? Would God be so unkind as not to guide His honest, sincere, willing children into an understanding of His will for them? "If any man lack wisdom let him ask of God who giveth to all men liberally." In Ps. 66:18, we read, "If I regard (approve, justify and cherish instead of condemning, abhorring and slaying), iniquity in my heart, God will not hear." A wrong spirit of any kind cherished in the heart, will throw our prayers off the track. Lam. 3:44. Thou has covered thyself with a cloud so that no prayer can pass through. To one who knows what it is to have fellowship with God in prayer can detect God's disapproval in prayer more easily than anywhere else. How? Because he is cut off from access to God. Dear friends, we must have access to God for ourselves and others. Then let us from the heart ask God to make clear just where the difficulty is, let us not be afraid to humble ourselves and make any acknowledgment or confession of our sin to God or others, and by so doing have restored to us this wonderful privilege of access to God. If you can not do it in your own interests you can surely do it in the interests of those you love; for that special privilege of praying for them.

II. We must approach God reverently as taught us in the expression, Our Father Who art in heaven, *Hallowed* be Thy name. God does not expect impossibilities of His children, but He must develop in you the spirit of reverence. Therefore, you will be required to approach Him with increasing reverence or be disregarded in your petitions.

III. Thanksgiving. Be careful for nothing but in everything by prayer and supplication *with thanksgiving* let your requests be made known unto God, Phil. 4:6.

Thanksgiving wings our petitions to God as *please* flies the boy's request to the mother. You can thank your prayer to God sometimes. This is important, do not omit. Get into the spirit of thanksgiving.

IV. Ask *according to His will,* I Jno. 5:14-15. "And this is the confidence that we have in Him that if we ask anything according to His will He heareth us." On what condition will He hear us (give heed to us)? That we ask *according to His will.* If He hears (heeds) us, will He answer? "And if we know that He hears us (in) whatsoever we ask we know we have the petition we desired of Him." The importance of knowing that we are asking according to His will is further shown by Mark 11:24. Whatsoever thing ye desire when ye pray *believe ye receive it* and ye shall have it. How could we believe we receive if we were in doubt as to the Lord's willingness for us to have it? Note.—We know He *hears* because we ask *according to His will.* We know we *will receive* because *He hears.* Do you see the necessity of putting away careless praying and thoughtless asking? How can we know what to ask for?

We can learn what to ask for in the same way as we come to understand any other Bible truth. Study God, His character, His truth, His promises and if you have the true Spirit of God He will assist you to understand from these what favors at various times He would be pleased to give. "Thy word is a lamp to my feet." "If our eye (motive) be single (pure) our whole body (mind) shall be full of light." If any man lack wisdom let him ask of God who giveth to all men liberally. Promises may have specific application. Study them and you will see the supply for the needs of the Lord's people and your own. Examples of *deserving* what to pray for are found in Gen. 32:9-12, and Ezra 8:21-23.

V. We must have pure motives in our prayers. "Ye ask and receive *not.*" Why? "Because ye ask amiss." In what way? "That ye may consume it upon your lust (desires), James 4:3. It is very possible to ask favors from God which He would be pleased to give, but which He will not give because our motive in asking is selfish and sinful. One lady asked God that he would send a large crowd to the meeting. She afterward discovered that her anxiety for the big crowd was that they might see how clever the pilgrims were, so she would not suffer the reproach of being associated with ignorant people. Such prayers, even if they were in harmony with His will would not be answered. "Ye receive not." Selfish prayers are not answered.

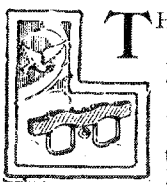
VI. We must ask in Jesus' name. See Jno. 15:16, and Heb. 10:29-20. To ask in Jesus' name means more than parrot like, to use the expression "In Jesus name." It means that you understand the meaning and significance of asking in Jesus' name. And in your prayers you must learn to enter right into the spirit of the meaning of this expression and from the heart and in the understanding, "Ask in Jesus' name."

VII. Finally ask in faith, nothing wavering, James 1:6-7. Whatsoever thing ye ask and pray for, *believe ye receive* it and ye shall have it. Mark 11:24. Is this the way we have been presenting our petitions to God or did we but *hope* to receive and indulge the thought, *perhaps* we will have it? How are we to ask? "In faith, nothing wavering (doubting"); "believing we receive." If our faith wavers then what? "Let *not* that man think he shall receive anything of the Lord." Can you see, dear friends, why so many prayers *do not* avail anything, why they are not answered? Can you see the necessity of giving up careless praying and give the subject of prayer careful study? If we must *believe we receive* the things we ask for or not receive at all, can you see the necessity of observing the six preceding points and thus lay the foundation for the exercise of such faith?

Now dear friends, what a wonderful privilege is ours. Will we take hold of it for the Lord's honor, for our own good and in the interests of those dear saints whom we love? All can pray the prayer that prevails. Discouragement is from Satan. God is glad to teach and help you to pray successfully. "Pray with all prayer and supplication for all saints." "Brethren pray for us." Amen.

LOVE FEAST.

CONDUCTED BY PASTOR RUSSELL.



THIS service opened with the use of hymn No. 160, "Lord I am Thine, entirely Thine," and was followed with prayer by Brother Burgess. Then, after the singing of two or three more hymns, Brother Russell spoke as follows:

Dear friends, the time has come for us to say goodbye as respects this convention. I have had great pleasure in connection with the convention myself, and have been deeply interested in noting the comments of others, and I was glad to note that there was a happy tone connected with the whole matter. Quite a number remarked that they felt it had been the very best convention they had attended. We have made note of the same thing repeatedly with other conventions, each one has seemed a little better than any other. When we think of it, dear friends, that should not surprise us. Some said they thought the speakers, of whom there were about fifty, at the convention, had done better than the same speakers had on previous occasions. I was glad of that, but it was only what we should expect, that they should be getting some increasing ability in the Lord's service, but I think the real secret of the whole matter of the interest in these conventions is the spiritual growth which we ourselves are making. So far as I am able to see, dear friends, there is a very deep work of grace going on in the hearts of the Bible Students all over the world. This is what we should expect, for we should see a growth in grace as we grow in knowledge, and a growth in love with all this. Surely this is our object and is our reasonable expectation for ourselves and others. I believe that this is the secret of our feeling that each convention is better than the previous one, that there is a still further illumination of our minds in sympathy with the plan of our heavenly Father—seeing more and more of the lengths and depths and heights and breadths of that plan. Our hearts, therefore, are more and more glad in consequence.

I congratulate you then, dear friends, that as we close this convention it is with this happy feeling that it is good to be here. And whenever I come to the closing part of any convention one text seems to loom up before my mind, and that is found in Hebrews, the 12th chapter. The Apostle is there speaking of the General Assembly of the Church of the first borns, whose names are written in heaven. And if we are interested in these conventions, trying to have them as general as possible, and if some have come from thirty states, that is quite a general representation, but you have left some behind, who could not come, and as surely as they are brethren, they are also deeply interested in this convention also, but in this great convention for which we are hoping, nobody is to be left out. That is the best thought, that every member of the Church of the first-born will be there;

it will be the General Assembly, and I am sure that is good for us. What we enjoy ourselves we do not enjoy selfishly—our joy is increased if we are able to share it with others. So our Lord Jesus, being heir of all things by the Father's arrangement, has permitted us to come in and get a blessing so that we may tell it out to others so that they may also come in, and thus the Church of the first-born be sharers of these blessings, grace and glory.

Now I am wondering in regard to that General Assembly and Church of the first-born who will be there? I am very much interested in that question. It might seem selfish to say I am very anxious to be there myself, and yet this is not selfish, because it is the Father's good pleasure—the will of the Father—that, having set before us these great blessings, we should appreciate and desire to have them, and count all other things as loss and dross that we may win these things set before us.

You remember how Jesus treated the matter in connection with the Jews; He said that a great King made a feast and invited men of nobility, and when the time came He sent word to tell those bidden to come, that the oxen were killed and everything was ready. They made light of it, however; one went to his farm, another to his merchandise, another married a wife, and that settled that—they all had excuses. The parables go on to say that the king who made the supper was wroth; because, after having provided everything and inviting them to his feast that they should make light of it. And so it is with you and me, we are invited to this symbolical feast of fat things; very precious things, invaluable things. We have been invited, we have accepted the invitation, our names have been enrolled and we have been given the white garment that we may enter in. Now then, the Apostle says, "Let us fear, lest these glorious promises being left to us any of us should seem to come short," that we should find the slightest indifference in our hearts, that we should not get all that God is anxious to give.

Let us put away any such thought that we would not be caring for those things, or that we would not aspire to things so high. One said to me not long age, Brother Russell, I do not aspire to such great things. I said, Brother, it is that or nothing, for He has not offered anything else. You must either say you do not want it or take it. There is no chance of taking anything else, no use of talking about securing restitution, for God has not offered it, but has offered the most wonderful blessing that could be imagined, and I believe that by the grace of God every one here present desires and is striving to be ready for and to attain to those glorious things which God has in reservation for them that love Him. Then He places a test upon us as to how much we love Him; Do you love Me as much as your house? Do you love Me as much as you love your good name? As much as your parents or children? This is the matter for which God is testing us. Perhaps we do not realize at times why these tests come into our lives respecting parents, children, houses or lands; it is to see if we love Him or these more. That is why He is testing us. We said that we loved Him more than all things, and He said, I will see: What are you going to do with this matter or that? He says He will test you on this matter. He wants those who love Him more than all these other things put together, more than they love themselves, so that they are willing, yea, glad, to take up their cross and follow Him, counting all else but loss and dross that they might win Christ, and be found in Him, having their names in the Lamb's book of life, and be amongst those who will be of the Church of the first-born, whose names are written in heaven.

It is not the sudden tests, my dear brother; we go on day by day and He is very patient with us. He lets us handle many things for a while and perhaps then they go to pieces in our hands, and then we see something else, and He asks, Do you love Me more than those? Thus we will have a lesson from those things going to pieces, and finally we learn that there is nothing satisfactory, except that which is in accordance with the heavenly Father. Then we shall through these experiences and disappointments come to the happy condition where we will be pleased to render everything fully to the Lord.

If we have the proper conception of the time in which we are living, that we are in the dawn of the time for the blessing of the world, and the glorification of the Church of Christ, then we must realize that there is not much time for you or me to perfect ourselves; there is not much time to decide, but we should come to a decision and act, be of good courage and have character formed. That is the kind the Lord wants, and He wants you and me. But if we do not get there after He has accepted us, it will be our fault—not His—because, faithful is He who hath called us and He will also do exceedingly abundant and more than we could ask or think. Then finally the results, therefore, are in your hands for yourself, and in my hands for myself, and no one can take the matter in hand for one another. You remember the picture given in the 12th chapter of Hebrews; the Apostle is picturing the Jews as they came out of Egypt and approached Mt. Sinai, where God made the covenant with them; they had been in bondage. Egypt typically represented the world, out of which God has delivered them, brought them through the sea and baptized them into Moses and the cloud, and then they had some experiences in the wilderness, and finally, in God's providence, they came to Mt. Sinai. God said, Stop here, I am ready to enter into covenant relationship with you, and make you My covenant people. If you get those promises made to Abraham you must become children of Mine through obedience. I will give you My law, and if you will keep that you will get all those Abrahamic blessings; they will be yours, you shall increase and you shall bless all other nations. And the people said, "All these things will we do." They tried, but failed; because they were imperfect, and because their Mediator, Moses, was an imperfect man, and not able to make full reconciliation for them—only typically, and, therefore, they were a typical people, and the arrangement could be only typical. But now, says the Apostle in Hebrews 12, "We have not come to that Mount," and then he tells about the Mount. That, He said, was covered with the clouds and thick darkness,, and God spake to them out of the clouds and fire and smoke, and the whole earth trembled, and they were in fear of Moses, and they entreated that they should not hear the voice of the Almighty. So terrible was it that Moses said, "I exceedingly fear and quake." This is the description that St. Paul gives, taking it from the Old Testament.

Mt. Sinai was typical; we are coming to a better mount, Mt. Zion, the Church in glory, and the Kingdom of glory, and so the Apostle says that we have left Egypt, the world, and are approaching this Mt. Zion, where God is about to make a New Covenant with the world—this is what we have been approaching unto right along, the whole Church has been approaching it for eighteen hundred years, and now, my dear friends, if we have the right conception of the matter, you and I have come right up to the Mount, right at the time when God is ready to establish this new dispensation that was typically represented by the Jewish arrangement.

St. Paul gives us to understand that all the different things which the Jews feared were only a picture of the Great Time of Trouble in the end of this age. We are not only come to Mt. Zion, but we realize that the trouble is very near. It may be only a very short distance. It is not, however, the trouble in which we are interested, even as the people of Israel were not interested in the demonstrations at Mt. Sinai, but in the fulfillment of the Covenant there established. And so you and I are not interested in the Time of Trouble, except that we know it is to be a sign, for the world must pass through that terrible experience before the Kingdom can be inaugurated. What we are interested in is the Church of the first-born—the General Assembly, and so if we are near the Time of Trouble, we are near the General Assembly of the whole Church of the first-born ones. I remind you, dear friends, that all those people back there were not the first born, only those of the Tribe of Levi constituted the first-born. You remember where the expression comes from: You know when they were coming out of Egypt there was the Tenth Plague, and wherever the blood of the Lamb was on the door posts and lintels and the lamb inside, there the first-born were spared, passed over, and those passed over as the first-born, you remember, were exchanged for the Tribe of Levi, and they became the representatives of all those first-born of Israel, and that Tribe of Levi represented the Church of the Gospel Age, the Church of the first-born ones. All of these were passed over in advance of the world. All those who come out of the world become New Creatures in Christ Jesus, and receive the Spirit of begetting, they become the Children of God—all these are the Church of the first-born. In the type there were not only those of the Tribe of Levi, but some of them were specially called to the priesthood; so here, amongst those of the household of faith, some are specially invited to the office

of members of the Royal Priesthood, the Body of Christ. So you see there are two classes, one very small and the other much larger, but all these together constitute the Church of the first-born, all these are begotten of the Holy Spirit during the Gospel Age, not merely the Little Flock.

But now we are coming down to the General Assembly of the Church of the first-born, and we are glad, not only for the saintly few, but glad for the antitypical Levites—for all of the Church of the first-born. But if we can, my dear brothers and sisters, we want to make our calling and election sure to the priestly company, for that is what God has called us to, and to which our dear Master would have us attain. This class has been in process of selection all during the Gospel Age, coming up, up, up to Mt. Zion, coming up to this closing period, coming up to the First Resurrection, coming up to the time when we will experience our change, in a moment, in the twinkling of an eye, to be forever with our Lord. Amen, so let it be.

"Watch and pray that you may be accounted worthy to escape those things that are coming upon the world, and to stand before the Son of Man." Some are going to watch and escape, others will not be watching and will go into that tribulation that is coming upon the world. The tribulation coming upon this second class will still be a manifestation of the Lord's interest and love, but those who watch will be still more pleasing to the Lord. The Wise Virgins who have their lamps burning and are seeking to walk in the footsteps of Jesus and counting all else as but loss and dross, they are seeking for this blessing of the prize of joint-heirship with the Master in the Kingdom. To those He will say, "Well done, good and faithful servants, enter into the joys of your Lord; you have been faithful in a few things, I will make you ruler over many." Then, my dear friends, will come a great trouble; we have not the particulars, but it will be a great trouble, and those not watching will pass through the great tribulation. Far better would it have been if they had watched and kept their garments unspotted from the world; far better if they had watched and trimmed their lamps and put more time in Bible study and prayer and in the service of the Lord. They would have been choosing the better part toward God. But God, in His mercy, will not let them go if they are still holding fast to the precious name; never will He desert a seeker, one who puts his trust in Him, even if it is necessary to bring such a one through the Great Tribulation; He will not leave them without the necessary discipline which will enable them to secure a place in the glorious future.

I remind you again of how these two classes are pictured in Revelation; the 144,000 are sealed in their foreheads; they are a special number. Then comes in the second class, and we read that they constitute a great multitude, out of all nations, peoples, kindreds and tongues. We read, also, respecting them that they will be before the throne, not on it, and that they will have palm branches, instead of crowns, and will serve the Temple class. Which do you want to be in, my dear brother and my dear sister? I know what you wish to have, you wish to have that better part which God is pleased to give to us. Settle it, therefore, in your hearts, be not double minded, and as you go from this convention do not allow the world or the flesh or the devil to sweep you into some different attitude of mind. If by God's grace you have had a spiritual feast here, let it continue, and as you go home, spread it abroad and tell about the convention, the various truths you have heard, tell them out to others, and like the widow's cruse of oil, they will multiply. You will increase your own store as you give it to others. So go from here, therefore, to carry and spread blessings every place you go. Let us, dear brethren, go from this convention taking with us blessings that will be far reaching—into all the thirty-three states here represented.

None of us can tell, my dear brethren and sisters, if we will have another convention or not. You know not whether you will be here on earth, nor I whether I will be here on earth, but I trust we will all be at the Great Convention there. I am hoping for it. If that were taken out of my life it would be a different life for me. If it were taken out of your life, what would you have left? All things of this world seem empty to us after we have tasted of the Word of God and the power of the ages to come and have been made partaker of the Holy Spirit—everything else is insipid. The poet has well arranged it:

"Jesus is mine, Jesus has satisfied."

But, you say, Brother Russell, if I could go to my home and could take the blessed influences to others I am sure that would help me, but I am afraid that when I get away from here the Lord will allow some trials and difficulties to come upon me. Well, I am sure He will, I am sure He will. How could you otherwise make character, my dear brother?

So then, my dear friends, do not go away expecting that everything will be happy and that henceforth all things will work smoothly; that will not be until we get to the other convention. After that everything will be happy, no more sorrow, no more trials, all tears will be wiped away. Our great Master will say, "Enter into the joys of the Lord." It will be all joy after that. Now is the time, however, in which he is testing us and if we could only realize it that every difficulty and trial that comes to us is supervised by our dear Master, that He knoweth our frame and remembereth that we are dust, and that He will not allow us to be tempted above that we are able, but will with the temptation make a way of escape and cause all things to work together for our good—if we could only keep those things before us, with what courage we could meet these things; not in our strength, but in His strength, who has made these promises and has given us these assurances. That is what the Lord wants us to be, not strong in ourselves, but in our confidence in Him that He who has begun a good work in our hearts and in our minds is able to complete it. But He wishes us to co-operate with Him and to do the best we can, for He has promised to make good every insufficiency, so that we may come off more than conquerors through Him who has brought us with His precious blood.

I have no doubt, dear friends, but that there will be many surprises for us when we get beyond the vail, when we find who will constitute the overcomers, and find some whom we surely thought would be there, will not be there; and, many whom we did not expect will be there. You and I are not to judge one another's hearts; we are not competent, so don't worry about the others. Remember what Jesus said to Peter, about John. The Lord said to Peter, "Feed My sheep," then Peter said to the Lord, What about John? Jesus practically said, That is none of your business. Let us remember that there is only one Lord, and that we must be faithful to Him. Never mind if some do not come up to your ideal. Help them all you can, but don't bore them with your ideas, for theirs may be better than yours. Each to his own responsibility—do nothing to hinder, but above all things help them, and in dealing with one another see to it that you deal in love. Remember that every member of the Body of Jesus is precious in His sight, and if you do injury either by word or act to a single one you are displeasing the great Head of the Church, and He will have something against you from His standpoint, and you want to put away all anger, malice, strife, bitterness, evil-surmising, and to have pure love one toward another—that is, "love one another, even as He loved us." Is not this well pleasing to the Lord? I am only reminding you of what we have seen in the study of the Word of God. I am reminding you because we may not all meet again. Just who will prove faithful only the Lord can say, but I believe it is a very important moment, and if I only had the power I would like to say some word that would make such a lasting impression it would do you good to the end of your race-course, so that you would look back to this very evening and realize the necessity of keeping your garments unspotted from the world, and that if you do get any spots on your garments that you will get those spots removed by the blood of the great Redeemer.

Also have good courage as you go, remembering that God is for us, and that our Master and Head is for us, and that all the children of God are for us—everything is on our side—all things are yours if you are Christ's, for Christ is God's.

Dear brothers and sisters, I will leave the matter here, I am glad for this convention, and glad for this privilege of meeting you, and glad for the precious hour we have had in conclusion considering the Word of God and things pertaining to the Kingdom. I believe that God in His providence meant that we should have a blessing, and it will not be confined here, but will be extended abroad in many languages, all over amongst those with whom we have influence and love, and thus we may be brought nearer and nearer, daily striving for a share in that Kingdom.

The various Pilgrim brothers were then stationed at the ends of the different aisles and as the crowds passed out they shook hands with each, saying a final goodbye. At the same time many hymns were sung in conclusion.

INTERNATIONAL BIBLE STUDENTS ASSOCIATION

GLASGOW

CONVENTION, JULY 25 to 28, 1912

ADDRESS OF WELCOME.

BY CHAIRMAN BRO. G. M'KENZIE.

DEAR Brothers and Sisters in the Lord:—It gives me very great pleasure to have the honour and privilege of extending to you all a hearty welcome to this Convention of Bible Student.

We are gathered together in the Lord's name, and we know that He will, according to His promise, be in our midst. If we will only keep that thought constantly in our minds during these days, what a blessed time of fellowship we shall have with one another.

On behalf of the "Watch Tower Bible and Tract Society," whose convention this is, I extend to you all a cordial welcome, and invite you to partake fully and freely of all the spiritual food that will be set before you on the Lord's table. We exhort you in the words of the Prophet Nehemiah, "Eat the fat, drink the sweet, and send portions to those for whom nothing is prepared."

On behalf of the President of the Society, our dear Brother Russell, I have to offer you a glad welcome. He is to be with us, as you know, three whole days, and I know that when he arrives tomorrow he will rejoice to find so many here of like precious faith, gathered together in convention to praise and magnify the Lord for all His goodness to them, and to help one another along the narrow way of sacrifice.

On behalf of the local brethren and in their name I offer you a royal welcome. We recognize many of you by your faces, and we are very glad to see you here; but it is as New Creatures in the Lord Jesus that we recognize you as kings—uncrowned kings, waiting for the coronation day. And we would exhort you, as we exhort ourselves, with our Lord's exhortation, "Be thou faithful unto death, and I will give thee a crown of life."

We are glad of a share in the preparation of this feast, and we welcome you all to it. This is not only the Glasgow convention, but the Scottish convention, and I am sure I voice the mind and wishes of all the brethren of Scotland when, in their name, I extend to you brothers and sisters from England, Ireland, Wales, America, South Africa, Sweden and everywhere, a real Scottish welcome. This is well expressed in our native Gaelic: "Ceud mile failte," which, being translated, means "A hundred thousand welcomes."

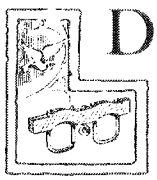
We, then, bid you all welcome to Glasgow and to Scotland, welcome Watch Tower Bible and Tract Society, welcome all members of the staff, welcome pilgrims, welcome colporteurs, welcome volunteers and all workers in the harvest field, welcome all believers in the Ransom for all, and thrice welcome our dear pastor. The prospect of his coming has filled our hearts with joy. I know that when he does come we will have more joy and I feel confident that when he is in our midst he will have something to say to us that will give us much joy. He is welcome first of all because of *who* he is—that faithful servant whom the Lord has appointed ruler over His household: He is welcome because of *what* he is—our beloved pastor: and he is welcome because of *what he does*. He gives, under the Lord's guidance, meat in due season to the Household of Faith.

Now, dear brothers and sisters, we trust that you will all feel very much at home at this convention and that our dear Heavenly Father will shower upon us the rich blessings which He knows we are looking and longing for, and as the natural clouds were showering down the sweet and blessed rain this morning as we were coming along to this hall, I am sure we realize the Heavenly Father is showering down upon us out of His rich storehouse that which we need to refresh and strengthen and encourage us on towards the goal for which we have started.

There are just two texts that I would like to leave with you this morning and that you might remember during this convention. The first refers to what we know and the second refers to what others know. The first is found in I. John 3:14, is what *we* know. Let us test ourselves with this text and if we can stand the test then we know that we have passed from death unto life. The second text is in John 13:35, "By this shall all men know that ye are my disciples, if ye have love one to another." This is what *others* know. May we test ourselves with that text too and may God enable us to be true to our profession, that we love Him, that we love our dear Lord, and that we love one another. "Let us love not in word, neither in tongue, but in deed and in truth."

SYMPOSIUM ON "HOLINESS."

HOLINESS OF HEART, BY BROTHER ALEX. TAIT, GLASGOW.



DEAR Brothers and Sisters:—You remember how, in the fourth chapter of Revelation, we have presented to us the picture of four "living creatures." The first was like a lion, the second like a calf, the third had a face like a man, and the fourth was like a flying eagle. The narrative goes on to tell how these four creatures "rest not day nor night, saying: 'Holy, Holy, Holy, Lord God Almighty, which was, is, and is to come.'" Now, I think we are nearly all in agreement that these four living creatures represent the four great attributes of God, His power, His wisdom, His justice and His love. I want you to notice that these four attributes of God rest not, day nor night, to magnify the holiness of God. God's power, His wisdom, His justice, His love are constantly day and night praising Him, because of His holiness. Now when we look around upon the works of creation and see in earth, sky and sea the glory and power of God, they remind us of His holiness. Above all, far beyond all the works of creation, the exhibition of wisdom, justice, love and power as seen in the Plan of God, speaks to us constantly of His holiness. "All Thy works praise Thee."

The meaning of the word "holiness" is not easily explained. Apparently the word itself means "whole," or "complete." Some writers suggest that the word may have come down from "Halo," from which we get our word, "hallow," meaning inviolate and inviolable, or state or condition which cannot be stained in any way. In the Scriptures, *righteousness* is represented as a white robe; and we are exhorted to keep this robe spotless. But *holiness* cannot be stained; it shows up in sharp contrast everything that is out of harmony with itself.

The word "holiness" in the New Testament is translated from the word *hagios*, meaning "separate." The same word

is also translated "sanctification." To make holy is to sanctify or set apart, or to separate unto the Holy One. When Adam and Eve were in the garden of Eden they were not separate from God, but on the contrary they had constant communion and fellowship with Him every day. The Lord talked with them in the cool of the day in the garden. But when sin appeared, Adam and Eve hid themselves, and something in their conscience made it impossible for them to have further intercourse with their Maker. They tried to atone for their loss by making garments of leaves; but God showed them that this could not bridge the gulf caused by their sin; He took the skins of animals and clothed them. The slaying of animals demonstrated that the shedding of blood was necessary before they could escape the penalty.

The thought at the back of the word "holiness" is purity, completeness, separation. The holiness of God suggests to us his purity, righteousness, faithfulness. His character is supremely exalted. How unapproachable it is to any who have the slightest taint of sin. There is a great gulf between the sinner and God; and the question comes to us: How can this gulf be bridged?

As was indicated by our chairman in his prayer, those who lack holiness cannot see the Lord. But there are two sayings of our Lord Jesus which teach very clearly that we may, nevertheless, draw near to God. They show how the gulf can be bridged. We read: "No man cometh unto Me except the Father which hath sent Me, draw him"; and again, "No may cometh unto the Father but by Me."

The love of the Heavenly Father is shown in His Holy Word, the message of Salvation. It shows how the gulf between God and ourselves has been bridged by the death of Jesus Christ, and that by *faith* in Him we may be separated from the world and cleansed from sin and all defilements of the flesh. By faith in the death and resurrection of Christ, all the guilt of our past life is blotted out, and we are brought near to our Heavenly Father.

As the Apostle John says, "We love Him because He first loved us." "The love of Christ constrains us." Being drawn by this love we realize it to be our reasonable service to offer ourselves in consecration to His service; for "those who live, should not live unto themselves, but unto Him who died for them."

We have been brought nigh by the blood of the Cross.

So far as we are concerned, the separation caused by the sin of Adam at the beginning has been removed. By faith we are brought into close contact with God, because we have approached Him in the way He has appointed. Our love is first of all touched by the love of God, and it is in our love that we first become holy, then we go on to *perfecting* holiness. Holiness must begin in our hearts! Psalm 24:4. "Who shall ascend into the hill of the Lord? Who shall stand in His holy place? He that hath clean hands and a pure heart." God does not demand great sacrifices but He demands purity of heart. The first impulse in the hearts of those who are drawn by the love of God is voiced in the words of the hymn:

"I want a principle within,
Of jealous godly fear;
A sensibility of sin,
A pain to feel it near," etc.

They have a great desire to be free from every stain of sin. Psalm 51:10—"Create in me a clean heart: and renew a right spirit within me." The spirit of holiness in their hearts arouses a greater love for God, and a desire to magnify His name because of the love He has shown for them.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Thus, if we confess our sins, the impure word or thought need not rest on our conscience one moment. In the holiness of our heart, in our love for holiness, we can enjoy fellowship with God.

The question might arise, how may we perfect this purity of intention, this desire after the things that are holy? There is only one way,—by looking to the Holy One. As the Apostle Paul says in 2 Cor. 3:18,—"Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory." The temptations that beset us lose their *power* upon us when we have our eyes fixed on Him.

Holiness of heart, then, is *purity of intention.* Loving and yearning after holiness we come into that condition in which all that we do and say is done to the glory of God. Naturally it is so, because our mind is set upon God; our actions and words constitute praise to God for His holiness, to the glory of His name. How can we know that we have holiness in our hearts? Every deflection on our part either through word or action sends us to the Blood again; we are reminded of what He has done for us, and thus we are kept in the right condition. There are five questions we might ask ourselves and thus know whether purity of heart, the spirit of holiness, is being developed in us:

(1) Are we more solicitous for the approval of God than for the approval of the Brethren?

(2) Are we willing to suffer unknown to the world and to the Brethren, and known only to God?

(3) Can we thank God as freely for His chastisements as for the blessings which he gives us? Rom. 12:2. The purpose of this chastisement is that we should be partakers of this holiness; we cannot be made holy without it.

(4) Are we able to rejoice when a brother is honored, even though that Brother's honor means our humiliation?

(5) Are we content to fill the little place that *God* may be glorified?

HOLINESS OF CONDUCT.

BY JAS. HODSON, NOTTINGHAM.

HOLINESS means purity, cleanness and righteousness. Conduct is our manner of life, our personal behavior. Hence holiness of conduct means a pure, clean and right manner of behavior.

We are told in 1 Cor. 10:31, "WHATSOEVER YE DO, DO ALL TO THE GLORY OF GOD." In Matt. 5:48, we are asked to be perfect as our Father in Heaven is perfect; and in 1 Pet. 1:14-16 we read, "Be ye holy in all manner of conversation."

Now, the word translated "conversation" does not merely mean our talk, but it also means our manner of living. Hence we see that the standard set before us is a very high one.

Does this mean that we *must* attain to absolute holiness in the flesh? No, dear friends, that is impossible. Well, how can we be assured that it does not? By searching the Scriptures we see that God has made provision for our unintentional weakness. In 1 Jno. 1:8, we read: "If we say we have no sin, we deceive ourselves." Again, in 1 Jno. 2:1, we read: "We have an Advocate with the Father." Now, if it is absolutely necessary that we be perfectly holy in the flesh, we would not need an Advocate. We, however, must have holiness for our aim, and we must endeavor day by day to attain to that standard even in the flesh.

Then in Rom. 7:18 we are informed, "In my flesh dwelleth no good thing." Since God knows that we are imperfect, He does not demand absolute holiness in the flesh, but exhorts us to "Follow AFTER holiness" (Heb. 12:14, R. V.).

How can this be done? Psa. 141:3-4 tells us, "Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing." Thus we see there must not be any evil surmisings or evil speaking, nor any slander, for these would not be to the honor and glory of God.

Someone may say: How can we manage all this? The Apostle tells us in Phil. 4:8, "FINALLY," you see it is not at the beginning of our Christian course that this can be done; it is a great task, it will take us a long time to accomplish, but it can be done; the grace of the Lord is able to accomplish even this in us. "Finally, brethren, whatsoever things are TRUE, whatsoever things are HONEST, whatsoever things are JUST, whatsoever things are PURE, whatsoever things are LOVELY, whatsoever things are of GOOD REPORT; if there be any VIRTUE, and if there be any PRAISE, THINK ON THESE THINGS."

Someone will say: "Why, if we only did that we should have nothing to talk about." Well, dear friends, it is better to be in that condition than to do things that are displeasing to God. However, we find that we have plenty to talk about when we are considering the loving kindness of our God.

David, in his advice to Solomon, gives us something to

think about. 1 Chron. 28:9: "And thou, Solomon my son, know thou the God of thy Father, and serve him with a PERFECT heart and with a WILLING mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." Realizing this, dear friends, we are enabled to control our conduct to a great degree.

How can we be sure to attain this holiness of conduct?

In Col. 3:1-5 we have great help. The great thing is to SET our affections on things above. If they fall, then place them there again, and as many times as they fall, put them up again. In this way we are learning to be overcomers, for the Adversary desires us to remain down when we do fall. If, however, we get up, we have overcome him to some extent; and if we fall twenty times it shows that we have got up nineteen!

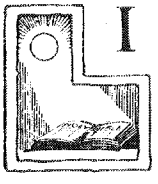
If we are determined that we shall get up, then each day we shall fall less and less until finally we are the victor.

Another thing, let us see that our consecration is, to the best of our ability, being fully carried out, and then we shall be letting our lights shine before men, and thus ultimately they will be compelled to say, "Well, I cannot find any fault with them, even though their religion is far from what I can accept."

May the Lord help us to have this holiness of conduct daily. Amen.

HOLINESS OF TONGUE.

BY BRO. A. MALCOLM, DUNDEE.



I THINK all will admit that if there is any part of our body which requires to be brought into a condition of holiness, it is our tongue, the "unruly members." We might review what the Apostle James says about the tongue, and I think we will agree that there is great need to get the tongue bridled, and have it brought into a condition of holiness. James says: "If any man offend not in word, the same is a perfect man." He tells us also that the tongue is an unruly evil, full of deadly poison." There is nothing that can cause more mischief in the world than an unbridled tongue. We see the great need for applying to our hearts the Word of God, so that thereby we may come into a condition in which we are able to bridle our tongue. The same Apostle tells us that "the tongue is a world of iniquity," and also says that "no man can tame it." Then what is the remedy? The remedy is just what we have been hearing, the application of the Word of God, not only to our tongues, but a little deeper, to our hearts. He says: "If any man seem to be religious and bridleth not his tongue, this man's religion is in vain." And surely if this can be said of the religious man, how much more so of those who are enjoying the privilege of "present truth." If the Truth that we are now enjoying has not full control of our tongue (for remember the Master said that it would be out of the fullness of the heart that the mouth would speak), it would indicate a wrong condition of our heart. "The tongue no *man* can tame; but we are glad that by the grace of God in Christ Jesus, the *new creature* can tame the tongue. God, by His Spirit through the Word of Truth, can bring this member into subjection to the new mind, and being brought into subjection to the new mind, it will work that which is well pleasing to the Heavenly Father. How careful we should be in the use of our tongue, that we sin not; because in sinning with our tongue we are sure to injure many of the members of the body of Christ. Our tongues are a power for good, or a power for evil. Our talk is not so much on the *evil* influence of the tongue. Our desire is, rather, to bring forward some Scriptures which show the usefulness of our tongues to glorify God, and to benefit the dear brethren. This can only be done in the words of the prophet David, "Set a watch before my mouth; keep the door of my lips." The psalmist realized that only God could keep the tongue from speaking evil, so that he might render praise to his Heavenly Father. As we keep our tongue

under the control of the new mind, we also can say, "Set a watch before my mouth; keep the door of my lips." In another place the psalmist says, "I shall take heed unto my ways, that I sin not with my lips." We require every day to take heed unto our ways, that we may not sin with our tongue. The wise man also said in this connection: "A soft answer turneth away wrath, but grievous words stir up anger." How often is this the case! In a fit of passion, if we retaliate how the battle rages; but if we turn with a kind, loving, gentle answer, how it smooths away the difficulties! "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." This constitutes *greatness* in God's sight. If we desire to be great in God's sight, let us gain control of our spirit. Gaining control of our spirit is getting our tongue bridled. We are enabled to do this by the knowledge of the sanctifying truth as we have it in Christ Jesus.

The Apostle Paul, in his letter to the Colossians (4:6), gives us a beautiful exhortation along this line. "Let your speech be always with grace, seasoned with salt." How beneficial that will be to the brethren, how strengthening, how comforting and encouraging! Let us remember that on the High Priest's mitre was written, "Holiness to the Lord." If we take heed this will also be written over our tongues. The wise man gives us another exhortation, "A wholesome tongue is as a tree of life." Oh, let us see that our tongue is wholesome, that it will be a tree of life, giving forth a fruitage of the Holy Spirit for the strengthening and encouraging which we realize the dear brethren need. "Who shall stand in thy tabernacle? He that backbiteth not with his tongue." Brethren, let us seek to so control our tongues, that we may be enabled to say in the words of the psalmist, "My tongue shall speak of Thy righteousness and praise Thee all day long." "Magnify the Lord with me. Let us exalt His name together." "Let the words of my lips and the meditation of my heart be acceptable in Thy sight, oh Lord, my strength and my Redeemer." Our tongues may magnify the Lord only by a proper condition of the heart, as the proverb tells us: "Keep thy heart with all diligence, etc." If our hearts are kept in right condition, our tongues will only be used to praise God, and to upbuild and benefit the brethren.

"HOLINESS OF THOUGHT."

BY BRO. P. KELLY, GLASGOW.

THERE are four progressive stages to the attainment of holiness, and the arrangement of these is true to the facts, and to the scriptures. First: Holiness of heart, then holiness of conduct, then holiness of tongue, and lastly, holiness of thought. David indicates this arrangement in Psalm 119:9, when he says, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word." He then indicates the four progressive stages: With my whole heart have I sought thee"—that is, there must be holiness of the heart. (2) "Oh, let me not wander from thy commandments"—holiness of heart must be followed by holiness of conduct. (3) "With my lips have I declared all the judgments of Thy mouth"—this shows holiness of tongue. (4) "I will meditate in the precepts, and have respect unto thy ways"—he has now reached the last stage, holiness of thought. (See verses 10, 13 and 15.) Holiness of thought is given as the last stage in character development because it is the most difficult. There is a measure of difficulty in attaining holiness of heart, but when we come to controlling our actions, we find the difficulty increases. When we come to controlling our tongues the difficulty is still greater, but when a man sets himself to controlling his thoughts, he has set himself the most difficult task it is possible for any fallen being to face.

No government, civilized or otherwise, seeks to punish its subjects for failure in holiness of thought. No religion, save the one true religion, speaks much of holiness of

thought. It is so difficult that most of its votaries have given it up in despair, and have contented themselves by trying to attain only the form. Although it is so difficult, God nevertheless requires holiness of thought in us who are called in this Gospel Age. He says: "Be ye holy, for I am holy." He not only gives us in these words the *reason* why we are to be holy, but in Heb. 12:10 he indicates the extent to which we are to be holy. We read: "For they verily for a few days chastened us after their own pleasure, but He for our profit, that we might be *partakers of his holiness.*" God, then, requires of us at this time the most difficult of all things—the task of attaining holiness of thought.

We would be driven to give up all hope of ever succeeding in so difficult a task, were we not assured from the scriptures that it is possible for us to succeed. In Rom. 7:24, Paul, representing those under the Law, cries, "Who shall deliver me from the body of this death?" Well might we despair of ever being able to control even our actions and words, but to control our *thoughts* seems impossible! But the scriptures indicate that it *is* possible. St. Paul assures us of this, when he says: "The weapons of our warfare are not carnal, but are mighty to the casting down of imaginations, and the bringing into captivity of every thought to the obedience of Christ."

While we do not minimize the difficulty, we encourage ourselves with the knowledge that it is possible. The Jew could not encourage himself with the belief that the keeping of the Law was possible! Few seem to realize the power of the mind over the body, or the value of thought. Well does the scripture say: "As a man thinketh in his heart, so is he." If men have clean, healthy thoughts, it will enable them to have clean, healthy bodies, and vice versa." Spiritually it is the same. The greatest help to the development of character is holy thinking. Just reflect on some of the advantages of holiness of thought. We will have continual fellowship with God. Most of our time is spent in thinking; we cannot always be studying or doing Christian work. If our thoughts are holy we can have fellowship with God all the time.

Many of us have knowledge of God's character and of his "plan," but we do not always enjoy full fellowship with God. John recognized this condition when writing his epistle: "That which we have seen and heard declare we unto you, that ye . . . . may have fellowship with the Father and with his son Jesus Christ." Having continual fellowship with the Father and his Son is having holiness of thought. Another advantage of holiness of thought is, that by it we strengthen the new creature. Our thought is the food upon which the New Creature thrives. If we do not have holy thinking, the New Creature starves and perishes for want of nourishment. In unholy thinking we stimulate the animal passions, and strengthen the body, the natural desires. Thus there are two reasons for holy thinking; first, by holy thinking we strengthen the New Creature, and by holy thinking we mortify the body. Our "old man" is to die; why not let him die of starvation? Let the New Creature do the thinking while the old man is perishing. The Scriptures assure us that in proportion as we attend to holiness of thought, we shall be overcomers. Paul says in Rom. 12:2,—"And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

How, then, is this holiness of thought to be attained, when it is so difficult? By watching our thoughts. We must also pray. Just as we control our actions by our will, so we can control our thoughts. We can repel evil thoughts by an effort of the will, and we can set our affections on holy things by the will. We cannot prevent unholy thoughts coming to the mind, but we can prevent ourselves entertaining them. The surest way of doing this is to repel them at once. When people come to your house door anxious to get a hearing, they slip their foot in at the door to prevent your closing it upon them. (The colporteurs will know what I mean!) So with evil thoughts, we should not allow them to gain a footing, but repel them at once. If we do not repel them at once, we allow Satan to get his cloven foot in at the door. By exercising our will and watching our thoughts, we can to a large extent keep them pure by a selection. If we begin the day as suggested, with the Bethel hymn, reading the vow, prayer and study of the Manna, we shall certainly give our thoughts a great impetus in the right direction. During the day we must watch all the thoughts that present themselves and *select* them. How are we to watch them? The apostle indicates, prefacing his admonition by saying: "Finally, Brethren," showing thus that holiness of thought is the final thing. "Whatsoever things are true,"—all falsehood and speculation must be repelled. There is a tendency to speculate on details of the "Plan," but if there is no means of testing, repel the thought at once.

"Whatsoever things are honorable,"—certain marks in the character of others might not be honorable, but we are not to think on these things. "Whatsoever things are just,"—we are not to remember all the injustice received by us since we came into the "Truth." "Whatsoever things are pure,"—we should avoid impure suggestions as we would avoid contagious diseases. "Whatsoever things are lovely and of good report,"—think on the nice things that others have said and done. These things are worthy of attention. If we think on these things, we shall be ready for the change. Amen.

"HOLINESS—ITS INSPIRATION."

BY BRO. DAVID ANDREW.

WE cannot but perceive the value and importance of Holiness. Personal Holiness is absolutely essential to the truly Christian life. There are two ways in which we may look at the subject of Inspiration: (a) Inspiration *to* Holiness; and (b) Inspiration *of* Holiness.

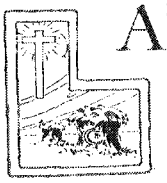
In connection with the first, we may have got our inspiration *to* Holiness through the reading of some good book. Or, perhaps, we got it through observing a friend who was living a true life as a Christian. Or, again, we may have gained an inspiration to holiness by reading in the Bible that without holiness "no man shall see the Lord." (Heb. 12:14.) The thought that we should not see the Lord unless we had holiness may have spurred us on to seek holiness, an element of fear, no doubt, entering into this form of inspiration.

But we are not to try to be holy because of fear; let us seek for holiness because of LOVE for the Lord. Our motives should be gratitude and thanksgiving, and not fear and terror. When we look around us we see very many Christians who are not consecrated to the will of God, but are merely justified! We ourselves may have had the inspiration to come thus far; but when we saw that the Lord was putting into our hands, as it were, a great "axe," along with the command to "Slay the old man"! we began to realize that there was a further step in the attainment of holiness. We received there an additional inspiration which led us to make a full consecration to the Lord. Most Christians, unfortunately, stop at the point of full consecration. They lack the inspiration to go on, or they disregard that inspiration.

Holiness signifies Sanctification, and when we realized this it impelled us onward. We began to find that when we followed the pathway of Holiness, it had a strengthening and purifying effect. The inspiration *of* Holiness began to be felt and realized as never before. We now long for the time when our hearts and lives will be pure and free from all sin, *actually* HOLY. If we *strive* after Holiness it will have a brightening effect on those around us. We shall be like a gleam of sunlight coming into a dark place. But our presence, besides having a brightening effect, will also have a certain restraining influence; for evil cannot have sway where we are. Let us remember, then, that while aspiring to Holiness in ourselves, we are influencing others by our lives, if not also by our words. Though we are inclined to be discouraged at times because of our imperfections, let us try not to forget that God has provided a "Stain Remover," which He is ever willing to apply when necessary. That "stain remover" is the Precious Blood of JESUS. He is abundantly able to finish in us the work which He has begun. AMEN.

HOLINESS—ITS REWARD.

BY BRO. G. H. MULLENS, SEVEN OAKS, KENT.



AS has been intimated by our brother, the subject of holiness is one of the utmost importance, as concerns us in our Christian life. We are called to be Sons, and the subject we have to deal with now is the *reward* of Sonship. The ideal before us is a very high one. We, as a company of the Lord's people, are called to be sons; and the purpose of our assembling together is for building each other up, and to stimulate each other to greater zeal and energy, to press down upon the mark for the prize of the High Calling. No subject could have been more appropriate. When we look at the ideal set before us of holiness in heart and life, and then look to self, we tremble; but when we look at Him, we are glad.

As the subject has been dealt with, we have thought of the high standard we have to attain to. We are to perfect holiness in the fear of the Lord; to be holy as He is holy. We are thankful that we can look up with confidence to our Father, believing that He has called us to be holy. He has made every provision whereby we can attain to that holiness to which He has called us. Since He has called us to holiness, it is possible for us to attain it. The encouragements given us, by the way, are very many. The calling is to be sons, and the reward of sonship is very grand indeed. But is merely the reward, the incentive to each one to strive to be holy. The real hope set before us is that we should seek to be holy, Godlike, because of His glory, the glory of the Father's character, as His word is impressed in our hearts; and, what is more, we are to bring glory and honor to His great name. Our holiness in life is the fruit of His Spirit developing in our hearts; "herein is My Father glorified that ye bear much fruit." The fruit which the Heavenly Father expected from us is not how many people can we bring to conversion. The fruit in all of our hearts and lives is the fruit of His Spirit; and just as surely as the husbandman who sows the seed in the ground, our Heavenly Father looks for the development of that seed, and is pleased to see that seed bearing the flower and fruit, on which he has spent so much attention. His heart is pleased as He watches with tenderest care how much fruit is being brought forth, and as He sees His image being developed in our lives. In thinking of the reward, should we think of it as future? We believe that in our strivings after holiness of heart and life, in seeking to be conformed to the image of our dear Lord, we find the reward here and now. What are some of the rewards we have now, in seeking to be conformed to that holiness of life? The prophet gives us the thought in Isa. 32:17, "The work of righteousness shall be *peace*." Surely, amidst all the restlessness round about us, what a reward it is to have that quietness and assurance! Our dear Master himself spoke of many things to His disciples, and on one occasion He said, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." The reward we have now is the joy of the Lord, which we realize more and more to be our strength. The motto hung up in this hall reminds us of how He has brought us into His banqueting house, and has set us down and come forth and serveth us with the good things provided by the Father's love.

THE REWARD OF THE FUTURE.

The Heavenly Father also disciplines us in order to our profit, that we may be partakers of His holiness. We are being disciplined now, and being changed from glory to glory, even as by the spirit of the Lord, so that by and by, glory will complete what grace has begun. "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." He has brought us into that close relationship with Himself, so that we have fellowship with the Father and with His Son, Jesus Christ; He has given us the hope of glory, honor, and immortality. What joy we have in the prospect of being equipped with the power for service in the great beyond, when we shall be the means of blessing and uplifting poor humanity!

When I was down in the slums of London, I saw sights and heard sounds which saddened my heart, and if it had not been for the glad news brought to me by God's word, my heart might have been broken. How often I had hoped that I might be used to bless humanity; but in God's mercy and love He has opened up His Word to me, and shown me the great work to be done in the future. I pray that He will prune me and discipline me, that I may be faithful unto death, and meantime to do with my might what my hands find to do. As we humble ourselves under the mighty hand of God, He will exalt us in due time. The future reward is that we may be filled with all the fullness of God. Paul speaks to Timothy of the "crown of righteousness" which shall be given to him at that day (2 Tim. 4:8). "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with My Father in His throne."

What is the reward of holiness? Language is but a means to communicate thought, and words are very weak to express what we understand and feel in relation to all these things unseen, and yet eternal.

The reward of holiness is "exceedingly abundantly above all that we can ask or think!" We can ask great things; we can think great things, but the reward is far above all these!

DISCOURSE BY PASTOR RUSSELL.

SUBJECT: "ARE WE BETTER THAN OTHERS?"

I ASSURE you, dear friends, it gives me a great deal of pleasure to be here. I do feel that I have a warm place in your hearts and I assure you you have a warm place in mine. So this welcome is mutual.

I was wondering what subject would be best for me to have this morning and asked the Lord about the matter. You have been at the convention for one day: You have had a very good convention so far, I learn, and are enjoying yourselves. I am sure that the question which I am going to ask is one that will be foremost in your minds. You have been receiving of God's favor, God's blessing. Looking back we realize that we have been recipients of His mercies from the very earliest moments of our lives. It seems to me in my own case I can see something of this. I believe in very many other cases in proportion as we look at the matter we find there have been things in God's providences which have affected us very early in life. I remember St. Paul writing on one occasion that God had called him from his mother's womb. It seems to me very striking that God should have been able to do such a thing, and I believe in some respects many of us can trace some manifestation of Divine providence at a very early period in life's experience; in my own case I certainly can. I can remember various incidents in my youth in which I had indications that God was supervising my affairs, not indications at the time—things that at the time I did not realize were of Him, but years after I realized that this move and that move and the other change that perhaps seemed at the moment to be very disadvantageous, I afterwards realized that they all had been working for good and my real advantage.

I remember, too, and as I look back in more recent years I can see other experiences in life in which the Lord's providence has overruled. This was for good, that was for good, all the journey through. It is not for me to say, my dear brethren, that God picks us out specially at the moment of our birth and gives us special favor. I cannot say that and yet I can say that he has shown special favors to some nations, some races of people, more than to others. While I was in India, for instance, recently, as I looked at the poor people there and tried to put myself in their places, and tried to gauge them as near as I could, I said to myself, in what respect are these people deficient? Have they not the mental capacity? Of course, just the same as here, there are people to be found there who cannot appreciate anything. There are always people who cannot appreciate good things, but there are people in India and in America and all over the world who *can* appreciate good things, people of conscience and people of heart, people who desire to know and love the Lord. I found such characters in India, that seemed to have

a real good soil for the Truth, and I said, "Why was it that God favored us of Europe? (Because I reckon that the Americans, you know, are all Europeans. The stock came from Europe, it merely has been transplanted to America—all the same stock.) Why has God so favored the white race above all the other races? Are we better than the others?" And then I compared matters and I said, "There are more of our race in the Insane Asylum than there are of these Indian people. There are more of our race in jails than there are in India." And I compared again, so far as these people *naturally* are concerned apparently they are not so aggressive and not so much disposed to have a selfish preponderance of power as we people, and I found indeed many things in which I believed these people seemed to be superior to us, and I felt somewhat ashamed of my own race, that while we have greater blessings in so many ways and greater ability in some ways, those abilities seem to be largely in the way of taking what other people have and appropriating it to ourselves: that seemed to me the great mark of the white man everywhere I have been: he was shrewder than the others and therefore more able to grasp. Selfishness is more predominant in the white race than in others, and I wondered all the more why God gave us so much favor. Then I remembered what I read respecting the Jews, that God favored them as a race, and then He said, "You are a stiff-necked generation and a rebellious house," and then again He said, "Not for your sakes do I this," and I said, it looks a good deal the same. God, in the Jews, had taken the worst and most stiff-necked people, and again, He had taken our forefathers of Europe, and he has taken some of the most rebellious and stiff-necked, hard and selfish people of the whole world; it seemed to me so. Well, you know, friends, when you want to make a very fine razor you get some of the very hardest steel, the hardest kind there is; it will take the very best edge. And perhaps the Lord is putting an edge on us; perhaps he is polishing us up. I am sure we never would have done in our natural condition. The Lord does not love selfishness, I am sure of that, and yet from this people God is choosing out His jewels, mainly, chiefly. First the Jews got the oportunity and next came our forefathers, and we have the very best favor of all. Century after century God's favor has been more with the white man than any other and even today nearly all the blessings are with us—our land and territory, and knowledge, and the Bible in so many convenient forms, nearly all with us. It looks as though we see another illustration of what the Apostle means when he says "God is choosing the mean things of the world." Pretty hard on us, isn't it? But it is the Bible. God is choosing the mean things of this world, but they cannot be mean and be the Lord's Jewels. Whatever we are by nature, grace must work a transformation or we never can be ready for the Kingdom. All that will be in the Kingdom must have His character likeness. They must become as the Apostle says, "a new creation"—regenerated, and that is the whole secret of it, my dear friends. God is making a new creation. He sent His message to the Jewish people, but they were not ready as a nation. "He came to His own and His own received Him not." They crucified Him. "But to as many as received Him to them gave He power to become sons of God." The Jews were not worthy as a nation, but God proposed to find a holy nation, a peculiar people, different from all other people. But to what nation would He go? Would He go to the Grecians or would He go to the Africans, or the people of India, or the people of China? Where would He go to find His people? The Jews were not in a condition to be His people; only a few of them were ready for adoption into the family of God. Where would He find the nation? There was no other nation so fitted in the whole world. The Jews in God's providence had been lifted out of their meanness and there were some of them in a glorious condition of holiness of heart, Israelites indeed in whom there was no guile. What nation now could we put this remnant of true Israelites into? No other nation. God did not accept of the other nations. Yes, but the Apostle says, "*Ye* are a holy nation." Oh, my dear friends, the word nation signifies "people" or "generation." "Ye are a holy generation." Who was the holy generation? These regenerated ones, these begotten of the Holy Spirit. They are the regeneration, the new nation that God is forming. He could not find a nation among the fallen nations of the world and therefore He took as many of the Jews as were ready, and now He is taking out of all nations and people and tongues and He is making a holy nation. How glad we are that in God's providence we have been invited to belong to that holy nation! Glad to be invited, but more glad that the invitation reached us. More glad still that when the invitation reached us we had ears to hear. God's providence favored us and we had the blessing of the Lord and His guidance, and hither by His grace we have come. We are what we are by the grace of God. Is it not wonderful, dear friends?

Now, I have not told you my text, but it is in view of what God has done for us in bringing us here, bringing us into this condition and bringing us now into this harvest time to the great blessing of a clearer knowledge of Himself, a glorious knowledge of the Divine character, and of the Divine Word, making it all so luminous. We are almost walking by sight; the faith seems to be swallowed up almost; as we see the various things harmonizing in God's Word we become stronger in our faith every day. God has done all this work, and in addition to that, we who are here this morning, we have been privileged to come together from various parts, some of you miles and some many miles, we have come together still by His grace, still favored. We have the blessed privilege now of sitting here together in Heavenly places in our hearts, in our minds, with God our Father, the great Creator of all the Universe. What a privilege! And with our Lord Jesus Christ, and to apply to ourselves all the exceeding great and precious promises of God's Word. All that privilege, yet, my dear brethren, the text is, "What shall I render unto the Lord my God for all His benefits to me?"

That's the question; that's the question I believe that is uppermost in all our hearts. The more we appreciate what God has done for us and what He is doing for us and what He tells us He is ready to do for us, waiting to do for us, the more we realize these things, the more our eyes of understanding open, the more we see the length and breadth and height and depth of God's great mercy and love, the more we feel "What shall I render unto the Lord?"

It is not, my dear friends, "what shall *this* man do?" You remember St. Peter's reference to John, the Apostle, "Lord, what shall *this* man do?" Jesus said, "Never mind him, attend to yourself, Peter." So with us, it is not "What will he or she render?" but "Lord, what will *I* render to the Lord." That's the thought. Why should we want to render something? Because, my dear brethren, there is no noble soul in the world that wants to be continually receiving, receiving, receiving, receiving blessings, mercies upon mercies, filling our lives. There is no noble soul that wants to receive all the time and does not wish to make return. The person who always wants to borrow and always wants to get and always wants somebody to give him something, he does not know the spirit of the Lord, because that is not the spirit of the Lord. We may be needy and the Lord is glad to be gracious to the needy and we are glad to be gracious to others in proportion as we are able when they need, but the soul that receives 1d, the soul that receives pounds, or whatever it may be, he wants to give something back if he is a noble soul. If he can give nothing but thanks, then he will give thanks.

I remember, very early in my life, this came to me in this very way. I was a lad about 15 years of age, and I reasoned the matter out one day and I said, "See here, you go to God in prayer, and you ask Him for certain things. By what right do you go to God? You are not a member of the Church. God only has dealing with the Church. Is not that so?" And I said, "Yes, I guess it is so. I don't quite understand, apparently it is only the Church." "Why, then, do you go to the Lord in prayer?" "Well," I said, "I presume I go to the Lord in prayer because my parents are Christians. I am their child and all they have belongs to the Lord. I suppose that is why the Lord allows me to come in prayer." "How long will this continue?" "I don't know. I suppose God will continue to be in that relationship up to the time that I reach a discernment of mind myself; till I have a personal responsibility. Yes, that seems right." "And about how soon do you think you are going to have the personal responsibility?" "Well," I said, "I don't know. Thirty years of age under the law, but we are not under the law. I don't know. After I have a discerning mind that I can reason the matter out, I guess, I shall have a responsibility from the time I am able to reason it out." "What are you going to do about it?" "Well," I said, "I would not like to be without a God. I need a God." "Well, you say you believe that you have a parental standing and you don't know when it will run out; when you have come to the place of personal, intelligent responsibility?" "Yes." "Don't you think

you have come to that place now?" "Well, I think I have," I said. "I think I have." "What are you going to do about it?" I thought it out and I said, "Oh, God, I will give Thee my heart. I am so glad that You are willing to accept it. It is such a privilege for me to give Thee my heart. I need a God and I need all the blessings You have promised to Your people. Lord, let me be one of Thy people." And I believe, dear friends, that was exactly the right thought, although I have come to understand the Divine Plan much better since my childhood's days. My mind is still the same on this subject; I see nothing in the Scriptures to the contrary.

I will bring in a little matter here that will be helpful to some. I was talking to a lady. The aunt of this lady is a consecrated child of God, and we were all in company, traveling in the train. I had an opportunity of speaking to the niece and I said, "Have you ever made a consecration to the Lord?" "No," she said. "I understand what you teach and I believe it is all right. I don't doubt it is all right, about restitution, about the bride class and about the kingdom. I believe it is all right, but I don't feel I want to consecrate my life. I feel I want to keep control of myself. If I did it I would want to do it right and proper, but I feel I don't want to do it. I am quite satisfied when I can go to the Lord in prayer morning and evening. I don't want to make a consecration of my life, I just want a certain amount." I said, "You pray, do you?" "Oh, yes, certainly. I could not get on without prayer." I said, "Why do you pray?" "Why, I pray to the Father. I ask for the things I need and for His care." "Oh," I said, "you have no right to go to God in prayer. Do you not know that God hears not sinners? Are you not a sinner? Are you not in harmony with the whole world? Don't you know that the whole world has been condemned by God to death? Condemned as sinners? When Adam was condemned that condemnation passed upon the whole world, and the only ones that have escaped that condemnation are those who have come into Christ." She said, "I never thought that. Is that so?" "That is so. Your prayers have not gone higher than your own head, not a bit higher. God is not anxious to have your prayers. Don't think you are favoring Him. It is you who are receiving favors. You favor yourself if you give the Lord your heart; you will be the one that will be under obligation. He is not depending upon human beings at all and He is able to create as many as He may choose. He does not need you or me at all." "Well," she said, "I believe in Jesus." "Oh, you believe in Jesus; you believe that He died. You believe He has offered you an invitation to become a member of the bride class and you have rejected it." "Yes." "Now, what would you think; supposing some gentleman friend proposed marriage to you and you disdained it. Then you needed something and you went to him and asked him for money and other things. Would you want his fellowship, his care, would you want him to do all that you wanted him to do when you had spurned any of his love?" No, she would not. "Well," I said, "you could not do that with the Lord if you chose to do so because He would not have it so. He has made just one arrangement. 'No man cometh unto the Father but by Me.' You cannot come to the Father any other way. The Father is inaccessible to sinners. God heareth not sinners. Jesus has become an Advocate for a certain class and you are not in the class He is advocating for; you don't belong to the class. The Scriptures say that when He ascended up on high He appeared in the presence of God for us, not for you. Who are these 'us' for whom Jesus appeared? They are His followers; they are those who have accepted God's invitation through Him. That's who have become His disciples or followers; none others in the whole world have an Advocate with the Father. 'We have an Advocate with the Father, Jesus Christ the righteous.' 'Let us come with courage to the throne of Heavenly grace that we may find mercy and grace to help in every time of need.' But there is no provision for others at present. There is a provision for them in future. He is going to establish that great mediatorial kingdom and the whole world is going to come under it that they might be helped up out of their degradation and brought back to perfection. All that God will do for them, but those who come now, there is no other door, no other way, no other name under Heaven or amongst men whereby they can come. 'He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber'—climbing up some other way instead of coming in by the door. That is the appointed way of discipleship. 'If any man will be My disciple, let him deny himself, take up his cross and follow Me . . . where I am there shall that disciple be also.'"

I believe, dear friends, it does us good to see just where the lines are. It helps us for ourselves to know which side of the line you are on. You know if you have stepped over that line or not. Your neighbor will not know, but you know if you have made a full consecration of yourself in the name of the Lord. I may not know. I may have a good guess, but I cannot know in the same way that you know. I know for myself. I know I have made a consecration to the Lord. I know that I have that Advocate. I know that I gave my whole heart to Him and we all know. This is the door. There is no other way of access. God is inaccessible to the sinner. "No man can come to the Father except by Me." "I am the Way, the Truth and the Life." There is not any other.

That young lady afterwards said to me, "Oh, Pastor Russell, you made me feel very badly. When I went to pray in the evening I could not feel the same. You broke my hopes and faith." "No, sister, I did not break your faith, I merely showed you you did not have a faith. You did not have any to break. You had no relationship with the Lord. I merely undeceived you. My hope is that you will feel so broken up over the matter that you will say to yourself, 'I need a God.'"

That reminds me of a young woman who came to America from Germany. I think I put it in the "Watch Tower," but I will mention it again. The father and mother of that young woman were in the Truth, but she had had an education in Germany, and like many others who have had an education, she lost her God and her religion, and when she was coming to America her father wrote to see if I could do anything to help his daughter, to kind of help her along, get her a situation. So we thought we would invite her to come to the Bethel Home until she would have a chance to look around. And in those few days she found there were others there who had found the Lord, that they had a Father in Heaven whom they could go to in every trial and difficulty and they had a Lord Jesus Christ, their Saviour, their Redeemer, and she felt she had not, and she came to me and said, "Pastor Russell, I am in great trouble." She did not speak very plain English. She said, "In my own country, when at school I lost my God." Those are her very words. "I feel so unhappy." And I said, "Yes, no one can be sane and in a right condition of mind and not have a God. No one can feel properly happy without having God, and there is just one way for you to have the Lord Jesus Christ." So I told her the story as simply as possible and we knelt and she gave her heart to Him unreservedly and she has been a very faithful servant of the Lord since then, seeking to do the Lord's will, and very earnest.

But you see the principle, dear friends. It is not the easy matter that some people thought. God will only accept the perfect ones. How then do we come; we are imperfect. Look at the world, see the world and its imperfections, and how God is going to deal with it. Instead of receiving the world in their imperfect condition and counting them as if they were perfect, He merely turns them over to the Redeemer, to the Purchaser, that He may deal with His own, causing the light of the knowledge of God to fill the whole earth and bring all people to a clear understanding of righteousness in order to prove whether or not they will be loyal to righteousness, loyal to God. If they will, to help them clear up to perfection, and if not to destroy them in the Second Death, so that at the end of that 1,000 years He will present the world before the Father and they will all be perfect. Will the Father accept them? Yes. Why? Because they are perfect. God proposes always to accept a perfect creature. When Adam was perfect he did not need a redeemer. While he was perfect he was in perfect accord with his Father; all the things on earth belonged to him according to the Divine arrangement. As long as he remained a son he remained an heir of all the earthly things. When he sinned he lost his sonship, his inheritance, and the whole race has been bankrupted and now God's arrangement through Jesus is to bring them back. First He redeemed the whole possession; He purchased for man the right to life, to bring them back from death for 1,000 years, to full perfection, all that was lost, and when they are back again, Jesus at the end of the 1,000 years shall present them before the Father. Oh, they *will be* perfect! No need of a mediator any longer, no, not a bit of need. No need of a Saviour any longer, not a bit. Why, because they will be perfect. A perfect man needs no mediator. A mediator stands between the imper-

fections of a sinner and a righteous God. But they will need a Mediator until they have been brought up to perfection where God can recognize them and where they can fully obey the Divine requirements.

But now, that's the world and that's the Mediator for 1,000 years dealing with the world, but now God is dealing with the Church. It is different with us. He is not the Mediator to stand between the Father and us. He is the Advocate to introduce us to the Father right away. Right away? Yes, immediately. How so? We are coming to the Father. "No man cometh to the Father but by Me." Now then you want to come to the Father and you say, "How can I come?" and the Master tells us—tells us how we may come. There is only one condition. One condition? What is that? Well, the Father at the present time is only seeking some on the Divine plane. On the Divine plane? But we are human and sinners. Yes, and you say God is seeking sons on the Divine plane? Yes. "And could I have any chance of getting on to that plane?" "Yes, that is the only chance there is. If you don't take that chance you don't get any other." "Well, how?" "On the same terms that I have taken." "Lord Jesus, did You take any terms? What were your terms?" The terms were this in the case of Jesus: "I presented My all to the Father, sacrificially laying down My life, giving it all into the Father's hands that His will might be done no matter what came, pleasant or unpleasant, happifying or otherwise, anything, everything, that the will of God be done." "What did the Father do for You?" "Oh, He accepted that covenant of sacrifice; He accepted that, and the way He accepted it was, He gave Me the spirit of begetting to a new nature, and counted that I was already dead to the flesh, the earthly life, and then I had to continue to live out that consecration of sacrifice. For three and a half years I laid down My life in sacrifice and finished it at Calvary, and then I was dead for three days, and then what? Then He raised Me from the dead by His own power. A man again? Oh, no! To the Divine nature, far above angels and cherubim and seraphim and every name and every power next to Himself, His own right hand of favor. He did all that." "And now what?" "Now He wishes Me to be an Elder Brother to as many of you as desire to walk in the same way and I will call you brethren in one figure, and in another figure, members of My Body. In another figure I will speak of Myself as being your High Priest and you being under priests, and in another figure the Heavenly Bridegroom and you the bride class. These different figures, in addressing you, but whatever one, it all means the same. It is an invitation for you from the Father. 'All things are from the Father, but all by the Son.'"

"Well then, Lord Jesus, tell us what we shall do." "Well, I will tell you through Paul. Present your bodies living sacrifices, holy, acceptable unto God, which is your reasonable service." "Lord, our bodies are imperfect. You are not forgetting that, are you? We are imperfect and You are perfect. You presented a perfect sacrifice. The Father could accept Yours, but could He accept ours?" "It will be holy and acceptable." "How can this be? How can we know that it is holy? We know that it is not acceptable, for He has already said that sinners are under condemnation." "Oh, you will be holy. Just do what I tell you and I will show you how. Just you present yourselves, that is all that you can do, and then I will make up your deficiency. That is what I can do that you could not do. And when I have made up your deficiency and accepted you as part of My own sacrifice then the Father will accept that as your sacrifice, as My sacrifice." "Now, Lord Jesus, tell us are we to sacrifice ourselves?" "Not at all. All that you can do is to present yourselves. You cannot sacrifice yourselves. Only the High Priest can sacrifice; you can merely present yourselves. That is all you can do. I will tell you the rest.

"The goat did not sacrifice itself. The goat was merely presented. Tied to the door. That tying up to the door of the tabernacle represents your presentation of your bodies a living sacrifice. Then it is for the High Priest to accept that sacrifice. He kills and offers the sacrifices. You are accepted to become new creatures, begotten of the Holy Spirit, brought into the Body of Christ. This is God's wonderful arrangement. Very beautiful! Notch for notch, item for item! Only God could have made anything to fit so perfectly, only God."

So this then is the answer to our question, "What shall I render unto the Lord my God for all His benefits?" That's the answer. "Present my body." "I will give myself to the Lord." It is not an offering that is worthy. It is so insignificant. I often have battles with myself. I often feel mean myself. How must it appear in the sight of my Heavenly Father, and yet this poor thing, the only thing that I have, it is my little all. The Lord says He is willing to accept it and I am so glad to give it. Here, Lord, I give myself away. I never would have dreamt that You would be willing to receive such a poor, imperfect sacrifice, but, oh, Lord, I realize how wonderful must be the character that can have such great compassion and such great love and mercy, but I see how Your justice has made the arrangement through the perfect sacrifice of Jesus. There is sufficient to cover all my needs and the needs of others, and so I am accepted in the Beloved. Oh, I am glad. Now the Lord is mine and I am His. What a blessed condition. I have a Father instead of being alone and a stranger and foreigner and under condemnation of death and cut off from Divine favor and not permitted to come to God in prayer because I am a sinner. Instead of that we are brought nigh, we are made children, and if children what of that? Oh, if children, then heirs. Heirs? Heirs of what? Heirs of our Father, heirs of God, joint heirs with our Elder Brother, who is our Advocate, and through Whom we hope yet to be victorious and to gain all His inheritance.

My dear friends, I am more and more convinced of that text of the Apostle. It has more and more weight with me every day, when he says, "If God be for us, *for us,* who shall be against us?" Well, He has been for me a good while, before I was for Him, and He favored me a great deal even before I gave my heart to Him, and He has been for me ever since I gave my heart to Him, and now I understand why He is for me. Every father will be for his children, won't he? Looking out for all their interests. It is the duty of a father to do this. God shows us this and teaches us this and He Himself is looking after us as His children. Looking to see whether you have anything to eat tonight or anything in the morning. It is all the interest of our Father. Not one hair of your head could perish without your Father knowing it. That's the thought Jesus gives, you know. I tell you, my dear friends, if I were to lose my Father I would be an orphan indeed. So would you. Since we have come to know Him and the more we know Him the more we come to feel the blessed relationship of this family of God.

"What shall I render unto the Lord?" "Oh, Brother Russell, you have told us. You have given your all, that's all there is." "No, that's not all there is. It is not sufficient that I should render once." "Can you render it more?" "You can keep it rendered, cannot you? Yes, day by day. I wish to have this disposition, this spirit in my heart. Here's another day, what shall I render unto the Lord today? Oh, don't you see if this spirit of the Master be in us every day we live and every hour we live it will be, 'What shall I render unto the Lord my God for all His benefits?' I got some more benefits this morning. I got some more yesterday afternoon, and I am getting more every day. Can I render more every day?" That's what the Lord wants us to do. That is what Jesus calls the zeal of His house. "The zeal of Thine house has eaten Me up." We are to be zealous in the Lord's service. It is to take hold of our minds, our bodies, our time, and take hold of every influence we have, our money and everything. All we have is so little, *so little.* Once, indeed, perhaps, some of us thought (well, fortunately for me I never did think I had much, but some people evidently think they have a good deal, they hold on to it so tight) they were rich. Oh, it takes so little time to find out how little we have and it seems to me that St. Paul was one of the most wonderful illustrations, and his own case such a wonderful picture to my mind of the proper attitude in this matter. Paul was of a wealthy family and he was learned, a member of the Sanhedrin, an educated man, a Roman citizen and possessed of gifts and talents naturally, and more richly endowed than the majority of the most noble among them. He occupied a very prominent place. And what did he say? Did he say, "Lord, most of these Jews are poor beggars and they have not much to give and I will give as much as they and a little more, I think." Was that it? Not at all. If he had said that the Lord would have said, "Saul of Tarsus, please keep it to yourself." If he had said, "I will give you 90 per cent," He would have said, "Keep it all, Saul, you love it too much." But Saul did not take that view at all. Saul took the right view; St. Paul took the right view. He said, "All that I have, all that I have. Oh, when I think of it I am ashamed to offer it to the Lord, it is so little. I reckon that all these things are but as loss and dross, as dung, not worthy to be compared with the glorious things that God has

provided and offered to me." That was the right view, and that view held the great Apostle day by day, and apparently every day he was saying, "What shall I render to the Lord today?" Here's another day for God, I am His. I have given it. It is not much, but, oh, there is all of it. I want to increase it as far as possible. Jesus gave the same thought in the parable of the talents. He represented His disciples as being stewards. They had made their consecration to Him and He gave them back those pounds and talents to be used in His service. "Use these until I come and I will see what you have done with it." Then He went to the far country, even Heaven itself, and we have these talents to use. What are we doing with them? I tell you, dear friends, if we have a right appreciation of that great Lord and Master of ours we will say, "Here are your talents, and they are not as many as I wish they were." I wish they were more, but I must be very active in my use of these. I want to show how much I love Him and how desirous I have been of serving, and so in the parable it shows how when the Lord returned one said, "You gave me two talents, that's all I had. By Your grace and the opportunities I had I have been able to make two more talents of it." "Good, good, my child, my servant. Well done, first rate. Come now, enter into the joy of your Lord. You have been faithful in a few things. It was not much, but you have done faithfully. I know now that if you had had 100 talents you would have used those 100 just as faithfully. The loyalty with the two talents showed what you would have done with 10, 100, 1,000. Come now, I will make you ruler of many things." So it is with every one of us. You know your talents. You might have two talents; two may be made into four: five; five can be turned into ten. This the Lord expects us to do. Does He require it of us? Yes and no. When He left those servants with the talents He did not say, "Now, unless you use these talents well and double them I will give you a punishment." He did not say that. Not at all. He just said, "I leave these with you to do your best till I come back." He wanted to see what kind of zeal and love they had. He did not say, "Every one of you will get a flogging if you do not do well." So the Lord has not said, "Now you have consecrated certain things to me, your time, your talents, your strength and your health. If you don't do it I will send you to Hell." Not a word of it.

Dear friends, He gives us in this parable the suggestion I have given you. "These talents made you stewards and I want to see when I return to what extent you have been earnest, zealous to serve Me because I am looking out for some servants for the Kingdom and those of you whom I find faithful over a few things I will give them charge of many. They will have much in their hands, but now I will just see what you have done with your talents." He did not even tell them that when He went away.

Dear friends, my time for making my reckoning has not fully come yet. We believe some have had their reckoning. The Lord has tested their cases. St. Paul, for instance, died, slept, waited for his time of reckoning. I don't know what the Lord said to him. I suppose He would say, "You have done very well." I think Paul is going to have a very high place in the Kingdom and I am sure we will all be very glad. I think he will be in a good place.

Now my time has not come to make my final reckoning. I still have an opportunity of getting in a little work and turning over the talents a bit. I may not have very long; perhaps I may have tomorrow, and the next day and the next month, and perhaps a whole year more. I don't know if I will have a whole year more. But I want to get a little more in before the Books open if I can. I want to have that one or two talents that I have turned over as satisfactorily as possible, to present to my dear Lord that I may hear Him say, "Well done: you have done the best you could." (If He says to me "Well done" I will be so happy!) "Enter into the joy of the Lord." (That will make me so happy!) I have already entered into some of His joy now. We all have. We have entered now by faith; our hearts are rejoicing; even in tribulation we are able to rejoice. Nothing shall stop our rejoicing; nothing can stop it because it is something which is not dependent upon earthly things. Our rejoicing is dependent upon the Divine favor and if you can feel that you are doing what you can to serve our Heavenly Father and our Lord Jesus then you have the joy and peace and blessing, and the peace of God which no man taketh from you and that no tribulation could possibly disturb. "Hold fast that which thou hast; let no man take thy crown." Be faithful unto death that He may give you the crown of life.

"What shall I render unto the Lord my God for all His benefits?" It is not merely "I did render," but "I want to know today what I can render. I want to be rendering today a little more, if possible, than yesterday, a little more service, laying down a little more life. I cannot give more than I originally rendered. I agreed I would give all, but I am merely carrying out that original agreement. We are just doing as Jesus did. He gave all at the beginning and day by day and year by year until the cross He continued to do so, and then cried, "It is finished." That was one picture, and another picture was His cup, and He represented the cup as representing His trials, His difficulties, His sorrows and His yielding up of life itself. You remember His illustration. He said, "I have a baptism to be baptized with. Are you able to be baptized with my baptism? Are you able and willing to drink of My cup?" So He has been inviting you and me. This is the proposition, "that you drink of My cup, then you will share in My glory. If you suffer with Me then you will reign with Me," and so in this Jesus Christ was saying, as prophetically said, "What shall I render unto the Lord my God for all His benefits towards Me?" and then He continues, "I will take the cup of salvation." Take it? Accept it now. You accepted it when you made your consecration, but you have to accept the cup every day, every day, do you not, and your heart has maintained this attitude, and God allows this to go on. "Why, if I did it first, do I do it now?" Well, my dear brethren, God wishes to develop us, to crystallize our character. We have need of patience therefore. He is going to give us it by daily testing and if we endure this testing it makes us strong, strong in the Lord and in the power of His might, and so in this case "I will take the cup of salvation." I take it today and if I am living tomorrow I hope to take the cup of salvation again. It is the cup of salvation and a cup of suffering both, because the salvation of this present time depends upon taking the cup of sugering. No man gets this salvation—so great salvation except by drinking His cup.

Then the next part of the text says, "I will take the cup of salvation." I remind you that Jesus took the cup of salvation in this way down at the very end of His experience; in the very closing day He said: "The cup that My Father hath poured for Me shall I not drink it?" He still had the cup. He had drunk it in one sense of the word; He accepted it at the beginning, but it had to be drunk day by day, and there at the very end of His course were the very heaviest dregs of the cup. The dregs were there, the most trying portion of the whole experience. But He said, "I will drink it." And so the Father says to us, to you and to me. It is the cup of our Lord; it is His cup. He gave it to us; He allows us to drink of it. All those who drink of His cup will share in His glory. I don't know, dear friends, what dregs there may be in our cup before we complete the matter of consecration. You don't know. But I will tell you what I have made up my mind to and that is that I am not going to worry what is in the cup. The Father knows and He says we will not be tempted more than we are able; with every temptation He will provide a way of escape. We don't know a word more on the subject. He does give us other words. He does assure us that "all things will work for good to us" and that even the trials and tribulations will work out for our good. The more we have of them they will work out a far more exceeding and eternal weight of glory. If the Father pours a good deal into your cup, just conclude that the Father must be intending to work out still more glory for you and then when you think of that you will be able to say calmly and patiently, "My Father poured it out. Have I confidence in Him? Have I learned to know Him? Yes, I love Him. Yes, I realize that He loves me." What more shall we ask? That is sufficient.

There is one other thing mentioned in the text and then we will close. "I will take the cup of salvation, calling upon the name of the Lord." That's it. Don't do it in your own strength and say "I vow that I will do it." That is not a safe way. It is good for us to be very cautious in what we say, in all our covenants, to be sure that our minds are thoroughly made up, that there is no wavering in us, but that we be not too confident in ourselves. Remember Peter who said, "Lord, if all should deny thee, yet will not I," and before the cock crew twice he had denied Him thrice. Poor Peter! But I think, dear friends, perhaps the Lord allowed that to happen to Peter for our sakes, that we might realize that

we need to be careful to put our confidence in the Lord. "I will take the cup, calling upon the name of the Lord." "Lord, in Thy name, by Thy strength, by Thine assisting grace, I will drink this cup." That's the way, dear friends, and we need that every day, not merely at the beginning. We need it today; we need it tomorrow. Therefore God's people need it always—to make use of the great privilege we have of approaching the throne of heavenly grace. We have an advocate with the Father, Jesus Christ, the Righteous. We have the throne of heavenly grace to which we may come that we may find grace to help in every time of need, as well as forgiveness for our sins. Then, dear friends, let this text dwell well in our hearts and let it be a comfort to us in coming days—we know not how many—until the Master says "Come up higher." Say this text every day. Think of it every day if possible, "What shall I render to the Lord my God for all His benefits towards me . . ." and see if you cannot render a little more today than you have rendered yet, and tomorrow a little more than today, and I believe it is so, that our capacity will increase day by day. For instance, we are filled with the Holy Spirit at the beginning and yet we are to be filled and filled with the Spirit, because we get an enlargement of soul and we can receive more and more of it, and we throw off more of the old things and therefore have more room for more. In the case of Jesus it was different because He was perfect and so we read of Him that God gave Him the Spirit not by measure but withuot measure, unlimited. But we can only receive a measure and, day by day, as we present ourselves and as we take the cup, calling upon the name of the Lord, His blessing comes with the endeavor, and we become more and more emptied of self and selfishness and more and more filled with the spirit of God and, therefore, more and more copies of God's dear Son.

MYTHOLOGY AND THE BIBLE.

LECTURE BY BROTHER MORTON EDGAR OF GLASGOW, SCOTLAND.

BUT, you will say, what possible connection can there be between Mythology and the Bible? Is not a myth a narration of something which did not really take place and is therefore fabulous, untrue; whereas, on the contrary, the Bible is the "Word of Truth"?

It is important to notice, however, that many of these ancient mythical tales have a substratum of historical fact; and much that appears fabulous and nonsensical on the surface, proves on careful investigation to have a hidden meaning.

That the ancient nations of Babylon, Egypt, Greece, etc., were far advanced in civilization is demonstrated by the remains of their wonderful architecture, the style of which cannot be improved upon even by the civilized nations of our day. Such civilized people must have had some *reason*, satisfactory to themselves, to induce them to worship those mythical gods of theirs. We believe that the Bible throws some light upon this matter, and certainly a little knowledge of Mythology aids us to understand some very obscure texts of the Scriptures.

In giving the law to the Israelites, the Lord commanded them to on no account worship the gods of the other nations; but we know how the Bible records innumerable instances where they deliberately disregarded this injunction, and were in consequence punished by the Lord until they came back to the worship of Jehovah, the only true God. Jeremiah records a case in point in Chapter 44, verses 15-19, 25, "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee, but we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven," etc. See also Jer. 7:17-18, "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and they pour out drink offerings unto other gods, that they may provoke me to anger."

Who was this "Queen of Heaven" in whom the erring Jews appear to have had such implicit confidence?

In Judges 2:11-13 is recorded another falling away of the Israelites: "And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord unto anger and they forsook the Lord, and served Baal and Ashtaroth."

Who was Baal? Who was Ashtaroth?

As we are aware, the Bible makes very many references to the god Baal, yet there is no explanation as to who Baal was, not why the Jews and other nations so consistently worshipped this god. It is here where we are helped by Mythology, the study of which has demonstrated that the god Baal, and the goddess the Queen of Heaven, were universally worshiped by every nation, though under various names and titles. Yes, and that even at this day the same god and goddess are worshiped in our very midst by that great idolatrous system which the Scriptures designates "Babylon the Great"!

History proves that Papacy's worship of images, saints and relics, its holy candles, holy water, etc., and all its ritual, are simply borrowed from the heathen nations. Papacy's excuse, as voiced by Cardinal Newman, is that although they admit that these things are "the very instruments and appendages of demon-worship," they were, however, "sanctified by adoption into the church," because they had "confidence in the power of Christianity to resist the infection of evil" (Newman's *Development*, pp. 359, 360). But it is quite evident that the Romish Church has not been justified in adopting heathen customs and practices, and it is for this reason that it is denominated "Babylon the Great," for the Babylon of old was full of such abominations, and therefore well typified the fallen church of the Gospel Age.

Why did the Lord use Babylon to typify apostate church-system, and not some other nation such as, for instance, Egypt, which was just as idolatrous as Babylon? The reason is because Babylon was the *first* nation or kingdom after the flood. It inaugurated idolatrous worship, and from it as the *parent* nation the other nations received their false religions and false gods.

If we turn to Jer. 51:6-8, and compare with Rev. 17:4-5, 14:8, we shall find almost the same expressions used. In Jeremiah literal Babylon is said to have been a golden cup in the Lord's hands, by which all nations were made drunken—drunken with the wine of the false religion. In Revelation Babylon the Great is called the "*Mother* of Harlots," the parent system, which made all nations drink of her golden cup full of abominations, the wine of false doctrine. As typical Babylon fell, so shall antitypical Babylon the Great fall, never to rise.

That Babylon was the first of nations after the flood is shown by Gen. 10:8-12. This reference, also, gives us a clue as to the origin and worship of false gods; and by comparison with certain statements in mythological histories we get a further clue as to the identity of these false deities. We read: "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, 'Even as Nimrod the mighty hunter before the Lord.' And the beginning of his kingdom was Babylon, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land he went forth into Assyria and builded Ninevah," etc. (See Margin.)

Why does the Bible make special mention of Nimrod? Because he was the first to become mighty among his fellowmen; and even to this day the countries of Babylonia and Assyria are filled with the name of Nimrod. At the time when Moses wrote Genesis, although Nimrod had long since passed away, his name had become a proverb, so that it was said: "Even as Nimrod, the mighty hunter before the Lord." His might lay in the fact of his being a hunter; for we must reflect on the conditions which would obtain in the

earth in his day. Only four human pairs came out of the ark when the waters of the flood had subsided; but many kind of animals came forth; and as these multiplied much more rapidly than the human beings, one can see how the terror of the monsters of the sea and land would lay hold upon all men. He, therefore, who brought destruction to the tiger, the leopard, the lion, the python and other ferocious animals, was the universal benefactor, the man above all others to be honored by his fellows and commemorated by posterity.

It is evident that the universal popularity of any individual must either be a force for good or for evil to the community. Although the Scriptures do not directly state what was Nimrod's character, we may safely infer from the allusion to his parentage, and from other circumstances, that his influence was wholly for evil. That his grandfather, Ham, had an evil disposition is shown in Gen. 10:18-25, while in the same connection the righteous Shem was given a special blessing (verse 26). Thus it would appear that very shortly after the deluge the human race was divided into two camps, the one for the Lord and righteousness, among whom Shem took the leading part, and the other for unrighteousness, with Ham as the principal apostate. Of the latter branch of the race, then, Nimrod was descended.

It is improbable, therefore, that the declaration of Nimrod's being a "mighty hunter before the Lord" would signify that he in any way sought to *honor* the Lord thereby. Rather, in such a connection, the words "before the Lord" are more likely to imply a belittling of the Lord's power to protect His own, which He certainly would have done had the people only exercised faith and trusted in Him. Seeing the menaced condition of the race, Nimrod, trusting in his own prowess, came forward as the bold saviour of the people, and becoming a mighty one in the earth, attracted men's attention to himself as their protector rather than to the Lord. Josephus says: "The multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God."

The natural result of the admiration of such a man, setting himself up to be the benefactor and saviour of the people, must necessarily have been to lift the fear of God from men's minds, and thus lead to the adoration and worship of the creature rather than of the Creator. That such a falling away from the Lord did take place shortly after the flood is proved from the first part of the 11th Chapter of Genesis.

We would not suppose, however, that the few righteous individuals would permit this evil to go on without some effort to stay the downward course, for the Lord's people in all ages from the time of righteous Abel have striven against sin. We would understand that the patriarch Shem, who lived for 502 years after the flood, must always have been a check to the evilly disposed; and if the tradition of the Jews be true that Shem was Melchizedek (and the claim seems reasonable, and quite in accord with Scripture analogy), then, as "Priest of the most high God," he must have been a very Hercules in the cause of righteousness.

Thus far we may reasonably infer from the very meager accounts given us in the Scriptures regarding Nimrod. To gain further information about this mighty hunter we require to go to the pages of mythological history.

In Gen. 10:11, already quoted, we read that Nimrod built the city of Nineveh. This little item of Bible history concerning Nimrod enables us to identify him with the king Ninus of classical histories, for the name Nineveh literally means "The habitation of Ninus." In the ancient histories of Justin and Diodorus Siculus, Ninus is credited with similar kingly powers as are attributed to Nimrod by the Scriptures (Justin, *Hist. Rom. Script.*, Vol. ii, p. 615; Diodorus, *Bibliotheca*, lib. ii, p. 63). Now Ninus was the son, and at the same time the husband, of Semiramis. According to Eusebius these two reigned as king and queen in the time of Abraham; but the great chronologist, Clinton, and the celebrated excavator and linguist, Layard, both place the reign of Ninus and Semiramis at an earlier date.

Regarding the identity of Nimrod in history, the historian, Apollodorus, states that "Ninus is Nimrod" (Apollodori, *Fragm*, 68, in Müller, Vol. i, p. 440); and in confirmation of this identity we find, in one of the most celebrated sculptures of ancient Babylon, Ninus and his wife Semiramis, represented as actively engaged in the pursuits of the chase, the "quiver-bearing Semiramis" being a fit companion for the "mighty hunter before the Lord" (Diodorus, lib. ii, p. 69).

Semiramis was a beautiful but very depraved woman, and it is to her that much of the idolatrous and licentious character of the heathen religions has been ascribed. In his work, "Inferno," Dante pictures Semiramis as one of the damned in hell (not purgatory); and he also mentions Ninus in the same connection (Canto V). The Chaldean "Mysteries" can be traced up to the days of Semiramis; and Salverté says that it was indispensable that all those who sought initiation in these mysteries should drink of certain mysterious intoxicating beverages. This is evidently the origin of Jeremiah's allusion to the golden cup, which made all nations drunken; for all other nations received their idolatrous religions from Babylon.

In all essentials the "Mysteries" of the various nations were the same, fashioned after the pattern of the "Mother." Regarding this, Layard says: "Of the great antiquity of this primitive worship there is abundant evidence, and that it originated among the inhabitants of the Assyrian plains, we have the united testimony of sacred and profane history. It obtained the epithet of *perfect*, and was believed to be the most ancient religious system, having preceded that of the Egyptians. The identity of many of the Assyrian doctrines with those of Egypt is alluded to by Porphyry and Clemens." Birch, also, says: "The Zodiacal signs . . . show unequivocally that the Greeks derived their notions and arrangements of the Zodiac (and consequently their mythology, which was intertwined with it) from the Chaldeans. The identity of Nimrod with the constellation, Orion, is not to be rejected" (Layard, *Nineveh and Its Remains*, Vol. ii, pp. 439, 440).

We see, therefore, that ancient Babylon was a fitting type of that wonderful "Mystery of Iniquity," Babylon the Great. Just as the great "Harlot" of the Gospel Age had its small beginning in the days of the Apostles, being alluded to by Paul in 2 Thess. 2:7—"The mystery of iniquity doth already work"—and afterwards attained so great dimensions that it has deceived the whole world, so the typical Mystery in literal Babylon also began in a small way, then grew and extended and latterly became so universal that *all* nations were made "mad," i. e., void of judgment. Only those who worship the true God have the "spirit of a sound mind."

It seems to have been only after the death of Ninus or Nimrod, that the *secret Mysteries* were set up by his wife Semiramis. During his lifetime the apostity from God appears to have been more open and public; but after his death a great change took place. From other evidences we gather that Nimrod's apostasy consisted mainly in leading mankind to seek their chief good in sensual enjoyment, and showing them how they might enjoy the "pleasures of sin" without any fear of the wrath of a holy God. In his various hunting expeditions it appears that he was always accompanied by troops of women; and by music and song, games and revelries and everything that could please the natural heart, he commended himself to the good graces of the more depraved among mankind.

Regarding Nimrod's death the Scriptures are silent; but there was an ancient tradition that he came to a violent end. When we come to understand later, from numerous lines of evidence, that Nimrod and his mother became the central subjects of worship by all nations, though under various names and titles, we can arrive at the manner of Nimrod's death, and at the same time discover the foundation theme of all idolatrous religions.

While in "Babylon the Great" the subjects of supreme worship and adoration are the Madonna and her child (said to be the Virgin Mary and Jesus), so in typical Babylon the popular worship centered round a goddess mother and her son, who had their origin in Semiramis and her son Ninus. (The Hebrew word for "son" is *nin*.) Remembering the originating character ascribed to Babylon by the Scriptures, we have here the explanation of the extensive worship by ancient nations of the "Mother and Son." In Greece they were worshiped as Ceres the great mother with the babe at her breast; or as Irene the goddess of Peace with the boy Plutus in her arms. In Pagan Rome as Fortune and Jupiter-puer, or Jupiter the boy. In Asia as Cybele and Deōius. In India as Isi and Iswara, and even in Thibet, in China, and Japan, missionaries were astonished to find the exact counterpart of the Madonna and her child as devoutly worshiped as in Papal Rome itself!

In Egypt the Mother was worshiped as Isis, and the Son as Osiris, though more often as Horus. Regarding Osiris, Bunsen shows that he was represented as at once the Son and Husband of his mother, and actually bore as one of his titles of dignity and honor the name "Husband of the Mother" (Bunsen, Vol. i, pp. 438, 439). This serves to identify Osiris with Ninus, who married his own mother. But there are many strong proofs that Osiris was Nimrod or Ninus. In some of his forms Osiris was represented clothed in a leopard's skin, and as it is a universal principle in every system of religion that the high priest wears the insignia of the god he serves, the Egyptian high priest wore a leopard's skin when officiating on all important occasions. This article of apparel was intended to commemorate some important event in connection with the god Osiris; for all the strange clothing and head-gear of the heathen gods and priests were signs or symbols intended to convey some meaning to those who were educated to understand them, that is, to the "initiated." We, who are initiated into the mysteries of God's glorious plan of the Ages, have an understanding of the symbolical meaning of the garments of the *Jewish* high priest.

Now, the name Nimrod signifies "The subduer of the leopard," being derived from *nimr*, "a leopard,' and *rada* or *rad*, "to subdue." This name seems to imply that Nimrod's fame as a hunter rested mainly on the fact that he had found out the art of making the leopard aid him in hunting the other wild beasts. A particular kind of leopard, named the cheetah, is used for hunting in India even at this day. When we find that Osiris and his priests were represented arrayed in a leopard's skin, we may be sure that there was deep meaning in this costume; we believe it was in order to show that the god of the Egyptians was really Nimrod, who was celebrated as the "Leopard-tamer."

It is admitted that the secret system of Free Masonry was originally founded on the Mysteries of the Egyptian Isis, the goddess-mother, or wife of Osiris. But what could have led to the union of a Masonic body with these Mysteries had they not had particular reference to architecture? Now, according to the Scriptures, Nimrod was the first after the flood to build cities, which in ancient times were always fortified with walls. These walled cities were an additional protection to the subjects of Nimrod against the wild animals. Considering the relation in which Egypt stood to Babylon, and the strong probability that Osiris was Nimrod, this would explain why Osiris was celebrated as "the strong chief of the buildings" (Bunsen, Vol. i, p. 425). It is well known that Nimrod or Ninus, after becoming mighty, extended his dominion, conquering Egypt along with other countries.

Plutarch says there was a tradition among the Egyptians that "Osiris was *black*" (*De Isid, et Os.*, Vol. ii, p. 359). As the Egyptians were dark people themselves, the blackness of Osiris must have been more than ordinary to have called for any special comment. In his book of large plates illustrative of his researches and operations in Egypt and Nubia, Belzoni shows a colored drawing of the well-known figure of Osiris, which he copied from the life-size paintings on the walls in one of the tombs of the kings at Thebes (Plate V). The face and hands of this figure are jet black, while that of the attendant priest (who wears a leopard's skin) is brown. Wilkinson, also, in his sixth volume, shows a figure of Osiris which has the features of the genuine negro; and it is significant that this negro figure of Osiris is clothed in a leopard's skin. Professor C. Piazzi Smyth draws attention to the unmistakable negro features of the great Sphinx near the Pyramids, which idol is pronounced to be a representation of Horus, the son of Osiris and Isis. Horus, however, is only another form of Osiris. This, then, is further identification of Osiris with Nimrod, for Nimrod was black, being the son of Cush, whose name signifies "black." Ham, also, was black; he is the father of all the black races.

The Ethiopians are proverbially a very black people, and it is well known that this race were descendants of Cush. Eusebius says: "Chūs was he from whom came the Ethiopians" (*Chronicon*, Vol. i, p. 109). Josephus says the same; and in the original of Jer. 13:23, the word "Ethiopian" reads "Cushite,"—"Can the Cushite change his skin, or the leopard his spots?" See also Gen. 2:13, margin.

Although there are many other proofs of the identification of the Egyptian god Osiris with the Babylonian Nimrod, these will suffice for our present purpose, namely, to gain information as to the death of Nimrod; for the account of the death of Osiris is well known. Osiris met with a violent death, and that violent death of Osiris was the central theme of the whole idolatry of Egypt. If Osiris was Nimrod, as we have seen reason to believe, that violent death which the Egyptians so pathetically deplored in their annual festivals was just the death of Nimrod.

The account of the death of Osiris as given in the Egyptian "Book of the Dead" (a copy of which is frequently found entombed with mummies), is as follows: While Osiris was away on a certain occasion his enemy, who was named Sem, entered into a conspiracy with 72 of the leading men of Egypt to put Osiris to death. The plot succeeded, and Osiris was put to death and his body was torn into 14 pieces, which were scattered all over the country. Isis greatly lamented her husband's death, and searched about for the pieces of his body, and whenever she discovered a piece, she buried it and erected a shrine over it.

Wilkinson shows (Vol. v, p. 17) that Sem was one of the names of the primitive Egyptian Hercules, who was said to have by the power of God fought against and overcome the giants who had rebelled against heaven. This means that the Hercules Sem, or Shem (see Luke 3:36), the great opponent of idolatry, was enabled by the power or spirit of God to so convince the tribunal of 72 supreme judges of Egypt of the enormity of the offense of Osiris or Nimrod, as to persuade them to condemn and put that "mighty one" or giant to death, and to send parts of his dismembered body to the various cities as a solemn declaration in their name, that "whosoever should do as Nimrod (Osiris) had done, so should it be done to him; so should he also be cut in pieces." In following this course, Shem was acting according to a recognized ancient judicial custom, instances of which are found in the Scriptures (See Judges 19:29, and 1 Samuel 11:7).

Afterwards, the upholders of the idolatrous religious system set up by Osiris or Nimrod, stigmatized the leader of the "conspiracy" as Typho, or the "Evil One." One of the most noted names by which Typho was called was Seth (Epiphanius, *Adv. Hoeres.*, lib. iii). The names Seth and Shem are synonymous, both alike signifying "The appointed one."

This persuasive power of Shem, by which he caused the great Nimrod to be put to death, was symbolized by the tusks of a wild boar. We read in Mythology that the god Adonis perished by the tusks of a wild boar. Now Adonis is well known to be identical with the god Tammuz, and Tammuz to be identical with Osiris (Kitto's *Illustrated Commentary*, Vol. iv, p. 141; Wilkinson's *Egyptians*, Vol. v, p. 3). In Egypt the pig was the symbol of evil; and as the horn is the ancient symbol of power, being so recognized in Scriptures, the tusks in the mouth of the male pig or boar signified that it was by the "power of his mouth" that the evil one, Seth, caused Adonis (Osiris) to be put to death. In memory of this deed, countless boars have lost their heads and been sacrificed to the outraged god by the people of many countries. This explains why the boar's or pig's head is even at this day a recognized dish at the Christmas dinner in Britain, though the people have long since forgotten the reason for the custom. It is "Babylon the Great," of course, that is responsible for the observance of this heathen practice in a "Christian" land. In India a demon with a "boar's face" is said to have gained such power through his *devotions*, that he oppressed the "devotees," or worshipers of the gods, who had to hide themselves (Moor's *Pantheon*, p. 19). Even in Japan there seems to be a similar myth.

Thus the righteous Shem, blessed by Jehovah, has been stigmatized and misrepresented in all the heathen religions of the world, while the idolatrous Nimrod, who led men away from the true God, and who was justly condemned to death because of his evil deeds, has been exalted to the status of a god himself. This turning of things upside down, however, shall not stand, for Jehovah shall now soon vindicate himself on behalf of his righteous servants.

We are reminded here of the statement of the Egyptian historian Manetha regarding the builders of the Great Pyramid: "There came up from the East, in a strange manner, men of an ignoble race, who had the confidence to invade our country, and easily subdued it by their power without a battle. All this invading nation was styled Hyksos, that is, Shepherd Kings." He adds that this people afterwards departed for Judea and built there a city named Jerusalem. The head of these Shepherd Kings has been recognized as the patriarch Shem, and Shem as Melchizedec, king of Salem (Heb. 7:1, 2). It is certainly quite in keeping with the exalted methods of this "king of peace" that he *subdued* the Egyptians *without* a *battle*, persuading them only by the spirit or power of God to close their idolatrous temples and do his bidding (See

Great Pyramid Passages, Vol. i, Pars. 4-6). It shows how wonderful was the godly influence which this venerable king and "priest of the most high God" exercised in the early stages of this "present evil world." He was indeed a fit type of Christ in the Millennial Age, whom God swore would be a "Priest forever after the order of Melchizedec" (Psa. 110:4). In face of such great power for righteousness, one can see how the iniquity instigated by Satan, the "god of this world," would require to be very warily conducted. Hence the term "mystery," or "secret" of iniquity.

When the mighty Nimrod was violently put to death in the midst of his career, great indeed must have been the lamentation among his followers, and, naturally, the one who experienced the greatest grief and loss was Semiramis. During his lifetime she had shared with him his kingdom and glory, but now all this honor had suddenly come to an end. Semiramis, however, was a woman of unbounded ambition, and although the death of her son had given a rude shock to her power, she by no means intended to quietly step aside without a bid for fame on her own account. That she succeeded in making a name for herself is attested by the pages of ancient history. A most daring scheme was suggested to her which she seized upon and resolutely carried out, namely, that she should claim that her dead son was the promised "seed of the woman" who had been destined to bruise the serpent's head, and who, in doing so, was to have his own heel bruised! Formerly her son had been honored as the mighty hunter and benefactor of the world; but though now dead, she would declare that he had been "deified," and have him worshiped as a god!

I say that this bold scheme was *suggested* to Semiramis, for who could have instigated such an imposition except the "father of lies"? Thus, even as that "old serpent," Satan, brought about the fall of mankind through his lying suggestion to Eve, so he now attempted to frustrate Jehovah's glorious plan of redemption by bringing in his *false Messiah*, a lying counterfeit of the true. In consequence of this the whole world has been led astray, and few indeed have had the privilege of knowing God and Jesus Christ whom he sent. Only those who have been *initiated* into the mystery of God by means of the enlightening action of the Holy Spirit have been able to discern the true Messiah. We are rejoiced to know that the time is not now far distant when the poor deceived world will have its eyes open to recognize its true Redeemer, and when the people will shout: "Lo, this is our God; we have waited for Him, and He will save us" (Isa. 25:9). Satan has taken advantage of the religious element in man, and by his lies has drawn the worship of every nation to himself, becoming in very deed the "god of this world." He had said in his heart, "I shall be like the most High," and he sought to follow out this desire in every possible way. But he shall be "cut down to the ground" in the Lord's due time (Isa. 14:12-17); and Jesus Christ, who did not seek to be equal with God, but made himself of no reputation and was obedient unto death, shall be highly exalted and given a name that is above every name, that at the name of Jesus every knee shall bow in adoration and worship (Philippians 3:6-11, Diaglott). "Exalt him that is low, and abase him that is high," is the principle on which God always works.

The patriarchs, and the ancient world in general, were perfectly acquainted with the story of the temptation in Eden, and they knew that the seed of the woman was to destroy the tempter. Because of this, and because of the innate wickedness of the hearts of men (Jer. 17:9), Satan was able to foist his counterfeit "Seed of the woman" upon the world. We know that this is so, for there is hardly a people on earth whose mythology does not contain reference to the "Seed" bruising the head of the serpent. Referring to this phase of the religions of the heathen countries, Wilkinson (Vol. iv, p. 395) says: "The evil genius of the adversaries of the Egyptian god Horus [Osiris in another form] is frequently figured under the form of a snake, whose head he is seen piercing with a spear. The same fable occurs in the religion of India, where the malignant serpent Calyia is slain by Vishnu, in his avatar [incarnation] of Crishna. The Scandinavian deity Thor was said to have bruised the head of the great serpent with his mace. The origin of this may be readily traced to the Bible." The Greeks, also, represented their god Apollo as slaying the serpent Pytho; and Humboldt shows that the Mexicans had the same belief concerning their god Teotl: "The serpent crushed by the great spirit Teotl, when he takes the form of one of the subaltern deities, is the genius of evil—a real Kakodæmon" (*Mexican Researches*, Vol. i, p. 228). When examination is made of these various myths, it is found that in almost every case the serpent-destroying god dies as the result of injuries received in the combat, thus showing that the Pagans knew that it was by dying that the promised Seed was to destroy the adversary.

In the above quotation from Wilkinson it will be noticed that he attributes to the Bible the knowledge which the Pagans had of destroying the serpent as the incarnation of evil; but he no doubt means that this knowledge may be traced to *the account* of the temptation in Eden, which afterwards appeared in the Bible. The Bible as we have it, of course, did not begin to be written till after the Exodus, 1615 B. C. Long before this date (the Exodus was about 900 years after the flood) the false religions of Babylonia, Egypt and the other countries were fully set up, originating, as we have said, with Semiramis and her followers. In the midst of all this idolatry, however, the Lord always had his faithful few—Noah, Shem, Abraham and others being specially mentioned. It was because the worship of the false Messiah was in full operation in Egypt and in the other countries, that Jehovah repeatedly warned his people, the Jewish nation, against following them. The worship of "sticks and stones" was really the worship of the dead. These images enslaved the minds of those who worshiped them, giving a reality to things which did not exist, for the "gods" whom they represented were in their graves, and are still waiting for the resurrection in the Millennial reign of Christ.

We have already mentioned the fact that the popular subjects of worship in every nation have been the "Mother and Son," images of whom were everywhere set up. Even the Jewish nation was for a time guilty of worshiping the Babylonian goddess with the false Seed in her arms, for one of her images is evidently referred to by Ezekiel (8:3) when he says: "And the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy." This image of the "Mother and Son," erected as the result of the jealousy of Satan against the coming *true* Seed of the woman, provoked God to jealousy because it led away the worship of His people, to whom He said: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. * * * Thou shalt not bow down thyself to them or serve them: for I the Lord thy God am a jealous God" (Ex. 20:3-5). In Egypt the "Mother and Son" were worshiped as Isis and Osiris, whose very names signify "the woman" and "the seed"; for Isis is the Greek form of *Hisha*, "the woman," and Osiris is, on the Egyptian monuments, read *He-siri*, "the seed."

The mythical story in Egypt of the deification of Nimrod by Semiramis is to the effect that Isis, who was a great enchantress and had much knowledge of "magical ceremonies," instructed Horus and a number of his "followers" to perform a series of ceremonies in connection with the burial of his father, which had the effect of raising Osiris from the dead, and of establishing him as king in Amenti, *i. e.*, the "Hidden Place," or the other world (Fourth Sallier Papyrus in the British Museum). (Although Horus was the son of Osiris, he was really another form of Osiris himself, being a new incarnation of that god.)

Thus, by following Satan's lie, that the dead are not dead, Semiramis and her deluded followers caused others to believe that Nimrod was not now dead, but that he had been resurrected and had become a god, and should be worshiped as such. But it is evident that if this advanced form of idolatry was to become established, it was indispensable that it should be inaugurated in secret and be operated with extreme caution: for the terror of execution, lately inflicted on one so mighty as Nimrod, was too real to be ignored. This, then, was the beginning of that iniquitous system of "Mystery" which has been so far reaching in its desolating effects, and which the Lord employed to typify that still greater "desolating abomination," the mystic "Babylon the Great" of the Gospel Age.

The very nature of the "Mysteries" gave great facilities for imposing on the senses of those who were being "initiated." It is well known that magical arts were invented by the Chaldeans. Epiphanius, after considering the evidences open in his day, pronounced it as his opinion that it was "*Nimrod* that established the sciences of magic and astronomy" (*Adv. Hoeres*, lib. i, tom. i., Vol. i, p. 70). All the fertile resources of magic, therefore, were employed by Semi-

ramis and her intimate followers, to give color to the lying deceptions of those Mysteries of which she was the originator. But notwithstanding all the care and precautions of those who conducted these initiation ceremonies, enough has leaked out to enable us to gain a very clear insight into their character.

Candidates for initiation were made to pass through the ordeal of the confessional, and were required to sware by binding oaths to maintain the secrecy of the system they were desirous of entering. After thus surrendering themselves implicitly to the priests, they were anointed with "magical ointments" of the most powerful kind; and these ointments were the means of introducing into their bodily systems such drugs as tended to excite their imaginations and add to the power of the indispensable intoxicating drinks, that they might be prepared for the visions and revelations that were about to be made to them. Wilkinson, describing the experiences of those undergoing the process of initiation, says: "Strange and amazing objects presented themselves. Sometimes the place they were in seemed to shake around them; sometimes it appeared bright and resplendent with light and radiant fire, and then again covered with black darkness, sometimes thunder and lightning, sometimes fearful noises and bellowings, sometimes terrible apparitions astonished the trembling spectators" (*Egyptians,* Vol. v, p. 326). Then, at last, the great hidden god was revealed to them in the way most fitting to soothe their feelings and engage their blind affections. It was easy for those who controlled the Mysteries, having discovered scientific secrets that were then unknown to the mass of mankind, and which they jealously preserved in their own exclusive keeping, to give them what might seem ocular demonstration that Nimrod, who had been slain, and for whom such lamentations had been made, was still alive, and encompassed with heavenly glory. Thus the whole system of the secret Mysteries of Babylon, introduced by the help of magic (sham miracles), was intended to glorify a dead man; and when once the worship of one dead man was established, the worship of many more was sure to follow.

In this way the deified Nimrod became the "father of the gods," being the first of "deified mortals." As such he was worshiped as Kronos or Saturn. Saturn was the god of the Mysteries, the name itself signifying "the Hidden one." He was revealed to the initiated, but *hidden* to all others.

Another of the names by which the deified Nimrod was worshiped was Bacchus. In Greece, Bacchus was symbolized by a spotted fawn, which animal was intended in the language of the Mysteries to covertly identify Bacchus with Nimrod. The name of the fawn in Greece was "Nebros," which signifies "the spotted one," while the name of Nimrod, as known to the Greeks, was "Nebrod," and is so translated in the Greek translation of the Hebrew Scriptures, *i. e.,* the Septuagint. It will be remembered that Nimrod gained much of his success as a hunter by training the leopard to assist him in the chase. The skin of the spotted fawn was evidently intended to suggest the spotted skin of the leopard. The custom of wearing the skin of the fawn appears to have been imported from Assyria direct, for certain sculptures discovered in Nineveh show a god bearing a spotted fawn in his arm, in such a way as to indicate that the animal is to be regarded as a symbol (Vaux's *Nineveh and Persepolis,* chap. viii, p. 233). Leopards were employed to draw the car of Bacchus, and he himself was represented clothed with a leopard's skin, as were also his priests, although sometimes the skin of the spotted fawn was substituted.

The Greek Bacchus and his priesthood, therefore, were in this respect very similar to the Egyptian Osiris and priesthood. Herodotus, the father of history, always speaks of Osiris as being Bacchus (lib. ii, cap. 42), and so also does Diodorus, who says: "Orpheus introduced from Egypt the greatest part of the mystical ceremonies, the orgies that celebrate the wandering of Ceres, and the whole fable of the shades below. The rites of Osiris and Bacchus are the same; those of Isis and Ceres exactly resemble each other, except in name" (*Bibliotheca,* lib. i, b. 9). This therefore is an additional proof that Bacchus and Nimrod are the same, for we have already seen that Osiris is identified with Nimrod.

Even the ivy, which occupied so conspicuous a place in all Bacchanalian celebrations, was an express symbol of Nimrod. The Greek name for ivy is Kissos, and this was one of the *names* of Bacchus (Pausanias, *Attica,* cap. 31, p. 78). Now, the name of the descendants of Cush, the father of Nimrod, was pronounced in Greece "Kissioi" (Strabo, lib. xv, p. 691). The ivy branch carried by the votaries of Bacchus, therefore, signified to the initiated that Bacchus was the "branch of Cush," *i. e.,* Nimrod. This also accounts for one of the titles of the god Apollo—"Kisseus Apollon." It serves to identify Apollo with Nimrod (among other proofs), meaning literally "The Cushite Apollo."

From Anacreon (p. 296) we learn that one of the titles of Bacchus was "Aithiopais," which means "the son of Æthiops." We have already pointed out that the Ethiopians were descendants of Cush, and therefore Æthiops must have been Cush himself. (See Heb. 3:7, margin.)

The meaning of the name Bacchus is "The Lamented one," being derived from Bakhah, "to weep" or "lament." Hesychius (p. 179) says that among the Phenicians "Bacchos means weeping." The Hebrew word used in the Bible for weeping and lamenting is Baca, or Bakah (See Psa. 84:6, where the word Baca appears untranslated—"the valley of Baca," should read—"the valley of weeping"). On certain mystical Bacchanalian festivals a spotted fawn was torn in pieces, and great lamentations were made. Photius tells us the meaning of this ceremony: "The tearing in pieces of the nebroi [or spotted fawns] was in imitation of the suffering in the case of Dionysus" or Bacchus (Photius, *Lexicon,* Pars. i, p. 291). Thus the great lamentations which followed the violent death of Nimrod (Nebrod), when his body was torn into 14 pieces by the judges of Egypt, was annually commemorated by the various nations. The backsliding women of Israel wept for the death of the false Messiah under the name of Tammuz, in memory of the wailing of Semiramis for the death of Nimrod. Eze. 8:13, 14, reads: "Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz." It is significant that these women sat at the north gate, the same place as the seat of the "image of jealousy" mentioned in verse 3. Tammuz is identified with Osiris, and is therefore the same as Bacchus (Wilkinson's *Egyptians,* Vol. v, b. 3; c. viii, p. 10).

The reason why Bacchus is commonly understood to be the god of wine, drunkenness and revelry is evidently because of the effect which the mysterious beverages and ointments had upon his devotees. The uninitiated merely saw the after effects, but did not understand the true import of these Bacchanalian orgies, which were professedly for "the purification of souls" from the guilt and defilement of sin (Servius, in *Georg.,* lib. i, Vol. ii, p. 197). This exhilarating effect which the process of anointing, etc., had upon the initiates of the false religion is evidently a miserable counterfeit of the godly joy experienced by those who, on being anointed with the Holy Spirit, come to understand the glorious truth as it shines in the face of Jesus Christ (I Cor. 2:9-16). The Apostle says: "Be not drunk with wine, wherein is excess; but be filled with the Holy Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:18, 19). To the worldly, the effect which the Holy Spirit has upon those who newly come into the Truth, seems to be the result of intemperate drinking or insanity. I am sure that many of us have had the experience of being thus misjudged. So also were the members of the early church at Pentecost misrepresented, some of the bystanders mockingly saying: "These men are full of new wine" (Acts 2:1-18). But we care nothing for this, for we know that "the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

Not only was the anointing of the Holy Spirit counterfeited by the false religions, but nearly every virtue and exalted office was ascribed to the false savior of the world that belongs to Jesus Christ. Without doubt this is the reason why Satan, the "god of this world," by counterfeiting the truth as nearly as possible, has had so great hold upon the hearts of mankind. The Apostle says: "The whole world lieth in the wicked one." We know that the great Papal system, well-named Satan's Masterpiece, has been a wonderful counterfeit of the glorious Millennial reign of Christ; and now we see why it was denominated by our Lord "Babylon the Great," because it was the antitype of that iniquitous system which originated in Babylon of old. Just as Satan tried to frustrate Jehovah's plan of redemption, by forestalling the Millennial reign of Christ with his false Millennium during which the Popes have successively reigned as king of kings, and lord of lords, so he also sought to becloud

the purpose of God by forestalling the advent of Jesus Christ, by bringing in his false Messiah. It was claimed that the death of Osiris (that is, of Nimrod) was sacrificial, submitted to for the benefit of the world.

The monuments of Egypt show that the worship of Osiris dates from the earliest times, and that he was regarded as the "god-man who suffered, died, rose again, and reigned eternally in heaven." He was the "King of eternity, lord of the everlastingness, the prince of gods and men, the god of gods, king of kings, lord of lords, prince of princes, the governor of the world, whose existence is everlasting" (Papyrus of Ani, Plate I, in the British Museum). Osiris was the god who made men and women to rise from the dead, and bestowed upon them everlasting life. He was the resurrection itself. (*Guide to the Egyptian Collections in the British Museum*, p. 139.)

We have already seen that, after the death and mutilation of the body of Osiris, the man-god of the Egyptians, by Seth (Shem), Horus the son of Osiris, assisted by a number of beings who were called the "followers of Horus," performed a number of magical ceremonies, whereby the rejoining of the limbs of the god was effected, and the preservation of his body was said to be secured forever. The Egyptions argued: Certain ceremonies were performed by Horus on the dead body of Osiris, and he was mummified, and as a result he rose from the dead; we therefore will have the ceremonies which were performed over Osiris performed over our dead bodies, which shall be mummified, as was the dead body of Osiris, and we also shall rise from the dead. This seems to have been the reasoning which originated the practice of mummifying the dead among the Egyptians. At first they used to dismember the bodies of the dead before mummification, in imitation of the dismembered body of their god, but latterly they dropped this practice and kept the bodies whole. They firmly believed that if their body was not preserved after death they could not have a future life. They therefore endeavored above all things to insure that their mummies would have perfect protection, spending during their lifetime large sums of money on elaborate tombs, etc., so that it has been said that the Egyptians expended more upon the dead than upon the living. This only shows how "void of judgment" were the Egyptians, and how deceived they were by Satan; for how could the preservation of their poor bodies secure for them a future life! We are reminded of the Apostle Paul's ridicule of some in his day who were evidently arguing like the Egyptians: "Thou fool, thou sowest not that body that shall be!"

It is important to notice that in their elaborate religious system, the idea of *repentance* for sins committed never once entered into the minds of the Egyptians. With them the commission of sin was regarded merely as a breach of the ritual law of the community, and could be atoned for by certain payments, after which the law-breaker considered that he was free from all obligation, real or moral. In the Coptic language, which for very many centuries was the common language of Egypt, there is no word for "repentence," and the translators were obliged to transfer the *Greek* word itself into the Coptic version when translating the Greek New Testament into that language. As all heathen religions are essentially the same, this demonstrates a vital difference between them and the *true* religion; for *repentance* from sins is the first step in the work of salvation, as shown by the Apostle Peter when he addressed the assembled Israelites in the temple: "*Repent* ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19). The Papal Church follows the lead of its ancient type, in disannuling the need of repentance from sins, and atonement through the blood, by instituting "indulgences" and the "sacrifice of the mass."

One of the titles of the false Messiah was Baal-berith, which means "Lord of the Covenant," and as such he is referred to in Judges 8:33—"And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god." It is well known that the 25th day of December, although called "Christmas day," is not the true day of the birth of our Lord Jesus. The beginning of October is more nearly correct, for his birth as a man, and the beginning of April for his birth as a new creature. But the 25th day of December was originally observed by heathen countries far and wide, in honor of the supposed birth of their false Messiah (Wilkinson's Egyptians, Vol. iv, p. 405); and it was in order to conciliate them, and to swell the number of the nominal adherents of Christianity (so called) that the same festive day was adopted by the Apostate Church, giving it only the name of Christ. The Christmas tree, now so common at this day, was equally common in Pagan Rome and Pagan Egypt. This is why Babylon the Great adopted it, for there is no mention in the Scriptures about the followers of Christ observing the day of his birth by Christmas tree celebrations. Briefly—the putting of the "Yule-log" into the fire on Christmas eve, and the appearance next morning of the Christmas tree laden with gifts, signified the consuming of the great god who had been cut in pieces, and his birth in newness of life as the "Branch of God," or the Tree that brings all Divine gifts to men. The Egyptians used the palm for their Christmas tree, but the people of Pagan Rome used the fir, because the fir tree covertly symbolized the risen god as the Baal-berith of old Babylon; for Baal-berith—"Lord of the Covenant"—differs only one letter from Baal-bereth—"Lord of the *Fir tree*."

The mystical symbol of the Egyptian god Osiris was the young Apis bull or calf, Apis being only another name for Saturn, the *hidden* one. The Apis bull was also known as *Hap*, which, in the Egyptian language, means "to conceal" (*Guide to the Egyptian Collection in the British Museum*, p. 131). In the Chaldean language, *Hap* means "to cover." This explains why the Jewish nation made and worshiped a calf soon after leaving Egypt under Moses, claiming that *this* was the god who had delivered them out of Egyptian bondage, meaning, of course, that Osiris whom the calf represented was the god. A representation of the Apis bull in a covering resembling the spotted skin of the leopard is shown by Col. Hamilton Smith (*Biblical Cyclopoedia*, Vol. i, p. 368). We have already seen the significance of the leopard's skin, which identifies Osiris with Nimrod, the "subduer of the leopard." Isis was symbolized by a cow, called the cow of Athor, which is well-known to be a *spotted* cow (Wilkinson, Vol. iv, p. 387, and Vol. vi, Plate 36).

The bull was the express symbol of Nimrod, being the hieroglyphic which showed him as the "mighty one" and "lord of the chase." In Assyria the word which signifies a bull, signifies also a ruler or prince; and it was for this reason that the mighty kings of Babylonia and Assyria, who succeeded and imitated Nimrod the first king, were represented by great human-headed bulls. These bulls, also, have wide-expanding wings, to show that not only was the king himself a mighty one, but that he had "mighty ones" under his command. Nimrod and his followers are the mighty ones or "giants" who are spoken of in Mythology as having "rebelled against heaven." The Hebrew word for mighty one" in Gen. 10:8 is "Gheber" (this same word is translated "giant" in Job 16:14). A synonym for Gheber is "Abir," but "Aber," pronounced nearly the same as Abir, signifies "wing." Thus, "Baal-abierin" means "Lord of the mighty ones," while "Baal-aberin" means "Lord of the wings," or "winged one." (The word *abir* is used in Judges 5:22—"the pransings of their *mighty ones*"; while *aber* is used in Isa. 40:31—"They shall mount up with *wings* as eagles.") There is allusion to the "wings" of an Assyrian king in Isa. 8:6-8.

As the horn is the ancient symbol of power, these Assyrian bulls, though human-headed, nevertheless show horns curving round their head-gear. The reason why the horn is used as a symbol of kingly authority and power appears, from certain sculptures discovered by Layard in Babylon, to be directly owing to Nimrod's prowess as a great hunter. In a wood cut in his "Nineveh and Babylon," page 605, Layard shows the Assyrian Hercules, that is "Nimrod the Giant" as he is called in the Septuagint version of Genesis, without club, spear or weapons of any kind, attacking a bull. Having overcome it, he sets the bull's horns on his head as a trophy of victory, an evidence of his great power in being able to overcome so strong an animal as the bull. Thus equipped, he is now represented as encountering and overcoming a lion, the king of animals. This accounts for the ancient custom among Eastern nations of kings and chiefs wearing horns on their heads as evidence of their power and authority (Smith's *Bible Dictionary*, Art. Horn).

In the Armenian version of the "Chronicles of Eusebius," Ninus stands first in the list of Assyrian kings. This exactly agrees with the Scriptural account of Nimrod, who is said to have been the first to become mighty in the earth, and to have had the first kingdom. Now, according to Pherecydes, Kronos or Saturn was "the first before all others that ever wore a crown" (Tertullion, *De Corona Militis*, cap. 7, Vol. ii, p. 85). This, therefore, is an additional proof of the identity of Kronos or Saturn with Ninus or Nimrod. It also explains

why the Greek Bacchus, who was really Nimrod, was represented as wearing horns, and why he was frequently addressed by the epithet of "Bull-horned" as one of the high titles of his dignity (*Orphis Hymns:* Hymn li., *To Trietericus, Greek,* p. 117). Apollo, who is likewise identified with Nimrod, is addressed in the *Orphic Hymns* as the "two-horned god" (*Hymn to Apollo*). The companions of Bacchus were called Satyrs, and were said to have "danced along with him" (Ælian Hist., p. 22). The Satyrs are well known to have been *horned* gods. Considering who the origin of Bacchus was, it is easy to see that his companions the Satyrs were really the "mighty ones" over whom Nimrod was lord. It is generally agreed that the god Pan was the head of the Satyrs. Now, the word Satyr is evidently just the same as Satur or Saturn, "the Hidden one." Pan was therefore the first of the Satyrs or *hidden* ones. When Nimrod or Osiris was put to a violent death as the result of the judicial condemnation of the 72 leading men, it produced great terror among his followers, who immediately *hid* themselves, hence the derivation of the word "*pan*-ic"—extreme or sudden fright. Referring to the effect which the slaying of Osiris by Typho (*i. e.,* Seth or Shem) had upon his followers, Plutarch says: "The first who knew the accident that had befallen their king were the Pans or Satyrs who lived about Chemmis; and they, immediately acquainting the people of the news, gave the first occasion to the name of *Panic terrors*" (*de Isid.* S:13).

It is from the name Kronos that the English word "Crown" is derived; and the familiar spiked crown which adorns the heads of European monarchs still conveys the thought of the horns of the ancient Eastern kings. Plutarch says that "the Romans looked upon Kronos as a subterranean and infernal god" (Vol. ii, p. 266). In Ausonius, also, we read that "Saturn is not among the celestial, but the infernal gods" (*Eclog.* i, p. 156). Now Pluto is called the "god of Hell"; and this name has the same significance as Saturn, meaning "the Hidden one"; for Pluto is evidently derived from Lut, "to hide," which, with the Egyptian definite article prefixed, becomes "P'Lut." Both Wilkinson (Vol. iv, p. 63) and Bunsen (Vol. i. pp. 431, 432) show that Osiris in Egypt was the "king of hades" or Pluto. Hades, as we all know, is the "hidden state." Actually, however, Pluto or Saturn was none other than the incarnation of the Devil, who hid himself under the disguise of the serpent when he brought about the fall of man in the garden of Eden, and who has hidden himself from the world ever since under his refuge of lies. It is rather curious that the popular representation of the Devil, with the horns, hoofs and tail, is exactly the appearance of the *black* Nimrod when he is shown in the sculpture encountering the lion; for in that hieroglyph he wears not only the two horns of the bull over which he had previously gained victory, but its hind legs and tail as well! "Auld Hornie" is the popular name by which the Devil was known in Scotland in the older days. The Satyrs, also, were half animals, having the hind legs and tail of the goat in addition to the horns. The connection of the goat-like Satyrs with the Devil seems to be borne out by the Hebrew word *Sa'yr.* This Hebrew word is translated as *he-goat* in 2 Chron. 29:23—"They brought forth the he-goat [*Sa'yr*] for the sin-offering"; as *devils* in Lev. 17:7—"And they shall no more offer their sacrifices unto devils [*Sa'yr*], after whom they have gone a whoring"; and as *Satyrs* in Isa. 13:21—"Babylon * * * shall be as when God overthrew Sodom and Gomorrah * * * and satyrs [*Sa'yr*] shall dance there."

The system of the "Mysteries" demanded that all its ritual, etc., should be carefully kept secret. Everything in connection with the Mysteries was symbolical and had a hidden meaning, and the initiates were not allowed on pain of death to divulge their real nature. Herodotus, who was initiated in the Mysteries of Egypt, makes this evident when he refers to the goat-like appearance of the god Pan. He says: "It is not that they [the initiates] believe he [Pan] really had that form; they think him like the other gods; but the reason [of his goat-like appearance] being connected with religion, I am not at liberty to explain it" (Birch's *Wilkinson.* Vol. iii, p. 186). The "hidden things of darkness," however, are now being revealed in this day of enlightenment (the beginning of the Millennium), and we know that the mystic reason for the goat part of the Satyrs is connected with their panic and their *sudden flight* to hide themselves on hearing of the violent end of their chief, for "Berkha," the word for "a fugitive," signifies also "a he-goat." One of the epithets of the god Pan, the head of the Satyrs, was Capricornus, which means "goat-horned."

The Chaldean name for Nimrod, the son of Semiramis, was Zero-ashta, from Zero "the seed," and ashta, "the woman." But the word "ashta" also means "the fire," so that Zero-ashta, "the seed of the woman," became Zeroastes or Zoroaster, the well-known name of the head of the fire worshipers. In general history the Zoroaster of Bactria is most frequently referred to; but the voice of antiquity is clear and distinct to the effect that the first and great Zoroaster was an Assyrian or Chaldean, and that he was the founder of the idolatrous system of Babylon, and therefore Nimrod (Suidas, tom. i, p. 1133). After his death the *deified* Nimrod was fabled to have been "born from the fire"—Zero-ashta, the "seed of the fire"—and as such he was worshiped as the great sun-god Baal. Theophilus of Antioch shows that Kronos, which, as we have seen, was one of the titles of the deified Nimrod, was in the East worshiped under the names of Bel and Bal (Clericus, *De Philosophia Orientali,* lib. i, sect. ii, cap. 37).

As the sun in the heavens was the great object of worship, so fire was worshiped as its earthly representative. Nimrod was the first Babylonian king, and therefore the title Molech first applied to him, for "Molech" means "king." We thus see how the Scriptures show Molech (or Moloch) to be the terrible god of fire, the earthly representative of Baal the sun-god. In Jeremiah 32:35 we read: "And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." It was claimed that this passing through the fire was for the purpose of *purifying,* and this no doubt reconciled the parents who actually sacrificed their children to Molech, the belief being cherished that the fire that consumed them also *perfected* them, and made them meet for the future life. The god Tammuz, who is identified with Nimrod, and for whom the women of Israel lamented annually (Eze. 8:14), is really connected with fire worship and with the thought of purification therefrom, for the name Tammuz is derived from *tam,* "to perfect," and *muz,* "to burn"—"To make perfect by burning."

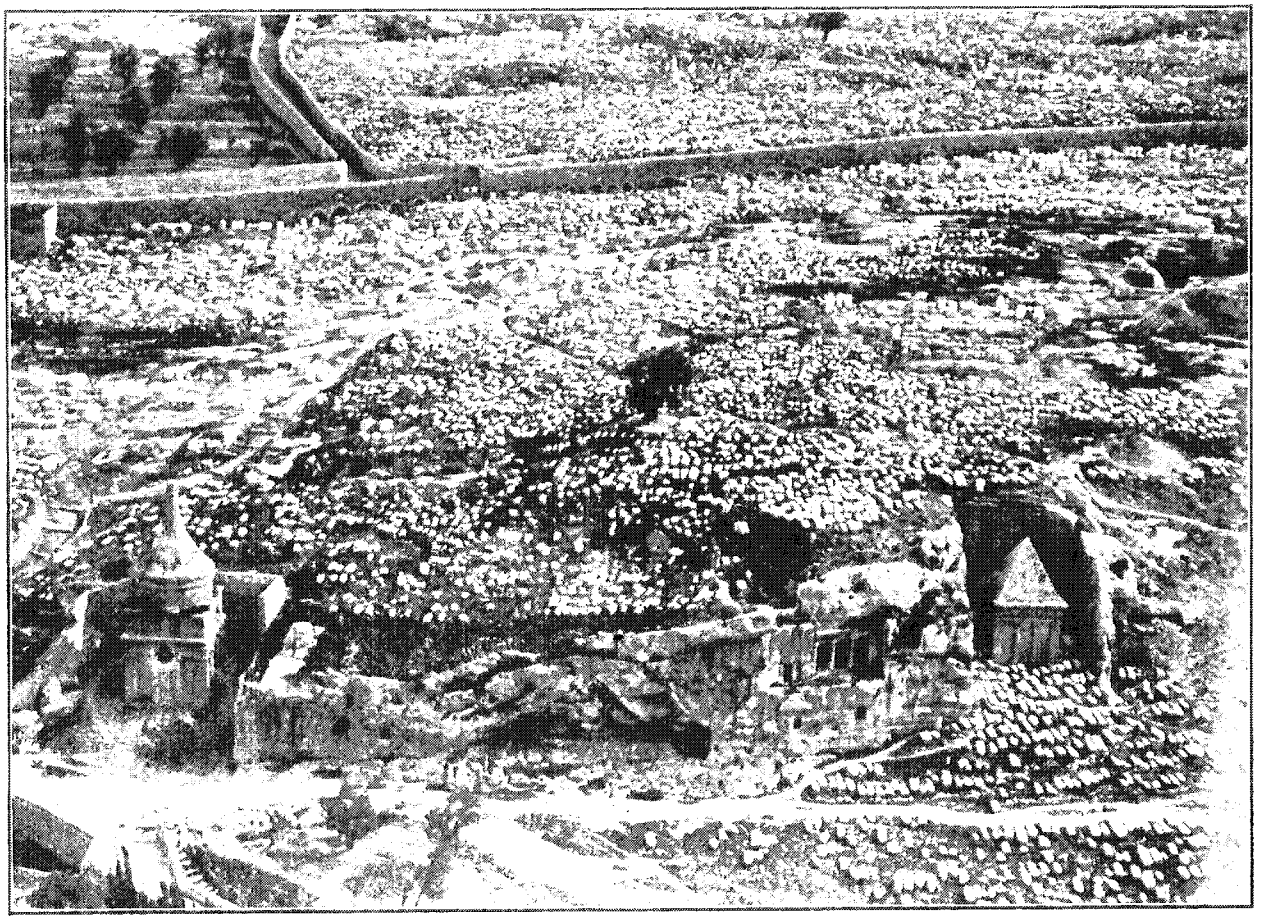
This, no doubt, is the origin of the imaginary place called Purgatory, the fire of which is supposed to be necessary to *perfect* men's souls and to purge away all the sins that they have carried with them into the unseen world! This error, of course, naturally arose through belief in Satan's lie at the beginning, that the dead are not dead, but that the soul is immortal and lives in the spirit world after the death of the body. Those who believe the truth of God are shielded from this error, and know that the dead shall remain in their graves till the glorious resurrection morning. How deceived the poor world has been!

In Jeremiah 19:5, 6, we read: "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind. Therefore, behold, the days come, saith the Lord, that this place shall no more be called 'Tophet,' nor 'The valley of the son of Hinnom,' but 'The valley of slaughter.'" The name "Tophet" given to the valley of the son of Hinnom, or Gehenna as it is called in the New Testament, is evidently derived from *toph,* which in Isa. 30:32 is translated "tabrets," *i. e.,* drums. By the noise of tabrets or drums the priests of Baal sought to drown the cries of the little ones who were being offered in sacrifice to the terrible Molech. Because of this abomination the Lord cursed the valley of Hinnom, and in harmony with this curse Jesus used this valley as a figure to symbolize the "lake of fire and brimstone," the second death, into which Satan and all who follow him shall be cast at the end of the Millennial reign of Christ.

This just retribution upon Satan, the instigator of the cruel worship of Molech, seems to be foretold in Isa. 30:27-33 under cover of the Assyrian king Nimrod, whom we have seen was the direct representation of the Devil. The passage reads: "Behold, the name of the Lord cometh from afar, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire. * * * For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod * * * for Tophet [the valley of Hinnom or Gehenna] is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the

breath of the Lord, like a stream of brimstone, doth kindle it."

Just as the Valley of Gehenna, which runs along the south side of Jerusalem, is used in the Scriptures as a symbol of the second death from which there will be no resurrection, so the Valley of Jehoshaphat or Kendron, which runs along the east side of the city, is used as a symbol of the first or Adamic death, from which a resurrection is assured because of the Ransom-sacrifice of Jesus Christ. It is for this reason that the Jews even at this day desire above all things to be buried in the Valley of Jehoshaphat. The Mohammedans also desire to be buried here, as they believe that the resurrection and final judgment will take place in this valley (See Joel 3:1, 2, 12-14). This explains why the valley is now filled with tombstones. The cemeteries cover the slope of the Mount of Olives over all that part which lies opposite the temple-area. When I visited Jerusalem early this year (1912) I photographed this valley in order to let others at home have some idea of its strange appearance. The valley



Valley of Jehoshaphat.

of Jehoshaphat is evidently the "valley of dry bones" referred to by Ezekiel (chapter 37), and it is no doubt because of this prophecy that the Jews firmly believe that the resurrection will take place here.

The familiar story of the trial of the prophets of Baal by Elijah (1 Kings 18:17-40) shows how firmly established the worship of Baal was at that time in Israel. Elijah came boldly forward and cried: "How long halt ye between two opinions? If Jehovah is God, follow him: but if Baal, then follow him." The test proposed by Elijah as to who was the true God, Jehovah, or Baal, was to be an answer by fire; and the people agreed that this would be a proper test, because Baal was the sun or fire-god, and what could be more reasonable than to expect an answer by fire from him? We know how the test vindicated the name of Jehovah, and how the 450 priests of Baal were slain. Elijah's fearless action in thus ridding the land of Baal-worshipers was one of incalculable blessing to the people. The worship of Baal was an even more horrible religion than is implied by presenting children as burnt-offerings to him; for just as it was a requirement in the Mosaic law that the priests should eat of part of the animals offered in sacrifice by the people (see Num. 18:9, 10), so the priests of Baal ate part of the human sacrifices offered to their fire-god Molech! This shows the derivation of the name given in the English tongue to devourers of human flesh, for the Chaldean word for "the priest" is cahna, so that "Cahna-Bal" the "Priest of Baal," became "cannibal." It is well known that the priests of the sun-worshipers of Mexico were cannibals.

How rejoiced the poor groaning creation will be when Christ, the *true* "Sun of Righteousness," shall arise with *healing* in his wings (Mal. 4:2). What a contrast this will be to that cruel "sun" of all unrighteousness, which arose with *death* in his wings! Malachi's allusion to the "wings" of the sun is evidently derived from the well-known symbol of the sun-god in Egypt and Assyria. Above the doors of the ancient temples and tombs in these countries, there is usually to be seen a representation of the sun-god, in the form of a round disk with great wide-spread wings stretched out on each side. (The new binding of "Studies in the Scriptures" shows an imprint of this familiar symbol.)

Along with the sun as the great fire-god, the serpent was identified, Owen says: "In the Mythology of the primitive world, the serpent is universally the symbol of the sun" (Owen, *apud* Davie's Druids, in note, p. 437). In Egypt one of the commonest symbols of the sun, or sun-god, is a disk with a serpent around it (Bunsen, *Hieroglyphics*, Vol. i, p. 497). (In the imprint of the winged sun on the cover of the new "Studies of the Scriptures" already referred to, parts of two speckled serpents can be seen on each side of the disk. Each serpent's head is crowned with a cap.) The original reason for the identification of the serpent with the sun appears to have been that, as the sun is the great enlightener of the *physical* world, so the serpent was held to have been the great enlightener of the *spiritual*, by giving mankind the knowledge of good and evil. This, of course, like all idolatry, is an absolute perversion of the truth; but it serves to identify the sun-god with Satan. In Rev. 12:3, Satan is called a "great red dragon," or "fiery serpent" (see

Diaglott, and compare with verse 9). Pausanius says that "the dragon with the Greeks was only a large snake" (lib. ii., *Corinthiaca,* cap. 28, p. 175).

Just as the deified Nimrod was worshiped as the sun, or Baal, the "lord of heaven," for the word Baal means lord, so Semiramis, when she was likewise "deified," was worshiped as the Moon, the "Queen of heaven." Semiramis, according to Athenagoras and Lucian, was also worshiped as Astarte, the Syrian goddess (*Legatio,* Vol. ii. p. 179; *De Dea Syria,* Vol. iii. p. 382). This Syrian goddess was also known as Ishtar (Layard's *Nineveh and Babylon,* p. 629); and it is from Ishtar that the word Easter is derived (see "Watch Tower" for May 1, 1912, p. 144, Col. 2, 2nd last Par.). Smith's Bible Dictionary, under the article "Ashtoreth," says: "From the connection of this goddess with Baal or Bel we should naturally conclude that she would be found in the Assyrian Pantheon, and in fact the name Ishtar appears to be clearly identified in the list of the great gods of Assyria. There is no reason to doubt that this Assyrian goddess is the Ashtoreth [or Ashtaroth] of the Old Testament and the Astarte of the Greeks and Romans. It is certain that the worship of Astarte became identified with that of Venus (or Aphrodite)."

Layard says that in the Syrian temple of Hierapolis, Astarte "was represented standing on a lion, crowned with towers" (*Nineveh and its Remains,* Vol. ii, p. 456). The name Astarte itself means "the woman that made towers," being composed of two words: "Asht-tart." Asht is the word for woman; and it is generally agreed that the last syllable "tart" comes from the Hebrew verb "Tr," which means both "to *go* round," and "to *be* round." From this comes the Greek word "turit," and its English equivalent "Turret," a round tower. Ash-turit, therefore, which is the same as "Ashtaroth" of the Hebrew, means "the woman that made the tower" or *encompassing* wall. Ovid tells that it was Semiramis who was currently believed to have "surrounded Babylon with a wall of brick" (Ovid, *Opera,* Vol. iii.; *Fasti,* iv. 219-221). But there is no need to give all the credit of building the battlements of Babylon to Semiramis; the reason why she gained the honour of fortifying the city was because she in the long run became foremost in the esteem of the ancient idolators, and thus had attributed to her all the different characters that properly belonged, or were supposed to have belonged, to her son Ninus. She was also worshiped as Rhea or Cybele, the "Mother of the gods" (Paschal, *Chronicle,* Vol. i, p. 65)), and as such is always represented as wearing a mural or turreted crown on her head. Now, in this respect the Ephesian Diana exactly resembled Rhea, for Diana was also a tower-bearing goddess. The Ephesian Diana, also, is expressly identified with Semiramis; for Semiramis is the same as the goddess Artemis, and it is well known that Artemis was Diana (Layard, *Nineveh and its Remains,* Vol. ii, p. 480, note). The Roman Diana was represented as a huntress bearing a quiver of arrows. In this character she was the complement of Nimrod the "mighty hunter."

The universal worship of the "deified" Semiramis under *various names and titles* by the Eastern nations, is prominently drawn to our attention in Acts 19:23-41. "Great is Diana of the Ephesians" the multitude shouted, "whom all Asia and the world worshipeth." Strange though it may seem, this great goddess is even now worshiped in our very midst in the person of the Papal "Queen of heaven," the so-called virgin Mary, whose image is set up everywhere! A favourite image of the Romish Virgin Mary represents her standing on a large sphere, which is coloured blue, and sprangled with stars. On her head sits a heavy gold crown. The globe is intended to symbolize the blue vault of heaven, while the *crowned* woman herself, apparently, represents the moon as the *Queen* of heaven, that is, Astarte or Ashtaroth. By her side she holds the child who is also crowned, and who stands on a smaller star-spangled blue globe. In this connection he evidently represents the sun, the *king* or *lord* of heaven, that is, Baal (remember that the word Baal means lord). Another familiar image of the Papal "Mother of god" shows her standing on clouds (sometimes a sphere), one foot treading on a serpent's head, and with the crescent of the moon at her feet. The crescent of the moon is the well-known symbol of Astarte or Ashtaroth, the *horns* of the moon's crescent covertly suggesting her *power* as *Queen* of heaven. Papacy maintains that it was not so much the *seed* of the woman, as the woman *herself,* that was to bruise the head of the serpent. Regardless of the laws of grammar she renders God's condemnation of the serpent: *"She* shall bruise thy head, and thou shalt bruise *her* heel." In this the goddess of "Babylon the Great" is only fashioned after her type in ancient Babylon, for though it was originally claimed that Nimrod had crushed the head of the serpent, his mother was latterly given the glory of having done this (Diodorus, *Bibliotheca,* lib. ii, p. 70; Smith's *Classical Dictionary,* p. 320). Although Semiramis derived her glory in the first instance from the Divine character attributed to the child in her arms, she in the long run practically eclipsed her son. So also in "Babylon the Great," it is the Madonna who receives all the adoration, and to whom all petitions are generally addressed. What a satire, to think that the poor world has been so blinded by Satan, that they have been deceived into worshiping a woman who is *non-existent!* Well did the Lord forbid his own people to make and worship images, "which see not, nor hear, nor know" (Dan. 5:23; Psa. 115:4-8). It would be difficult to understand how so great a delusion could have become universal, were it not that we know that Satan is the "god of this world," and that along with him are legions of demons, who have sought to impersonate the dead in various ways, bolstering up Satan's lie that the dead are not dead. In Psa. 106:37 we are told that the Jews, in worshiping Baal or Molech, had really "sacrificed their sons and their daughters unto devils"—demons; and in Psa. 96-5 we read: "For all the gods of the nations are demons" (Septuagint version). The Apostle Paul, in 1 Cor. 10:20, says: "But I say, that the things which the Gentiles sacrificed, they sacrificed to devils"—demons.

The worship of the stars by the idolatrous nations was as prevailent as the worship of the sun and moon. Mythology identifies Nimrod and Semiramis with certain constellations. From Persian records we are expressly assured that Nimrod, after his death, was "deified" by the name of Orion, the mighty hunter, and "placed among the stars" (*Paschal Chronicle,* tom. i, p. 64). The constellation Virgo is admitted by the most learned astronomers to have been dedicated to Ceres, who as we have seen was identical with the Egyptian Isis, and was therefore the same as Semiramis the Babylon goddess (Dr. John Hill, in his *Urania;* and Mr. A. Jamieson, in his *Celestial Atlas;* see Landseer's *Sabean Researches,* p. 201). All the signs of the Zodiac, and the other constellations and stars were associated with various gods, and incidents in connection with them, by the Babylon astrologers. The Lord specially commanded the Jewish nation to on no account worship images, the sun or moon, or the stars, because of the degrading influence it would have upon them, just as it had upon the heathen nations. In Duet. 4:15-19, we read: "Take ye therefore good heed unto yourselves, lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any fish that is in the waters beneath the earth; and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them." Yet the Jewish people constantly fell away and disregarded the Lord's command. In 2 Kings, chapters 22 and 23, we read how king Josiah, after having heard the words of the newly discovered book of the law of Moses, cleared the land of this idolatry: "He put down the idolatrous priests—them also that burned incense unto Baal, to the sun, and to the moon, and to the twelve signs or constellations [*i. e.,* the Zodiac, the invention of the Chaldeans], and to all the host of heaven" (2 Kings, 23:5, margin. Scriptural reference is made to the constellations in Job 38:31, 32, margin; and Amos 5:8). This identification of their gods and goddesses with the stars by the Babylonians is a counterfeit of the *true* "deified mortals," Jesus Christ and the Church; for we read in 1 Cor. 15.41, 42—"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead."

The Lord's warning to his people not to make an image of anything in the likeness of a fish, would imply that such was possible. Professor Layard in his excavations at Nineveh discovered sculptured figures of a fish-god, which he identified with Dagon, the fish-god of the Philistines, who borrowed it from the Babylonians (*Nineveh and Babylon,* pp. 343, 350). In 1 Sam. 5:1-5, we read about the Philistines placing the ark of God which they had captured in the house of their own god Dagon. The next morning they found Dagon fallen upon his face to the earth before the ark of the Lord. They set Dagon up in his place again; but we read that: "When

they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the *fishy* part of Dagon was left to him. Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day" (See margin). In passing I would like to draw attention to Zeph. 1:9,—"In the same day also will I punish all those that leap over the threshold" (R. V.). It was because of deference to their god Dagon, that the Philistines leaped over the threshold on which he had lost his head and hands; and it appears from Zephaniah that some among the Jews had forsaken the Lord and were worshiping Dagon, leaping over the threshold in deference to him! Berosus, describing this fish-god, says that "its body was that of a fish, but *under* the head of the fish was that of a man, and to its tail were joined a woman's feet" (Cory's *frag.*, p. 30). From Layard's sculptures we find that the figure also had hands. Now, what could have suggested such a peculiar combination of man and fish to the Babylonians? And above all, what could have induced them to set up so strange an object in a temple to worship as a god? When we remember that an image is a hieroglyphic, that every feature of it is intended to convey to the beholder some message, or suggest some attribute concerning the god which the image represents, we can perceive that this fish-god described a man who had been in some respects like a fish. It appears that not only were Nimrod and Semiramis raised to the status of god and goddess in the Mysteries, but that as *Father* (Kronos) and *Mother* (Rhea) of the gods, they were the fore-runners of numerous other "deified mortals." It is apparent that the fish-god Dagon could not have represented anyone more perfectly than Ham (or possibly Noah), for did not this man live through the waters of the flood which destroyed all "in whose nostrils was the breath of life?" In this respect, then, he was like a fish, for we do not read that the fish were destroyed in the deluge (Gen. 7:21, 22). Without doubt this is the origin of that mythical creature called the mermaid and merman.

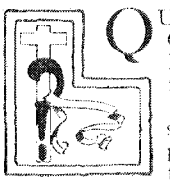
The great apostate church of the Gospel Age, true to its Babylonish origin, has actually adopted this fish-god in its ritual; for the pope on certain occasions shows by his head-gear that he is the direct representative of Dagon. As it was an indispensable rule in all idolatrous religions that the high priest should wear the insignia of the god he worshiped, so the sculptures discovered by Layard show that the priests of Dagon were arrayed in clothing resembling a fish. This, no doubt, is the "strange apparel" referred to in Zeph. 1:8. Now, as Berosus tells us that in the image of Dagon the head of the man appeared *under* the head of the fish, so Layard points out that in the case of the priests "the head of the fish formed a *mitre* above that of the man, while its scaly, fan-like tail fell as a cloak behind, leaving the human limbs and feet exposed" (*Babylon and Nineveh*, p. 343). We have evidence that at a later period the Pagans dispensed with the body of the fish, and used the head alone like a cap (Bryant, Vol. v. p. 384). The gaping jaws of the fish's head, surmounting the head of the man, is the exact appearance of the two-horned mitre of the pope, or of a Papal bishop at this day. Mr. A. Trimen, a distinguished London architect and author, found that on a certain occasion every year the Chinese Emperor, as Pontifex Maximus of his nation, wears a mitre which is the very counterpart of the Papal mitre (Hager on *Chinese Hieroglyphics*, B. XXXI in the British Museum).

Thus we see the far-reaching influence of that idolatrous system set up in ancient Babylon. That "Mystery of Iniquity" has indeed deceived all the world so that, as the Scriptures truly say, the nations have been made drunken or mad. But the followers of God and Christ are not deceived; they are not ignorant of Satan's devices, for "he that is spiritual discerneth all things, yet he himself is discerned of no man." The "Mystery of Godliness" cannot be penetrated except by those who are initiated through the anointing of the Holy Spirit. "Eye hath not seen, nor ear heard, neither have entered into the heart of [the natural] man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." Let us be thankful, dear Brethren, that we dwell in the "secret place of the Most High." It is given to very few to be allowed to know God and Jesus Christ whom He sent. We recall the words of Jesus, related in Matthew 11:25, 26,—"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babies. Even so, Father; for so it seemed good in thy sight." Can we be certain that we are of those who are initiated in the mysteries of God? Yes; for the Apostle John says: "We know that we have passed from death unto life, because we love the brethren." "Beloved, let us love one another; for love is of God; and every one that loveth is begotten of God, and knoweth God." Amen.

QUESTION MEETING, GLASGOW.

CONDUCTED BY BROTHER RUSSELL.

Friday, July 26, 1912.



QUES. No. 40.—Please explain about the Great Company, "Spirit Begotten"—the anti-typical Levites, as against the Court being the justified condition.

ANS.—In the Tabernacle the Court represents a condition which is not yet complete or perfect at the present time. Let me illustrate the matter in our spiritual experience. We will suppose that we belong to the Camp, and over yonder in the background is the Tabernacle with its curtains and everything else which I need not describe to a class of Bible Students. We would, before long, say to ourselves that we had the desire to go across, and we learn that there are those who are special servants in there, and we wish ere long to become one of the servants of God in connection with the Tabernacle. We realize, however, that we are sinners and so imperfect, but still we turn to God, and we walk toward the Tabernacle and our Justification may be said to have its beginning from that very moment we turned toward the Tabernacle. We are enjoined to seek "that which is right" and it is right and just that we should have this attitude towards God, therefore we are taking the right course or the course of Justification. There are many people in the world saying that God is not far from every-one of us, but the inspired writer said that there are many who are "feeling after God, if haply they might find Him." Those who leave the Camp to come into the Court of the Tabernacle are feeling after God with the desire to find Him. When they come up to the Tabernacle enclosure they find that there is only one entrance (Faith in the Lord Jesus Christ), and that that one way is the only way of approaching the Tabernacle. They enter, and as they enter they must pass the Brazen Altar of Sacrifice before they have gone very far within the enclosure. The person who sees that much sees more than ever before of the matter. But he or she is not yet at the Tabernacle proper. Those who have come thus far must remember that they have still to go on for a bit more yet. At that Altar they have seen the fact that God has provided a way from sin. Recognizing this, they may stop there for a longer or shorter period. A danger is that some are so pleased with that portion that they would sit down there content with that. It is good that we thank God for having made that provision for salvation, but there must be a going forward for a distance yet. What is there after seeing this Altar and its meaning? The next step is to yonder Laver, and towards yonder Laver they go next. What do they find? Water! This surely means Cleansing. O! to put away the filth of this flesh and make myself—or rather allow myself to be made—as nearly as possible right with God! Have I wronged anybody? Such questions as that must be asked of ourselves and answered by ourselves. This is the attitude of those who have reached the Laver for cleansing. We may cleanse ourselves at the Laver, but still we have not fully come to God. Is there not something I can do? That is the next question which turns up in the mind of those who have reached that Laver. We remain in a justified condition so long as we keep forward in our way, and we become more right with God and more justified, if we might say so, every step of the way onward. Now we come to the Door of the Tabernacle and we present ourselves as Sacrifices as represented by the Goat for instance. "Present your bodies" is the injunction which comes to us now. When we have done that, we have done everything in our power to do. There is nothing more we can possibly do after that presentation of our bodies as Sacrifices in that sense. But we are not justified by that action. Nothing of ourselves can justify us, for our justification is not of works. "It is God that justifies." And there is only one way, namely, that way through HIM who is the WAY, the TRUTH, and the LIFE. He must be our Advocate. When we present

ourselves at the Door of the Tabernacle, and say: "Here, Lord, I give myself," then is the time for God to put into operation the gracious arrangement He has made previously, and there and then the High Priest becomes our Advocate. When He applies His Merit, the sacrifice is accepted. That moment we are justified, and then, as a consequence, the Heavenly Father receives us through the Holy Spirit and we are begotten of that Holy Spirit as New Creatures. The New Creatures are now in the Tabernacle; have passed under that first vail, and they should enjoy the light from the Candle Stick and the Shew Bread and the Golden Altar, and then at the close of life should pass beyond that Second Vail —the Resurrection, and should land on the other side of that Vail in safety. It is all in this present life. Whoever is coming near to God by believing in the work of Jesus, and who trusts in the precious sacrifice, these are in a tentatively justified position, but justified only as they have made a full consecration to the Lord. They are justified to the privilege of approaching, but they are not privileged to be Priests, and they cannot come into God's full favor without going on and still on. Suppose anyone went as far as the Laver and then began to reason that he was advancing too rapidly, and then stands still arguing that he must stop this rapid progress by taking matters slowly and wishing to remain here for some time before going on to the Priesthood, that one never has his Justification completed. His Justification is never fully completed because he never takes the final step by which that Justification is vitalized. That is the step of FULL CONSECRATION. After wandering around in this way for a length of time without any sign of going on in the way, some grow cold and get out of the way, and perhaps out of the Court altogether. That represents the use of the Court at the present time. When it comes to the end of this Age and to the perfection of the saints at that time, those who were approaching unto God sincerely during this Age, and who have come all the way, these will be accepted. The remainder will no longer be justified in this way, but will be with the rest of the world waiting for the blessings of the next age. The Court will be emptied, so to speak, and all those who have entered fully into the Most Holy will then remain as the Members of the Body of the Christ. At the end of that time a distinction will be made between those who have been found worthy and those who have not been found worthy. Those who are found worthy shall pass into the Most Holy to be there forever with the Lord, but the others who are not found worthy will be excluded from that and they will belong to the second company. They still have Justification. They got it the moment they passed the First Vail of Consecration—the moment Jesus Christ became Surety for them. They cannot be of the Elect. They are of the Levites. These positions represent the attitude of the two classes. All the Levite Class represents the Court condition; all the Priest Class, the Elect condition.

QUES. 41.—How could God offer the Jews Life if they kept the Law without a Ransom?

ANS.—God was not really offering the Jews anything mysterious. He practically said to them that He would make a proposition to them, and that proposition was that if they kept His Law they would have Eternal Life. This was an offer to everyone and anybody. They could not keep the Law, however, and they required somebody to help them, and the Lord was authorized to help them. They were in the fallen condition, and thus they required somebody to keep the Law for them. The Lord gave to Israel the same proposition as that given to the whole world from the time of Adam, namely: "Keep My Law, and you shall have Life forever." The Lord requires that everyone in order to have Life must keep His Law. You and I must keep His Law. We are not, however, to keep that Law in the letter and form, but we must keep that Law in spirit to the extent of our ability. The full meaning of the Law is fulfilled in us, and it is accepted with this modification ("to the extent of our ability") because we are Members of the Body of Christ. The Jews, however, were NOT justified by God without the Ransom Price. It was merely a proposition, merely an offer to them. God merely stipulated in a formal way that if they kept His Law (which they boasted they could do) they would have life, but you know what the result was. No, I would say, God did not offer the Jews eternal life as we know it, for all were guilty before God and Justice had not yet been appeased.

QUES. 42.—Has Adam any liferights at present?

ANS.—No, Adam has no liferights at present, neither has anyone of his children except those few who have accepted Christ in the real sense of the word. "He who hath the Son hath Life." There are no liferights except for those who have accepted Christ and have come under His conditions. Even the Ancient Worthies have no liferights yet, and when the due time comes they will be the first to receive the blessings and come into harmony with God, and they will not get their liferights until the end of the Thousand Years. All will get their liferights at the end of these thousand years. The Lord Jesus had His part in making us ready but it is God, the Judge, who is the one who gives the eternal life. He is the Father of all who will be His children. Therefore, there are no liferights for Adam or his children at present. Provision is only in the course of being made, and the Great Plan is being surely unfolded and developed and finished. The time will come when the words: "Come ye blessed of My Father" will sound forth, and then those in harmony will get their liferights. Again I say that Adam has no liferights at present but the time is coming for him and his children.

QUES. 43.—Is it correct in any sense to say that the liferights of Adam are imputed to the Church?

ANS.—NOT AT ALL! Adam had no liferights to impute. All were forfeited. Not a particle of liferight was left to Adam and, therefore, there was nothing for him to impute or impart to anyone. Not having them for himself it is a moral certainty that he could not impute them to any other one.

QUES. 44.—Do we understand you to teach that the liferights of Jesus are imputed to the Church?

ANS.—Substantially so! Jesus has two liferights. He has a liferight as a man. He laid down his earthly life; it was not taken from Him. He laid it down in harmony with the Divine arrangement: "Even unto Death." That which He laid down is still His. Suppose I lay down my book here on the table and let it remain there for a time, it is still mine and I am at perfect liberty to come and take up my book again. Am I not? Jesus did not forfeit His life. He merely laid it down of Himself. "I have the authority to lay it down and to receive it again." When the time came for His resurrection from the dead, He received life on the highest plane, as a Son of God on the Divine Plane. That was the reward for the laying down of His life. This was a "reward life." This was the Gift of God to Him. This was the reward of His obedience even unto death. He still had the right to earthly life, but He was given the Divine life as a reward. While He has this Divine life He has also this earthly right to an earthly life, and He has this to dispose of as He wills. It is in the hand of God. When Jesus died He commended it into the Hand of God. "Father, into Thy hands I commend My Spirit." Did He apply it to anyone? NO! Jesus has His earthly rights still, as also has He the Divine Life. His earthly liferights He intends to give to the world. The very object of God making this arrangement was that He might give these earthly liferights to Adam and his children. Not now though! He is now selecting the Church, the Lamb's Bride. With regard to the others, Jesus becomes the "Guarantor" of all of us who come to the Father by Him. He is so to all who have presented their bodies "Living Sacrifices." He accepts and presents these as His Members through His own merit. There is a difference between the imputation and the giving of the merit. If you were to ask me for some money and I endorsed a cheque for you, you could present that cheque at the bank and receive the money for it. So then, it might be said, that has been done with regard to the merit of Jesus. He endorses or imputes the merit of His perfect ability to us, and thus we can present ourselves holy and acceptable before God.

QUES. 45.—What is the difference between the liferights of Jesus and the merit of Jesus?

ANS.—The answer all depends on the mind and viewpoint of the writer of this question. Jesus has this merit already spoken of, but He is never to give His merit to anybody. He is not to give His merit as the Son of God. If he were to give away His merit in this sense He would have none for Himself. The thought underlying this question may be all right, however. That sacrifice which He made and finished at Calvary was a special offering of Himself, and on account of that He received this higher nature. He laid down His earthly nature and this is counted to Him as an asset in His favor. It all depends on the use of the word "nature." This earthly nature of life he laid down and it is intended to be given as the Ransom Price for the whole world as soon as Jesus gets ready to take over the world, but this

is not just yet. "The world lieth in the Wicked One" still. The world would not still be lying in the wicked one if it is the case, as some tell us, that Jesus has applied His merit. When the proper time comes He will take His great power, and when He is ready to bless He will then make the application of His merit or the merit of His earthly liferights on behalf of all mankind, all flesh. Then the blessings will begin to "all flesh" as the Kingdom will be the source or the channel of all the blessings. This is not yet applied to the world. They are still the children of wrath, but they will not be the children of wrath after the application of His merit. Afterwards, they will all be turned over to Christ, and then Justice will merely look at Jesus and not at mankind at all. Then at the close of one thousand years Jesus will step aside and lay all the people in the hands of His Father, for when He has done that they will be able to stand in the presence of God at that time.

QUES. 46.—How long will people continue to die the Adamic death after the great time of trouble?

ANS.—Some will continue to die for quite a little time. I do not just exactly know how long. The way in which this matter will come about will be thus: When the Kingdom will be established the first ones to appreciate that Kingdom will be the Ancient Worthies. They will be in full accord with God and will be brought forth from the tomb in a perfect condition. They will be fully admonished and instructed respecting all the things belonging to the Kingdom. I do not know just how long they will be among men. We shall have to suppose that the Ancient Worthies will require a little time to understand and appreciate things. They will not, however, be handicapped by the imperfections we have. They will, therefore, require only a comparatively short time to understand things. In the Time of Trouble, "the time of Jacob's trouble," "he shall be saved out of it." There will be a great deal of mourning, but the whole world will be in a tender hearted condition, and the Jews will be especially ready to accept the Lord, and they will grasp the situation very quickly and they will constitute the nucleus of the Kingdom of God. The Kingdom will be Israelitish for some time, but the first nation to come into line will have great peace and joy and favor far above that enjoyed by other nations, and they will not be long in beginning to see what it is that which is called the Kingdom of God. As these nations see the blessings on the Jewish nation, they will cry: "Come, let us go up to the Mountain of the Lord now; He will teach us of His way." For all those who come into full harmony with God through that New Covenant then in operation for all the Adamic conditions will begin to pass away. They will begin to recover from sickness and will gain perfection of health and strength. Life everlasting will begin to come to them in the favored conditions. There is only the one way by which they can come into these favored conditions, and that is that they will have to become "Israelites." All the blessings of the New Covenant are for the children of Abraham. He is the Father of all the Faithful and so when they become faithful to God they virtually become the children of Abraham. Abraham's family will keep on growing to the end of the thousand years and then they will be "as the sands of the sea" in number. Those refusing to come into line with that family will be destroyed in the Second Death. All must be "Children of Abraham" and that means that they must all become "Children of God." Death will continue to operate in all the world except in those who are this nucleus of the Kingdom, and these blessings will ultimately extend from that nucleus under the terms and conditions that will then prevail among men on this earth.

QUES. 47.—Kindly explain Isaiah 26:14: "They are dead; they shall not live; they are deceased, they shall not rise; therefore hast Thou visited and destroyed them, and made all their memory to perish."

ANS.—There are some who think that this text refers to mankind and they then try to use this text to overthrow other texts. We should not go trying to overthrow one text by another. We should rather be for trying to bring all the texts of Scripture into full harmony with each other and with the whole. Here is a text which seems to conflict with the teachings of Jesus and the Apostles. Look at the text for a moment. We find here a very special description of the class here specified. This description applies to the "Giants" of the present day in the world. This refers to the great giant trusts and corporations that have a wonderful power and they are all coming together. It does not matter how strong they seem to be at the present time, they SHALL come down. They SHALL die. They SHALL perish. They shall never rise again when once they have perished. These are the class to whom this text does refer.

QUES. 48.—When we commit a partially wilful sin, do we apply to God through Christ for forgiveness, or to Christ our Advocate alone? "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."

ANS.—If we commit a partially wilful sin do we apply to the Father, do you ask? "If any man sin, we have an Advocate with the Father, Jesus Christ, the Righteous." Jesus directed His followers to pray to His Father, for He Himself directed His prayers to the Father in Heaven. Our sins are against God, the Heavenly Father, and His Law is thus ignored and broken, but we have an Advocate through whose merits we can come to the Father, but this Advocate does not stand in the place of the Father. "No man cometh unto the Father but by Me." If we merely come to the Advocate and do not proceed further we are not going to the Father. We must come to the Father in the Name and through the merit of the ONE who redeemed us. At the same time, I cannot imagine how there can be any objection of the Father or anybody else to our offering a petition or thanksgiving to our Savior for all that He was so willing to do for us. The Scriptures clearly tell us: "All men should honor the Son as they honor the Father." To come to the Son and to respect Him and to offer Him a petition and to give Him our praise and thanksgiving would not be to come to Him and seek His forgiveness for sins we had committed. He Himself gives us this injunction: "OUR Father, forgive us our trespasses."

QUES. 49.—Recognizing that in the near future the banks must fail, also realizing our responsibility to provide decently for ourselves and those dependent on us, what would you consider a wise course regarding money invested, which could not be withdrawn, say within three months, and could you give any idea as to how this money might be used so that we might be good stewards of what we possess?

ANS.—Could I tell you how to use all the money that you possess? Is that the question? I could tell you what to do with more than all the money you possess or ever will possess, but I am not going to. There is a good point in this question, though. Suppose that the father of the family or the mother of the family were not in the Truth, what should be his obligations and his course in respect to these obligations to the family? I would advise anybody who has a little bit of money to see that he keeps the coal bunker full of coal now and onward. You may ask if that is not like a display of weak faith, but I would maintain that it is not, for we have to do our part. Under the present conditions it would not be amiss to lay in a reasonable supply of certain kinds of food and such as is not of a corruptible nature. I would suggest a supply of tinned beef, tinned fruits, and others of that kind. We might also put away something in the nature of beans. Whatever you feel inclined to do, see that you have a surplus laid by. This laying aside of a reasonable provision does not in any way cast doubt or fear that God will forget us at any time. With regard to money and property, I would say that if I owned a little cottage in a favorable neighborhood, favorable to the keeping of it, for the wife and family who were not in the Truth, I would keep that cottage so that I might show to those who were left after my death that my intentions at any rate were good. Have a small house rather than a large house which might be sacked in the coming Time and Trouble. We merely throw out this as a hint to you for your guidance if you care.

QUES. 50.—Is it right to take out a five years' insurance policy to be paid at death or which lapses in five years? Is it worth taking out?

ANS.—I do not know the condition of your insurance societies here in Great Britain, but I know that we have many fine societies over in America. In many instances they are as strong as the banks, and in some other instances they have a stronger hold than the banks, and some of these societies are now in the course of issuing very cheap insurance. The man who can leave the money to his family may just as well leave it in insurance, for the insurance will be just as safe in the insurance company as in the bank. Would it be right to insure our lives? I should say that it is a great blessing to mankind. Do not, however, trust in the insurance companies instead of trusting in the Lord. Some of the poor worldlings are putting all their confidence in banks and insur-

ance companies and exchanges. When these things smash, then their poor faith loses itself. We are not seeking to make provision for ourselves but we should seek to avail ourselves of every opportunity to help those around us and those who should remain after us in life. As to where to put your money; as to which bank to put it in, I do not know and so will not tell you. The Lord's advice was to have your treasure "where moth and rust doth not corrupt." I know of only one investment which is sure and certain, and that is a Heavenly investment. "Where thieves do not break through and steal." I cannot give, and will not try to give, any advice as good as the Master's words. I have merely thrown out some hints and suggestions, but this is not an answerable question finally and conclusively so far as I can make out.

QUES. 51.—Is it WORTH taking out a five years' insurance policy to be paid at death?

ANS.—I feel so sure that I myself will come to a calamity; that my own experience will probably end in some kind of a calamity, that I have taken out small policies in the accident companies in order to leave something for my wife and my sister. Of course, this is private information. Don't tell anybody.

QUES. 52.—Would it be correct and proper to speak of our Lord Jesus Christ as having been born three times? Col. 1:15. Luke 2:11. Rev. 1:5.

ANS.—I do not see anything improper about speaking thus of our Lord. The word "Birth" is more or less of an elastic nature. Was Jesus not created? Yes! Well then, birth and creation are both the same to my mind. The begetting is the beginning of life. That beginning of life carried out to its consummation means birth or the full attainment to life. Jesus obtained life as the "Only Begotten" of the Father long ago in the beginning. That was the first birth referred to in the texts given in this question. Jesus came as a babe and so we have the account of that birth in the second text above. Then He did come to life from the dead, and thus we have the last text answered. So you see that it is true in all these ways as is asked in the question. It is the same thought in everyone of them although it is expressed in different words. That is all the difference.

QUES. 53.—On March 15, 1902, Special Parousia Tower you state that we are not to understand that the Lord will take the Church away to Heaven and come again and make His "Epiphania" or "Apokalupsis," for that would be the Third Advent, which is nowhere even hinted at in Scripture. You might please harmonize with statement in 1911 Convention Report that the Church in the beginning of the millennium will be presented to the Father.

ANS.—When the Church will be completed and will have passed beyond the Vail, I do not know how many days or even months will lapse, but some little time will intervene, and then the Church will be presented to the Father, and then the Great Company are said to follow Him to be presented before the King. It will not be a coming and going to and from Heaven at all. The Lord is at the right hand of His father in Heaven, and I understand that the Lord Jesus Christ will be always in that position. He does not leave His place vacant for one moment. The Church, as His Bride, will have the same privilege as He has. This is not a going away and a coming again. We shall be there and sit forever with the Lord with all the liberties of the angelic hosts and having still higher liberties and powers.

QUES. 54.—Do you consider the principle of the Sunday School can be justified under any pretext?

ANS.—My thought is this, brethren: The Lord has not told me to fight against Sunday Schools. I was to preach the Gospel. However, I may state that Sunday Schools were not organized by the Lord Jesus or the Apostles. The first Sunday School was organized in London for ragged children and poor street waifs. These schools were for the teaching of sewing and knitting and writing and such like subjects as that. We have better schools now established for these subjects. The first of these schools were held on Sunday because the teachers had no other time free, but we have the same kind of schools every day now, and we have put them upon a better basis under the state and government. We have pointed out in the Scripture Studies that God has laid the responsibility on the parents to teach their children. I do not intend to give the Lord any pointer in the matter. I say again that there were no Sunday Schools organized by the Lord or by His Apostles. There may be reasons for having them which you may think good, but that is not my business. If you think that there are good reasons for having them, well then, all I would say is: Brother Russell is not to find any objections. God has a liberal way of dealing with us and we are free to choose—guided by God's word. There are principles in the Scriptures. Follow these loosely or closely, as you care. The Lord leaves that liberty, and who has a right to put bonds where they are not?

QUES. 55.—Did the "Firstborn" who were passed over on account of the shed blood of the Lamb typify the HEAD AND BODY of the Church, or the CHURCH ONLY?

ANS.—Why! the Church only; NOT our Lord Jesus. He was not passed over by anything. He died. In the full sense of the word He was the Lamb. His blood makes us "The Church of the First Born." Where would be the Lamb for His Own Justification if He were passed over? He did not need a Lamb. He passed over by Himself. He passed over by His obedience even unto Death. Now that enables Him to pass us over as the Church of the First Born through His blood applied to us.

QUES. 56.—Does the sacrifice of the Church cost Jesus anything? Is it in the sense of GIVING UP something that He is said to sacrifice it, or is it the WORK of sacrifice merely, as the High Priest OFFERED the sacrifices brought to Him?

ANS.—It is not costing Jesus anything to receive us. His cost is all paid and the price fully laid down. There is no additional cost whatever. His one sacrifice is the basis for everything, and that is past long ago. As He receives us He takes us in the capacity of High Priest and we are the sacrifices. It costs Him something sympathetically, we might say, but we are not able to appreciate the meaning of that. We cannot think of our Redeemer being grieved in any way. We have a merciful High Priest, able to be touched with a feeling of our infirmities. He is able to appreciate our infirmities and so to be long suffering towards us. We know that He knows what is the matter with us, because of His full sympathy. We have His full sympathy and thus we know that it is all right.

QUES. 57.—Where Elders are elected by stretching forth the hand—nominations having taken place two Sundays previous, would it be permissible where two or three members of the class are unable to be present, to send their vote by letter to the chairman?

ANS.—There is nothing objectionable in it. In politics there is a party spirit trying to take advantage of the other party. It is not so with you, however. When you meet to have an election of Elders you want every brother and sister to have the fullest opportunity of expression. You are not merely willing, but you want them, every one, to give expression of themselves. We do not want to have their own opinion merely, but we want to find out what is the Divine will for the Ecclesia. Let us all express what we think to be God's will in the matter. I see no objection to those who are absent sending their proxy or vote to the chairman of the meeting. If you are present you can give your vote for whomsoever you care, but it would be no proxy for you to give another brother or sister power to vote for you as he or she thought best. That is my opinion in this matter.

QUES. 58.—Is it scriptural for sisters to answer questions or give scriptural references unless specially called upon by an Elder?

ANS.—My thought would be that this is not teaching. To answer a question in a Berean Study is not teaching. If any of the class in a school were to give an answer to the teacher, that scholar does not become the teacher, does he? It shows how very clearly he has understood his lessons. In this matter of the Berean Studies it would be entirely proper for every one of the friends present to take part. Some of the answers of the sisters are indeed very good. If we do some thinking on the lesson we will have an answer, and why keep it whether the one having the answer be a brother or a sister?

QUES. 59.—Since the Law Covenant was made with the Jewish nation representatively in Moses, was Moses therefore at one and the same time under the Law Covenant and the Mediator of that Covenant?

ANS.—Yes! He mediated the Covenant he was under himself. To mediate a Covenant is merely to bring the thing into effect. In this matter of the Covenant, Moses acted merely as

the agent of God, and he was instructed to make all the arrangements in the matter. Moses was one of the nation for whom these arrangements were made and he was bound by the Covenant as were all the rest of that nation. Suppose that a member of the city corporation of Glasgow brought a law into force to, say, make every citizen sweep the pavement in front of the house, that person is not exempt from the effect of that law if he himself is a citizen of this city. So it is as I have told you with reference to the Covenant and Moses.

QUES. 60.—Was the Law Covenant added to the Abrahamic Covenant and if so, how can we reconcile this thought with Gal. 3:15, "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto."

ANS.—The Law Covenant was added in one sense and yet it was not added in another sense. The Abrahamic Covenant was to stand, and it could not be disannulled or set aside, and no one could alter its terms in any way at all. In the Abrahamic Covenant God made the promise that He would provide a Seed for Abraham and in that Seed of Abraham all the nations would be blessed. That is the substance of that Covenant. God gave the Jewish nation the Law Covenant. It was in this way: The Jew, by keeping the Law Covenant, could not be the Spiritual Seed. Jesus was perfect and He only could keep that Covenant and this made Him able to become the promised Spiritual Seed. It proved Him to be worthy to present Himself a living sacrifice, and because of that Covenant and because of His ability to keep that Law, therefore he got the higher blessing and thus became the Spiritual Seed. He entered into a Covenant of Sacrifice. None of this interfered with the Abrahamic Covenant; it stands still the same. Jesus did not become the Heir to the Abrahamic Promises. He showed that He was fit to be a sacrifice, and then He made a Covenant of Sacrifice. Those who make this Covenant are "The Seed." That is those who make this Covenant of Sacrifice. Jesus was the first one of these. He was made the Spiritual Seed when He was raised from the dead. The "Man" was not the Spiritual Seed, and Jesus even as a perfect man could not give life to the race. He did not disannul or make void the Law Covenant.

QUES. 61.—If the Law Covenant is still in operation and as you state, was added to the Abrahamic Covenant, would that not imply that we are now bound by the Law Covenant?

ANS.—The Law Covenant is still in force to them under that Law Covenant and that Law Covenant was made with the Seed of Abraham according to the flesh. There is one line through Isaac, and the Covenant is condemning that line to this day. There are only two ways of coming under the New Covenant. The one way open is that which was opened in Jesus' day, namely: by becoming dead to the Law Covenant to be married to another. To be thus reckoned dead to the Law Covenant is one way. They must die to the Law Covenant and become alive to another hope. Thus they will be "dead with Christ." They must be dead with Christ in order that they may have a share with Him hereafter.

Another way is this: The Law Covenant is the shadow of the New Covenant. The Law Covenant is the shadow of the New Law Covenant, and as the mediator of the Law Covenant was the shadow of the Great Mediator, Christ, Head and Body. God has been raising up a Prophet all these many years. Jesus the Head: the Church the Body: that is the order. Then this Great Prophet, the antitypical Moses, will be complete. God has spoken to us now through His Son, but Christ's speaking has not yet begun. The Father is inviting the Bride now. "No man can come unto ME "except the Father draw Him." The thousand year work will be by the Son. Notice how the typical Moses represents this antitypical Moses here, and the institution of the Law Covenant typified the institution of this New Covenant. Whenever type ceases the antitype begins. So this Law Covenant goes on until the New Covenant takes its place. The New Covenant will then be sealed. The New Covenant will take the place of the Law Covenant. And what will become of the old Covenant? My dear brethren, what becomes of Tuesday when Wednesday takes its place?

The New Covenant will begin when the Mediator is ready. This will only be when the Christ is complete in Head and Body. If we are members of the Body of the Mediator of that New Covenant we cannot be under the Law Covenant. I hope that I have made myself clear to all of you.

DISCOURSE BY BRO. J. HEMERY.

SUBJECT: "CHOSEN BY GOD."

DEAR Brethren, I am glad to be back with you in Glasgow. The passage of Scripture on which I will base my remarks this morning is 1st Samuel, 16. I am glad to see that you have brought your Bibles; many of the Lord's people are beginning to leave their Bibles at home, hoping to remember the Scriptures to which the speakers will refer. I am telling the brethren everywhere that if they want to be Bible students they must live up to their reputation—bring their Bibles with them. We cannot possibly remember the passages of Scripture quoted if we merely hear and do not see them. I often remind both the brethren and the public when speaking of these things of what dear old John Bunyan said. "The Lord has given at least two ways into the mind. There is eye gate and ear gate." We can get some things through ear gate, but if we get in at the eye gate as well we have a double advantage; to hear a passage of Scripture read is good, but it is better to hear and see it at the same time.

Let us read verses 1 to 13 of this 16th chapter. The elders of the town (v. 4) had got a little terrified of Samuel, for not long before he had slain Agag (ch. 15:33). Samuel was rather a disturbing element in Israel at that time, as those who stand up for the Lord often are. These men at Bethlehem said, "Do you come peaceably?" Failing to seek the Lord they were afraid of the Lord's prophet.

The first thing we have to say about this passage of Scripture is that the experiences that David had from the time of his anointing until the time that he was made king of Israel seem as if they were specially intended by our heavenly Father to illustrate a good many of the experiences the Christian has from the time he is anointed by the Holy Spirit until the time when he comes with his dear Lord to sit upon the throne. If that be so, dear brethren (and to my understanding it is so without doubt) we have something that will help us to make our calling and election sure; something that will help us to see our Father's way with us; something that will give us encouragement in times of trial; something that will help us to get patience wrought out in our character; something that will give us encouragement and comfort and the Lord's blessing. Now let us look out for it. You know there is nothing in the Scriptures that is not intended for us and for our particular benefit. "Whatever things were written aforetime were written for our learning, that we might lay hold of our hope." The more that we go back to the Old Testament with this idea in our mind, believing that the heavenly Father has given that way—through illustration, through type and shadow, through figure, through these incidents that were wrought out in the lives of holy men of old—the more we go back to these and consider them the more sure we all are of our God and of His promises. And I feel quite certain that he who is well instructed in the Old Testament Scriptures and in the things that God has given and who has, thereby, seen the works of God in the past, is the one who has great faith in God. Speaking for myself, the more I go back and see what God has done with those grand old men and the lessons He gave them and how faithful He has been from time to time, as they called upon Him, the more sure I am that God is a God of His word and more clear does His love shine out.

In this chapter we have some very precious things given to us. This little history, like every other part of the Word of God, is brilliant with gems of truth. It shines out clear and bright as the Holy Spirit throws the light upon it.

First we have the fact that God had cast off the king that He had caused to be anointed. Saul, a man who, in the eyes of his brethren, was a man very fitted to be king, had forfeited his right to continue in the Kingdom; God had said that He would take the throne from him and that his children should not be heirs of the Kingdom. Saul was a grand man in the eyes of the people; head and shoulders he stood above all the others—a man fine to look at; and one to suit the people, who wanted a king who should be in their eyes as the kings of the other nations were in the eyes of those people. The people had wanted a king. God gave them one. But they wanted a king according to their own ideas; God gave them their desire. Here is a lesson for us, brethren. You remember how God says through Ezekiel, 14th chapter, Son of man, some of the elders of the people are coming to you to ask My advice, and they have an idol in their hearts. I tell you that if anybody comes to Me and asks advice of Me

and they have an idol in their heart, that I the Lord will answer according to the idol in the heart. See, then, what we are in for sometimes when we come to God with our prayers and we have certain designs and schemes of our own that we want God to live up to. "I the Lord will answer according to the idol that he has in his heart." The people of Israel had a certain idea in their minds when they asked God for a king and God gave them a king according to their own ideas and it proved to be a mistake. The king lost his throne and the children of Israel had some sharp lessons to learn through their experiences. Let us beware when we come to God to pray that we do as the Psalmist said, "I will wash my hands in innocency, so shall I encompass Thine altar." When we have any desires, anything that we think God might do for us or for His people, let us be sure that our heart is pure, that our hands are clean. If we go to God with prayer upon our lips, in our heart, and at the same time have an idol in our heart, God may give us that request and it may be very detrimental, and may bring us into some very sharp experiences. If we have our heart pure, our eye single, our hands clean, we can go to God with a better desire for His glory and we can get our lessons without the sharp experiences. Let us learn, then, something from that lesson.

God had rejected Saul, and Samuel had something to learn. Samuel had helped Saul; quite a good many years he had borne with him, tried to lead him right, been a good friend to him, and when God cut Saul off from favor Samuel could not help but mourn. He felt very sorry not only for Saul but for the people; his heart was distressed for both, but the Lord gives a gentle rebuke to Samuel here. He says: "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil and go, I will send thee to Jesse, the Beth-lehemite. for I have provided me a king among his sons." Samuel was a little timid about going down. He had had to tell Saul that the Lord had rejected him and now he was to go and anoint a neighbor of Saul's. It was rather a hard task to do and he said, "My life is in danger if I go close to Saul's neighborhood and anoint another to be king. If Saul hears of it he will kill me!" So the Lord found a way whereby Samuel could comfort himself. He said, "Go and take an heifer and say that you have come to sacrifice to the Lord." The Lord found this way out, and Samuel went: he called Jesse and his sons to the sacrifice. He called them apart, and the sons (fine-set-up young men evidently they were) were caused to walk before Samuel one by one. The first one came. Samuel thought, "there is no doubt this is he." He thought his work was done. He said when he saw Eliab (v. 6), "Surely the Lord's anointed is before me." Fine young fellow, just the kind of man that seemed in Samuel's eyes to be the one the Lord would choose; because the last time, when anointing Saul, the Lord had directed him to such a one: a fine man, well-set-up in the shoulders. He thought now, "This will be the man." The Lord, however, said something to Samuel which proved a lesson to him and to us, written here not so much for Samuel's sake as for our sakes —"Look not on his countenance, because I have refused him, for the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart."

There was something in the heart of that young man the Lord did not like, sufficient for the Lord to say, "I have refused him: pass him by." (He was not, therefore, cut off from all favor—from God, but he was not chosen to be king, —passed by.) Then the second son came and Samuel seemed likely to choose him, but he also was passed by, and so the seven of Jesse's sons were passed, and the Lord did not speak to Samuel for any one of them. Samuel could not understand it. He said, "Have you no more sons?" "Well," Jesse said, "I have one, a young boy who is keeping the sheep, but I had not thought of sending for *him.*" Samuel said, "Send for him." The boy was brought; he was "ruddy and withal of a beautiful countenance and good to look at." It did one good to look at him. And the Lord spoke to Samuel and Samuel said, "This is he," and he poured the oil from the horn over David's head, and there, in the midst of his brethren, in that quiet way, the future king of Israel was anointed. It is a very beautiful picture we have thus set before us. But there were dark looks on the brothers' faces, while Jesse's face told of his wonder and interest. That was the Lord's choice, however, and there it was. Now some lessons for us in this.

First, The Lord has the choosing of His kings; no one is given privilege to say to the Lord what He must do. Just so with the calling out of those who are to be kings and priests with Christ. The choice rests with God. He does not allow any to interfere or even make suggestions to Him as to whom He should have. None at all; even our Lord Jesus does not choose. He was chosen by the Father to the great honor he had. Spoken of the priesthood, it is true of the kingdom, that "no man taketh this honor to himself." So for the great King who is to sit upon the throne, God chose him. No one had any say in the matter: so for those who are to be joint heirs with that king in His kingdom. What about these? Does our Lord Jesus, the King, not have some say as to who are to be joint heirs with Him in that glory? No, no. It is wholly of the Father. See how our dear Master put it: "No man can come to me except the Father which sent me draw him." But He also says, "Whoever comes to me I will in no wise cast him out." He would not cast him out for two reasons. One reason, he would not go against His Father's will; a second reason, his own loving heart would desire to have everyone brought to Him who seemed to have a heart that was ready for Him and for the love of God. So there it is, dear brethren, that our dear Master himself has no choice in this matter. We cannot imagine him saying, "Well, I hardly thought my Father would send such a one as this to me: I hardly thought He would work that way," but my Father has sent Him and He is my Father's choice and I gladly receive him: "Come right into the family, right in." And the Lord begins to be his Advocate and his helper and he becomes his truest friend; he becomes his comforter, his guide, his protector, his Saviour, just as if he was the best loved of all the family of God. That is how our dear Lord does.

Now, a lesson for us. The Lord gives the truth to some, and as they come into the meeting, we say to ourselves, and sometimes we venture to say to someone else, "Well, don't you think that is a queer brother that is coming in now?" and we are not just as ready to extend our arm to the fullest extent: we are slow to receive them. But if the Lord seems to have blessed anyone with a knowledge of the Truth and they seem to be making progress in holy things, no matter how queerly or how blunderingly as it seems to us, our duty is, if we are followers of our Lord and desire to cultivate His spirit, to receive that one into the family without any question whatever. Our Heavenly Father has given us no choice as to whom we are to receive into the family. He chooses the family, it is just as in the natural so in the spiritual; we do not choose our brethren and sisters; they come and they are there; we have to take them; they are part of the family arrangement just as we are. There is no choice in that matter—and so with spiritual things. I think that is a very important one. Let us see that we are on the lookout for those whom the Heavenly Father seems to have begotten with the Holy Spirit, that we may receive them as our dear Lord would receive them, for we stand in His stead. Those who have had some experience, who are older, should be on the lookout for whoever the Lord may seem to call, with the Truth. Take it for granted meantime that the Lord is bringing that one into the family and let us welcome him, let us stand in the Master's place trying to help him to come to the knowledge of the Lord. And the more we try to help them the more like the Master we will become ourselves.

Another lesson: If the Lord has blessed us with a knowledge of the Truth and if the "eyes of our understanding have been opened," if we have seen spiritual things, if the Heavens have been opened to us, no matter how Satan may try us by telling us that we are unworthy, no matter how we may have let ourselves get depressed so that we have little faith instead of being strong in faith, let us take courage. If God has thus called us He has done so because He has seen something in us that He can use for His glory and for His kingdom. Just as sometimes we are apt to judge another and say, "Well, I don't know why the Lord chose that one," so we are apt to judge ourselves and say, "I don't know why the Lord chose me, for there is nothing in me that the Lord can ever use." Don't say it, my dear brethren; if you have said it, say it no more, but rather think this, that if the Lord has blessed you wth a knowledge of heavenly things He has started in you something that He can continue until the day of Jesus Christ and bring into full perfection. *Let* the grace of God work in the heart. Be sure you do not judge God wrongly, as did Israel, and say, "God began a work in me but I know He cannot bring it to full fruition." Let us honor God in receiving others into the family and by retaining ourselves a firm hold of the hope that God implanted in our hearts when He gave us the Truth. "The Lord looketh not on the out-

ward things but on the heart"; we may be quite sure, therefore, that if the Lord has blessed us with the Truth He has seen that in us that He can bring to the Christ likeness. That should give us comfort.

"The Lord seeth not as men seeth, but the Lord looketh upon the heart." When we were reading about Eliab we saw how the Lord pointed that out very specially. If you read the next chapter you will find that it is the account of David going to the battle between the Israelites and the Philistines when Goliath was stalking forth before "the armies of the living God," as David says. David's father sent the young lad with provisions for his elder brothers. Three of the oldest ones had gone to the war. When he arrived he saw the opposing armies in battle array and this great giant stalking before and between them day by day. David said, "What is the matter, how is all this?" Why is he allowed to defy the army of the living God? He had clear thoughts of what ought to be in the house of Israel and what the Philistines were in the sight of God. The armies had been facing each other for forty days; nothing decisive had been done; and David came up inquiring, "What is the meaning of all this?" He could not understand it, and he went about from one to another asking and putting some thoughts into the minds of his people. These the uncircumcised Philistines and these the army of the living God and facing one another! And Israel afraid to go against these uncircumcised and all the holy promises of God behind them! Oh, what's the meaning of it? Why is this being permitted?" He went from one to another and by and by got to his brother Eliab, who said, "You have come here to show yourself off; you had better get back to your sheep." He said that pretty plainly to him. He did not understand what was working in that young brother's mind. The trouble was he was jealous—jealous because this young lad, the youngest of the family, had been anointed by Samuel. This had soured his mind so that instead of being encouraged by what David said, instead of being stimulated to further thought and action and to a realization of the position, he allowed jealousy to rule him. The Lord had seen that disposition; He knew very well that man was not fitted to be the leader of the people. A man that has jealousy in his heart is not fitted for positions in the Lord's work. Eliab might have been a very useful man, but all we find recorded of him is this jealousy. He lost his opportunity. A lesson for us: let us co-operate with God for here safety lies as well as our own advancement.

If the Lord chose some young brother in the work, or some one who is young in the Truth, and shows He is blessing that brother—whether in the classes or in the more public work—if He does this, let not the elder ones say, "Why are you pushing yourself to the front?" but rather encourage him and let his zeal encourage you. The thing that kept Eliab from being useful was his jealousy. The Lord saw it. There's the lesson for us.

But see how David's family were honored because David had been chosen King! Never a blessing comes to anyone in the family but that family is honored by the Lord. Very often they are too blind to see it,—often too dull of understanding to realize it. Jesse and his sons stand out in Bible history and will stand out throughout all the days of eternity as those whom God honored and blessed because of that lad, because of his fidelity to God. Now these are some lessons for us. Lessons that the Lord is doing the choosing of His family: that we cannot bring anybody in and that we are to wait to see whom the Lord does bring it; to be ever ready, very ready, indeed, to help build up in holy things everyone that the Lord brings into the family circle. Let us not be jealous; but try to cultivate the spirit of our dear Master, seeking, earnestly seeking, to build up each other in our most holy faith. We are sure to honor God as we do that.

Then there is a lesson in *humility*, a very helpful lesson in grace. See young David, brought out of the field and hurried into the company; Samuel anoints him, pours the oil over him. The yound lad hardly understands what it is, but he is told that he shall be king of Israel some day. He is amazed. Will all this "turn his head?" We could imagine him as saying, "Well, my Father will do something for me now. He will surely keep me at home if I am to be king of Israel, and will send a servant to keep the sheep. Perhaps my Father will provide a special tent for me. David might have thought many things which would have tended to pride. When the anointing was over, simple, yet so important a thing in the kingdom of Israel, so wonderful a thing in that little family, so important a thing in the plan of God,—when that little scene was over and all was done, David went back to keep the sheep just as if nothing had happened. Now, is not that a lesson in humility? I wonder how many of us would, under such circumstances, have wanted to go back and keep the sheep; I wonder if we would have gone back as willingly as David. He went back, to keep the sheep better than he had done before. He had been a good shepherd before, but I am sure he was a better one after. It was not the outward thing he prized—neither a coat with long sleves nor a special tent; he went back to work, determined to live as one worthy of the honor and blessed with the spirit of the Lord, seeking to be in harmony with the will of God. He said, "I will keep my father's sheep better than I have kept them before." That is how David took his anointing to be king over God's own people. His father paid him no special honor: it is pretty certain his brothers did not; but the spirit of Jehovah was upon him and David began to get a kingly heart and mind from that time forward.

The Lord came to us, perhaps, in the quiet of our room, or it may be in a meeting, or in the workshop, the office, or when we were going along the street, and our minds were opened to spiritual things: we there and then consecrated ourselves to God: God anointed us to be kings over His great kingdom, kings of Israel, and then what? That was a secret time we had with the Lord: we were anointed and received the Holy Spirit. Did He separate us, He did, to Himself, but not in outward things: He sent us back to the workshop. We went on with our work the next day, and the world was not a bit wiser of what had happened. God anointed us to be kings and priests and then sent us back about our business just as if nothing had happened: we went back to washing up the dishes, to our office work, or our mechanical work, or whatever it mght be. Thus does God treat those who are anointed to share the glory of His Kingdom.

When we get the Truth there is always a temptation to pride: it is certain David got temptations to pride. There are always temptations to pride; we realize that we have got something more than our fellows have; the knowledge that comes to us with the understanding of the plan of God is often used by Satan. Many of the anointed are tempted to show off a little. The Lord helps us to learn this lesson of humility that we may, like David, go back to mind the sheep. Let us read the rest of the chapter now.

Verse 14: As soon as the spirit of the Lord came on David it departed from Saul. The thought is this, that when Saul was chosen from following his father's asses to be made king of Israel, not having any knowledge of how a king should act, being altogether uninstructed in matters of statesmanship, God gave him of His Holy Spirit, not to beget him to a new nature but to help him to deal with matters of state and the great matters of policy, and so we read that the spirit of the Lord came upon Saul. That has commonly been misunderstood. It has been understood that the spirit came upon him as it comes upon us. Not by any means. It was the spirit of the Lord to help Saul to understand matters of state, to help him to deal with people. When David was anointed to be king, the spirit of the Lord came upon him. God did not give the spirit of the Lord to two to reign at the same time, and as it came upon David it was lifted from Saul, and Saul was left to his own devices. Saul had committed what was correspondingly a "sin unto death," not his final cutting off from God, but what was such a sin that God had determined to take the kingdom from him. The spirit was passed on to David and an evil spirit "from the Lord" troubled Saul. Did God actually send an evil spirit to Saul to trouble him? No, we would not understand it so. The point is this, that since the children of Israel were separated from the world and brought unto God and, since they had made a covenant with God, whatever happened to them of good or evil was as from the Lord, and so if evil came it could properly be said that the Lord had sent it; not that He actually made the evil come, but he allowed it to come to them: there were no second causes, it came as if it were directly from the Lord. That is why the Scriptures speak of the evil coming to Israel as coming from the Lord, and when it is said here that an evil spirit came upon Saul from the Lord it is to be understood in this way. God lifted His spirit of kingship from Saul and immediately an evil spirit entered into him, the man being in a wrong condition of heart. He turned melancholy, had periodic fits of madness. Music was suggested as a paliative; a cunning player was desired. One of the courtiers had heard of David; he knew much about him; he said he is a man cunning in playing, and a mighty valiant man (2 things) and (3rd) he is a man of war; (4th)

prudent in matters, (5th) a comely person, and (6th) the Lord is with him. Six good things, but in the Scriptures evil usually goes by sixes. The mark of the beast is 666: Nebuchadnezzar's image was measured by sixes. Here are six things, where is the seventh? Good things always go by sevens in the Scriptures. "Behold I have seen *a son of Jesse.*" That is the seventh. This is the point: David had gone back to mind his father's sheep, and he said in his heart, "The Lord has blessed me with this: how can I show that I am fitted for this great thing? How can I make myself better fitted?" He did not trouble about what he would do when made king; he simply knew that the thing he must do was keeping his father's sheep, and so he determined more and more to be a good shepherd. You know that one day a lion came along and took a sheep. David had realized that the Lord was with him, that he had anointed him. He wanted to be a good shepherd, to give back to his father a full tally of the sheep, and trusting that God was with everyone who trusted in Him, David went after the lion and slew it. Another day a bear came and he did the same to the bear. We do not know that David told of his exploits, but God took care they were known. When the questions arose at court—where is there a man who is cunning in playing on the harp and otherwise a suitable person? One had heard of what David had done and he said, "I know a man, and he is not only a good player, but he is a mighty valiant man, good to look at, prudent, and the Lord is with him." "Who is he?" "The son of Jesse." Just the very one that was wanted. Now if David had not gone back to keep his father's sheep how could that man have heard about him and told of his valor and prudence? There would have been no incidents of the lion and no bear for you and me to be encouraged by: perhaps no record of Davids experiences in the King's court. It was necessary, if David was to have lessons in statesmanship, that he should have training at court. He might have said to his father, "Don't you think you should get me away to where Saul keeps his court that I might get to know something of how they do things there. I really ought to have some lessons." You don't find a scrap of David scheming to get to Saul's court that he might get these lessons. He never troubled a bit about it. He did with his might what his hand found to do, what his father, what the Lord, found for him to do; and the Lord worked it all out so that in a perfectly natural way he got where the Lord intended him to be. You see how it is best to go on serving the Lord in a perfectly natural way. Don't try to be somebody else. If your work is minding the sheep don't try to do any other one's work. Be natural, plain, and humble, before the Lord, for those very things that you think are the ordinary things of life are the things by which the Lord is testing you. If He has other designs for you, He will make His purpose known: just at the right time the right thing will happen.

We think it was very necessary that David should have lessons at court. Saul's madness, David's valor and musical skill are the means of bringing David to his rightful place; his earnestness had fitted him for his new position, and David is sent for. He played so well with his harp that Saul felt his madness was charmed away and he asked that David should remain. That was one way, my dear brethren, that God wrought out His plan and I think a very beautiful lesson for us, that we may know that our Heavenly Father is watching over us and taking note of the little things of our daily life and an assurance to us that by and by He will bring these into full fruition that we may be exactly fitted for further work that He has. David learned lessons in the wilderness minding his father's sheep; he not only grew in valor but wrote many of the psalms there; now other experiences awaited him. The Lord wanted to make him a great king. When Saul was made king he was taken, as the Scripture has it, from following the asses; he got no lessons of statemanship, but for this great king that God was about to produce, one who was to be a type of the still greater king in Heaven, God must make special preparation for him.

David stayed awhile at the court and many and many a time he charmed away Saul's madness, but soon the spirit of jealousy got in Saul; he heard that the women of Israel were singing about David. They had a song "Saul has slain his thousands, but David his ten thousands"; Saul found it hard to bear, and one day, under the pretext of a fit of madness, he took up a javelin and threw it at David. He was mad, but there was "method in his madness." He threw it so hard that it stuck in the wall. It would have killed David had it struck him, but the Lord took care of him and he slipped to one side. His intelligent mind would learn many things: His world surely grew in "wisdom and stature."

David stayed at court until things became unbearable and there seemed good evidence that the Lord wanted him to go somewhere else. Here he got what was one of the greatest treasures of his life—the love of Jonathan; soon as a fugitive had to flee, and he entered upon some very trying experiences. Anointed of the Lord as he was, he was persecuted and he had to flee for his life to the wilderness of Judah; Saul after him, determined to take his life. But see the manly, kingly heart that this young man had! On two occasions particularly the life of Saul was in David's hand: At one time David was in a cave and Saul came into the cave. David came behind him and cut off part of his garment. On another occasion Saul and his chieftain followed David, slept in the midst of the camp. David and Abistai got into the very place where Saul and his chief were sleeping, and David came and lifted the spear and the cruse of water that was at Saul's head, leaving him safe, untouched. He wanted to show that he had not the same spirit as Saul and he respected the Lord's anointed.

Many a hard trial he had, but the Lord took care of him and every experience was intended to fit him for the future work. There went with him down to Judah a lot of men that were, as the Scriptures say, "discontented." They were in debt; they either could not pay or would not! They were discontented! Anyone that had a sort of general complaint went away and joined himself to David. David got a crowd of 600 men, all men of character. You can tell a man is a man of character when he wont pay his rent or his rates! They were all men that had some complaint—grumblers, 600 of the most awkward men that ever got together as one body. Now the Lord allowed David to become captain of these, and from that motley crowd of 600 awkward men he got such lessons as perhaps never any man got; he learned how to handle men, how to treat them, how to adjust matters among men. Probably he got his most valuable lessons from those experiences. Perhaps no other king had such a training as he. See how the Lord was dealing with him! Lessons minding the sheep; lessons in the court; and in this experience of being persecuted in the wilderness. Every experience specially valuable.

When we remember that these things were written for our instruction we can see there are lessons for *us.* The Lord is not giving us the opportunity of dealing with 600 men (some of us might like it, most of us would not like it). The Lord is not giving us great matters of state to deal with, but He is giving us opportunities of dealing with little matters that come among the brethren, and of helping to smooth out difficulties here and there, and helping to develop those qualities of heart and mind that, by and by, when we are lifted up to the Kingdom, we may have the heart and judgment to deal with the things that will then call for decision. "The daily round, the common task," the little things of daily life, the things of the family—how to adjust matters between husband and wife, mother and daughter; the mother regulating the affairs of the family, the father guiding some of the greater affairs maybe, or the two of them together, or whatever it may be—all these things done unto the Lord, are the very things that our Lord is teaching us with for our fitness to handle the things of the Kingdom. And the affairs of the Church exactly the same way. Some dear good brethren will not go to a meeting if there is business to be dealt with. They say, "I want spiritual things, I will let others deal with those things." That is wrong, wrong, very wrong. It is in business matters connected with the Church that the Lord gives us the opportunity to learn how to deal with His matters. If we hope soon to deal with the great things of the Kingdom and say *now* "I won't touch them," is that not wrong. Every little thing that comes to us in our experiences of the brethren day by day, week by week, especially as the business matters come round, we should handle with care and after much prayer, that we may have wisdom. So with all the little things of our daily life of home, of business, just in the same way; remembering that it is by these things the Lord is giving us the experiences He gave David, that we may be fitted for the future work. Grand lessons there.

Then David got some lessons at court as to how matters were to be dealt with so that when he became king he needed to have no instructions from anybody. When he was in the wilderness he got lessons there how to adjust matters between men, how to settle some affairs of state. He really was a king in what we might call a small way. He

never usurped the position of king of Israel; nor made any attempt to do that. He said "God has anointed me; He will give me the Kingdom in due time, but I am not going to work for it," but he prepared himself for it by subduing his heart to God, preparing himself continually.

He acted as a sort of big policeman in the country where he was. The Philistines away down in the southwest part of the country were ever ready to harass the children of Israel. The Amalekites away on the south part and the Edomites on the southeastern part were ever ready to come and steal the goods of the children of Israel, and Saul was not a good enough king to protect them, so David acted as a sort of big policeman, and he used to get goods, provisions, corn and raisins and wine; a certain proportion from the farmers, as a sort of tax for the care he had over them which the king ought to have exercised. David had, therefore, some sort of claim upon these people, because of the service he did them. An example of this is afforded in the instance of Nabal.

On one occasion he came to Nabal and he said, "Now I have protected your property, you will, of course, give me what is due for that. You will pay me for the trouble." Nabal was a churl and sent some nasty words back to David. David was angry and intended to inflict chastisement upon him, not in a vindicitive spirit, but the situation seemed to demand such a course. The kingly spirit was working in him; he had a master mind, and he did what was right in the sight of God, caring and protecting the people of Israel. So by and by the Lord brought him to his own right place, made him king and blessed him, made him a dispenser of justice in a far greater measure than perhaps David ever expected, and David thus became with these qualities he had—that which was developed when a young lad, kingly qualities, fighting a lion, fighting a bear, being faithful in that that his father committed into his hand, faithful at court, not wanting to run away even when the javelin came at him, but standing it, his trial, bearing it as long as he could; and then in the many experiences he had in the wilderness he was developing all the qualities he needed—they made him what God would say was "a man after His own heart"—not David the *man* so much as David the *king*, was a man after God's own heart.

Now, my dear brethren, we are called to a great place, far higher than that David had, as high above that as heaven is high above the earth. We are called to be with God. We are called to be His kings, not over the small kingdom of Israel, but over that great Kingdom which God will set up to rule over all the children of men, that is our calling. How will God prepare us for it? He has given us a hope for it: The oil has been poured over our head; how are we being prepared for the Kingdom? Will God set us into that place without any preparation? Surely not. God does not call us as He called Saul. How will He do it? He is calling us as He called David. He gives us various experiences, little by little. Perhaps we have been despising the very things that God has put into our hands to develop our character generally. Have we despised the simple work placed in our hands? Have we been saying, "Oh, that I had some great thing to do, then I could develop character." If so, let us remind ourselves of our position, and of David's example, and say, "whatever I have that I can do, whether it be nothing but caring for the ordinary things of daily life, and perhaps giving out a few tracts or speaking a little, doing with my might what my hands find to do, I will do it." If the Lord has blessed us in His house with any care over His word, deacons or elders, let us not be wanting to do that which someone else is doing. Let us do what falls to our lot to do. If it be minding the door let us do that so that no one can do it better. If it be speaking from the public platform, let us try to do that to the best of our ability, doing it in a simple, natural way that the Lord can bless.

In the next chapter Saul says to David, "I will give you my armor because you cannot go to meet Goliath unprotected." David put on Saul's coat of mail; It was too big. He put it off. He said, "I cannot do this." How often do we try to put on someone else's armor or try to stand in someone else's shoes or wear someone else's coat! My dear brethren, let us above all things be natural, if the Lord has called us for those things which He can see in us. If He develops in our character something that seems quite foreign to it and yet it comes in a natural way, use that for the Lord. He called us, dear brethren, for what *He* saw in us, now let us use that to His praise. Simplicity of life, simplicity of action, these are the strongest things of life; these are the things our Master had. All great men are simple. All great truths are simple. All great things are simple. Let us be like David minding the sheep. Be vigilant in a natural way. If a lion or a bear comes there will be some opportunity of showing some courage, but let it be merely as minding the sheep that we show it. Let us not do it in order that we may tell tales about it. Someone else will tell the tale, just as the man at court told of David.

Let us learn the lessons from what we have had before us this morning—how the Lord is guiding us, how it is He that is seeking after His own. It is delightful to think of how the Lord was looking over all the house of Israel when he was going to cut off Saul. He said, "Now, whom shall I anoint, who shall be My king?" And He saw that young lad there. His eyes went over Israel. He chose the young shepherd, because he had a heart that could be developed according to the principles of righteousness. So has He been looking over mankind now, and He says, "Here's such a one. I know he can develop those qualities which will fit him for that high place." Now let us honor Him by doing with our might in a simple way what our hands find to do, recognizing that He has the calling and that having called us He will perfect the work He has begun. Let us follow on, remembering that God saw something in us which He can bring to fruition that we may be glorified with Him, and remembering that all the experiences of our life are intended for one end, that we may be fitted to be kings unto God, fitted for that great work of dealing with the affairs of His Kingdom.

ADDRESS BY BRO. R. CORMACK.

SUBJECT: "THE TEST OF ENDURANCE."

WE might consider for a time the steps of grace, but particularly and especially the quality of endurance. It seems to me, dear brothers and sisters, that the test of endurance will be the final test of the Lord's people. In Matt. 10:32 our Lord, in sending forth his disciples and telling them of the difficulties and dangers of the way, added, "But he that endureth unto the end, the same shall be saved." I could not help linking up with that the 24th chapter of Matthew and the 13th verse, where our Lord uses the very same words; He here applies them to the end of this Gospel Age, to the close of this time of trouble which we are rapidly approaching. After describing the difficulties, the testings and the dangers that would surround the Lord's people, and the trouble which would come upon the whole world—a trouble such as never was, He says, "He that endureth unto the end, the same shall be saved."

So, then, we can see that those words specially apply to the harvest time; in the first case, to the harvest of the Jewish Age when the test of endurance had been brought to bear very severely on the Lord's nominal people, and again to these days in which we now live, perhaps just a very short time ahead of us, those words will be very necessary, and the exhortation will be very needful to the Lord's people, as the test of endurance will be brought to bear upon them, for only those who stand that test faithfully and patiently, will be saved and receive the salvation of the Lord and enter into his joy.

Of course, in a general way we know that the test is one of obedience, obedience to the Lord and to the will of the Lord in all things. Faith, Hope and Love are the three greatest things in the world, and the greatest of these, as we know, is love. Now, these three qualities, Faith, Hope and Love, seem to make up the whole of the Christian character and mark our pathway from the time that we first enter into the favor of God until the time after finally enduring unto the end, we shall be saved.

First of all we notice the obedience of faith. We must have faith: "Without faith it is impossible to please God, for he that cometh to God must believe that he is" and then that "He is the rewarder of those that diligently seek him."

So we have been justified by faith and we have peace with God through our Lord Jesus Christ. That, dear brothers and sisters, is a very great favor, and I am sure we have all learned to appreciate it. I like to think of faith, hope and love in relationship to the typical Tabernacle, the study of which has been such a help to us, and through which we have learned to appreciate the wisdom of God as revealed in His plan. It seems to me that our faith, first of all that there *is* a God, and then that He will reward those who diligently seek Him and desire to serve Him, brings us through the "Gate" from the "Camp" condition—the world, into the "Court" condition, that place where we have a standing before God in justification. We must go through the *gate* first of all, before we can understand or appreciate anything of the significance of the Tabernacle and its service, and so our justification by faith would be that which brings us out of the world through the Gate into the Court.

Then comes Hope: Hope is also very essential to the Lord's people. Our hope is based upon the promise of God that if we are faithful unto the end, we shall one day share His glory, share His nature, and that hope we have as an anchor to our soul both sure and steadfast. Only those, dear brothers and sisters, who have this hope can enter in at the "Door," or the first veil which separates the Court condition from the sacrificing condition. Only those who have seen this hope, and who have realized to some extent the value of it, have been enabled by the power of God and the grace of God to take up their cross and to follow in the footsteps of our Lord. This "Holy" condition through the *door*, you all know is the sacrificing condition, the condition wherein God can accept of us.

We are thus brought into a closer communion with God, and we have more of the joy and favor of the Lord because of our obedience in that way. Only such, then, as are willing to sacrifice can enter the "Holy," and through consecration, covenant with God by sacrifice. None others can have this hope wherein we rejoice in the glory of God. Only those who are willing to sacrifice may enter, and that hope then becomes the anchor to our soul sure and steadfast. "He that hath this hope in him purifieth himself even as He is pure." "Blessed is the man whose hope is in the Lord his God." We have learned so much of the character of our God that we can confidently trust Him with our hope, not only for the present but for the everlasting future. If we daily seek to be transformed into the image and the likeness of our dear Redeemer, then our hope will surely one day be realized, that hope will not be put to shame.

Then Love: Love is the principal thing. God is Love, and we want to be with God; we want to be where God is. We all know and understand, how, after all, love is the principal thing, the chief and the most important thing. God is love, and we desire to be with God and to be like God, to be in His presence where there is fulness of joy and pleasures at His right hand for evermore. The presence of God was in the "Most Holy." The Shekinah glory you remember, represented the presence of God. His presence was manifested in that glory, but not all the sacrificing priests had access to the "Most Holy."

Many could only enter into the "Court" condition by faith, and then by hope, and rejoicing in hope, enter the "Holy." But not all had that great privilege of entering into the "Most Holy" where the presence of God was manifested. You remember there was a curious curtain or veil, separated the "Holy" from the "Most Holy," and this quite fittingly represented the test of perfect love. You remember how the apostle, Paul, writing to the Corinthians, 1st epistle, chapter 13—that chapter on love—tells us there that it is quite possible for anyone, for himself in particular, to do a great deal of sacrificing, and if lacking in love it would all be lost, it would all be valueless. He says, "Though I bestow all my goods to feed the poor, I am nothing" and again he says, "Though I give my body to be burned"—and from the human standpoint he could not sacrifice more than that—"and have not love, it profiteth me nothing." So, dear brothers and sisters, we see the necessity of love, even before we reach that condition where we hope to understand it more fully, more perfectly, and enjoy it everlastingly, with our Lord. We must cultivate and seek to develop the fruit of the Spirit, and the fruit of the Spirit is Love—not only love for one another, not only brotherly love—it is easy to love those who love us, but it is not so easy to love those who are not so lovable, and yet we are to learn to love these. Our love must not stop there, our love must be a disinterested love that would go right out to the whole groaning creation, if we would be God-like, if we would be Christ-like, because that was manifested in our dear Redeemer. He was the express manifestation of the Spirit, the disposition and the power of our heavenly Father. If we would enter the "Most Holy," into the presence of God, we must seek to be like Him and like our dear Redeemer and follow in His steps.

I believe—I am convinced, that we all know something, indeed, quite a good deal, of these three developments, those three steps of grace, faith, hope and love, and it is our appreciation of that which has brought us together this morning, and I also believe I can see it in many, that we are growing in grace, and that as we are growing in knowledge, the power of God is working mightily in us to will and to do of His good pleasure, and to make us copies of His dear Son, whom we must resemble if we would hope one day to share His glory. But the point is this, dear brothers and sisters, "He that endureth to the end, the same shall be savd."

Endurance, then, from some standpoints, is more valuable than love itself, because we may have love without endurance, but with endurance we shall be saved.

Many have had faith who never had our hope, who never knew anything of that hope wherein we rejoice in the glory of God, and many have had our hope, but because lacking in love have lost it. Now we can see and appreciate these favors and we rejoice in our relationship through them to the Lord and to the brethren and to our heavenly Father, but the test is endurance. Endurance is more than patience. There is a good deal said in the Scriptures about patience, and we all realize to some extent the need of patience. We have seen something of the patience of God, the patience of our Lord Jesus Christ, the patience of the Ancient Worthies, the patience of the Apostles. We have many illustrations of that, and we have learned to appreciate its value, and we are seeking to be developed along these same lines.

Now, I feel sure we have all made some progress there; not only do we know the value of patience, but we have been able to put it into operation, and yet patience and endurance are not quite the same thing. Patience sometimes fails and falls short, and this is because it has not *endured* long enough. Endurance is continuity of patience—perseverance in patience. This, then, must be an element of our character, part of our make-up as new creatures in Christ Jesus, not only a temporary restraint; patience might be more than that—a temporary restraint under trial or pressure, but endurance must be part of our being, part of our make-up as new creatures in Christ, if we would be amongst those who finally will be saved and enter into the joy of their Lord and all that that means.

You remember the Parable of the seed that fell on stony ground: Our Lord said that the seed which fell on stony ground was like him who heard the Gospel, the glad tidings, and anon with joy receiveth it; that begins to spring up to promise very well, but when tribulation arises because of the Word, he is offended. There is no endurance there, dear brothers and sisters. The point is: We may have a knowledge of the plan of God; we may be able to rejoice in it; we may know something of the hope of our calling, we may have been developing something of the fruit of the Spirit—love, but without endurance, and especially in the harvest time, these will profit us nothing. So we want to grow strong in the Lord and in the power of His might. He that endureth unto the end, the same shall be saved.

Our strength of endurance will be measured by the trial. The trial of this day would seem to be the greatest trial that has ever come upon the world, and that has ever come upon the Lord's people, the trial of your faith and my faith. In the days that lie ahead it will be a very severe one, and it will all depend on our endurance as to how we will come through these trials. That, then, will be a test of our endurance. Endurance may be tested in two ways: By time and by severity, and it would seem that in the past, during the development of the Gospel Age and the Gospel Church the test has more been by *time*, but now that there is so little time to finish the call of this Gospel Age and to usher in that age of blessing for all mankind, the test will be more one of *severity*. That corresponds with what our Lord has taught us, and shown us would be the case, as well as what the whole testimony of the Scriptures would lead us to expect. So, then, we see the necessity of developing and

making part of our character this quality of endurance, perseverance and continuity.

If things do not go the way we would like we sometimes get cross with ourselves, cross with somebody else, but if we can realize the power of the promise of our God that all things shall work together for good to those that love God, to them that are called according to His purpose, then we will be able to develop not only patience, but perseverance, continuous endurance. God would not expect anything less of those who have been called to this High Calling than what we have been seeking to express. It is essential, it is very necessary if we should ever be intrusted by God with that great work, that great responsibility in connection with the Kingdom and the work of the Kingdom for the uplift of the world by and by.

The trial of your faith, the Apostle tells us, is much more precious than gold. God sets a great value by the trial of our faith, not so much our faith, as the testing of it, or the proving of it; that in God's sight is very precious indeed. The trial of your faith is more precious than gold, and the Apostle James tells us that the *proving* of your faith—we *have it* in the authorized version the *trial* of your faith—worketh patience. The thought is, the proving of your faith worketh endurance, so it is really the work that God is doing in us, the proving of our faith, and the value of it, that will work out, will develop this endurance which is so necessary to us if we would finally overcome.

Endure hardness, then, dear brothers and sisters, as the Apostle exhorts us; endure hardness as good soldiers of Jesus Christ, because he that endureth unto the end, the same shall be saved. There is no doubt about it, there is no "if" about the matter, it is positive "shall."

In the Marathon races this matter is illustrated to us: The victor in these races is not necessarily the one who starts best, not necessarily the one who shows the greatest amount of energy to begin with, but he who by patient continuance holds on steadfast unto the end. One might start out very well, and make a very good show, a very good impression; just like the seed which fell on stony ground—it seemed to get far ahead of that which fell in good ground, but because of lack of this quality of endurance it withered away and lost its value.

So are the possibilities with us in this race which God, our heavenly Father, sets before us. It does not depend so much on how we start, how we set out in this course, as how we shall finish, and only by endurance, then, by patient perseverance and continuance, shall we win the crown of life. So we would again exhort you through the words of the Apostle, "Be strong in the Lord"; consider and calculate just what it means, just how much energy, how much vitality it will require, and we shall find that we need all we possess to finish our course with joy and receive the approval of our Lord.

Do not be in a hurry, do not let us tax our vitality too soon and too suddenly, lest we may find ourselves stranded, lest we may find ourselves short of that quality of endurance which is really so necessary for us. As the Apostle has it, writing to the Hebrews, "Let us run with patience" or "with endurance" the race set before us, looking unto Jesus, the author and finisher of our faith. It is well to remember all the time, dear brothers and sisters, that the work is not ours, the responsibility is not ours, but the power to overcome will be granted us through our dear Redeemer, and the whole power of heaven stands at our command if we are seeking faithfully to do the will of our heavenly Father and to have His will wrought out in us.

The Lord may permit us to suffer sometimes more than is necessary in this course, in this race, because of our own imperfection, because of our own lack of endurance. The trials of the way, the difficulties in our path sometimes bring upon us very much disappointment, sorrow—it may be suffering. It is because we have been in too big a hurry, we have not endured long enough, we have not persevered, continued long enough.

"All things work together for *our* good." How much there is in that expression for us! We can see the good sometimes in our experiences; sometimes we cannot see it, and yet our faith is strong enough to believe that all things work together for our good, because we love God and because we have been called by Him according to His purpose, that call being to joint-heirship with our dear Redeemer.

"Blessed is the man that endureth temptation." The Apostle tells us, "Blessed is the man that endureth trial." It is the trial of our faith again. Blessed is the man that endureth trial, for when he is proved, or approved, when this trial has gone far enough to demonstrate to God the sincerity of our motives, and the earnestness of our desires that His will should be done in us—we shall receive the crown of life. "Blessed is the man that endureth trial, for when he is proved he shall receive the crown of life." May that be your lot, dear brothers and sisters! May that be mine!

"Consider Him who endured such contradiction of sinners against Himself lest ye be wearied and faint in your minds." Our Lord Himself is our great exemplar in all things, and in this quality of endurance, no less than in any other, we do well to consider Him, to study and to meditate upon His course. Let us consider Him, lest we should grow weary or faint in our minds. We sometimes, it seems to me, lose a good deal in character development because of this lack of endurance; we get out of patience with one another; we get out of patience with our surroundings, we may get cross and worry about this or that. Now, this does not help us any to the end of our course, but it hinders us, weakens us and sets us that much further back, but he that endureth patiently, perseveringly, continuing unto the end, the same shall be saved.

If we have run well in the past, then we have that much to our credit, the power of God and the grace of God has been with us to that extent that by His grace we are what we are, and we stand where we now do, having run well. I think, too, it is well to remember that God is not unmindful of our work and labor of love. God takes very close note of it all and if the trials of our faith in His sight is more precious than gold, then the final victory will surely be to the praise of His glory as well as to our everlasting joy. So if we have run well in the past, why not continue?

God forbid, dear brothers and sisters, that any of us should fall short of the grace and glory of God that has been set before us. None of us would care to lose all that we have wrought—or, rather, all that God has wrought in us up to this present time. So we would seek to hold fast that we have, that no man take our crown. God's favor has been with us, His power has upheld us in the past, and He is not only able but willing to perfect His work, to finish that work which He has commenced in us: "He is faithful that has promised." Let us be faithful! "Cast not away, therefore, your confidence which hath great recompense of reward.

How comforting these Scriptures are to us, and how necessary as we feel the pressure of the condition of things in which we now live, and which seems to be growing worse and more complex. How very precious these Scriptures are to us which tell us of the care of our God, of His interest in us, and the tender solicitude and love of our dear Redeemer in our interest! Let us value that, dear brothers and sisters, very highly, and not only let us rejoice in the truth and all that it means to us, but let us see to it that we endure hardness as good soldiers of Jesus Christ, because he that endureth unto the end the same shall be saved.

I suppose we are all expecting a sharp trial just before the end of our course, before the close of this harvest time. It may be short, but we have every reason to expect that it will be sharp, it will be severe while it lasts. It is not necessary that we as the Lord's people should suffer much in it. If we are quick to notice the leading of our God, to see the will of our God, and just as quick, as ready to obey Him, we will be spared a great deal of this trouble, this sorrow, this loss, which is coming on the world. We may be in it but the Lord will preserve us, the Lord will uphold us, sustain us and carry us through.

So we would say, "Take unto you the whole armor of God that in this time, more especially, ye may be able to stand," and having done all—having developed in faith, in hope and in love, having done all that—"stand," endure, because he that endureth unto the end, the same *shall* be saved. We are made partakers of the Christ if we hold the beginning of our confidence steadfast unto the end. That little word "if" there, although so small, on it hangs the whole issue of our course, if we hold the beginning of our confidence, or, in other words, if we patiently endure unto the end we shall be made partakers of the Christ.

Then hold fast, dear brothers and sisters, unto the end! Let us not be dismayed by anything which may come our way: There will be many things which will tend to discourage us. Our adversary is ever ready to suggest to us that we are not worthy of these things, that we need not try to make

ourselves believe that we will finally overcome. His suggestions come in very readily and very often along these lines: There is no good trying; you see how often you have erred, you see how often you have failed. It seems to me it is just because he sees there is a possibility of our overcoming, he sees there is a possibility of our winning that he would suggest there is no good trying. He never had a very good reputation for telling the truth and it seems to me if he thought we were likely to fail and lose that call, lose that hope, he would not tell us about it; he would rather suggest that we were doing fine! We can take courage, we can take comfort from these things, realizing that the power of God can and will work mightily in us, to will and to do of His good pleasure, and to bring us through in the end conquerors and more than conquerors through Him who loved us and gave Himself for us.

Hold fast, then, the beginning of your confidence steadfast unto the end. Remember that God is not unmindful; that God is ever ready and willing to uphold and sustain us and to grant us the comfort and strength necessary to enable us to finish our course with joy.

There is just one point more in connection with this endurance. Naturally, none of us were very patient; none of us could endure very much, and it was only the grace of God transforming our characters and working mightily in us that made what difference there now is, and the peace of God which has been ours because of our relationship with Christ Jesus will keep our hearts, will keep our minds stayed on Him, and enable us to endure unto the end, and in the end we shall be conquerors; we shall be numbered with those whom the Lord has been seeking all down this Gospel Age and whom He has almost completed—that class whom He has arranged should share the Kingdom, honor and glory with our dear Redeemer, on these conditions, that we are made conformable to His likeness, conformable to His death, in order that, by and by, we should be with Him also in the glory of His resurrection.

Just in closing we would say that God expects progress in us in these things, not only in our faith, our hope and our love, but he expects that we shall endure and that this quality of endurance will become such a permanent part of our character, of our being, that no matter what tests and trials the Lord may permit to come upon us, we shall come out fixed—conquerors, because only those will overcome, only those will stand successfully all these testings that God will bring to bear upon us.

It will be the most severe test that we are able to bear, not just to test the strength of our character and development, but to prove and demonstrate to ourselves and to angels that God is justified in giving the Kingdom, and the power and the responsibility of it to those who have won through, those that have endured unto the end, and be ennumbered with the saved.

May the Lord bless these remarks, this exhortation, to you, dear brothers and sisters, and to me, and may we press on, and seek to patiently endure unto the end all that the love of God and the wisdom of God may see fit to send our way, may permit to come into our lives, knowing that "all things work together for good to them that love God and are called according to His purpose." Amen.

HARVEST WORKERS' MEETING.

ADDRESS BY PASTOR RUSSELL.

A GREAT deal, my dear friends, connected with our hopes is associated with this word "Harvest." If we are not in the end of this Age then there is no Harvest work here and we are mistaken. If we are in the end of the Age, "the Harvest is the end of the Age," and we are not mistaken. We are not of those who profess knowledge on the subject; we have never claimed to have *knowledge*; we *believe* and therefore we speak, as the Apostle says. The whole matter is a question of faith and none of it is a matter of knowledge. We believe in God our Father, "whom not having seen we love." The same of our Saviour. We believe these things on the testimonials given to us and our faith is rested upon these promises of God, these arrangements we see God has made, and so we are rejoicing today because of faith. There are plenty of other people in the world today who do not believe in the Lord Jesus Christ at all, others who do not believe what the Scriptures say about His having left the Heavenly Glory. But we are what we are and we have the rejoicing we have because of the faith we have. Take away that faith and I will be poor indeed. So I say, in this matter then of our having faith that we are in the Harvest, we are just in line with all the other phases of our faith, all the other blessings we have, and we are getting a blessing through our faith in the Harvest time in respect to the Harvest work. I venture to say that those are enjoying themselves most as Christian people who have a faith in this respect, in respect to the Harvest work and who are acting, living, day by day in accordance with that faith, seeking to do with their might what their hands find to do as co-laborers with the great Lord of the Harvest Who we believe is now gathering the wheat into the garner and soon will accomplish His great work.

Our subject yesterday, you remember, was "What shall I render unto the Lord my God for all His benefits towards me?" What does the great Chief Reaper say we may render? He says we may render our time and our strength in accordance with this work, this time in which we are living—the privileges which belong to this Harvest time, and some therefore in full accord with that have had the privilege of doing Harvest work, some in one respect and some in another, but so far as I know all those in the Present Truth are realizing it is a great privilege to have any share in the Harvest work. Some are not so situated that they can give all of their time, talents, influence, all of their might in every way to this Harvest work. I know some are even inclined to grieve a little. They have become more or less entangled in the ordinary affairs of life. They are so situated they cannot do all they would. At the First Advent, you remember the Lord Jesus chose the Apostles, the 12, and apparently they were all single men except Peter; Paul speaks about Peter leading about a wife; we may therefore suppose he had a wife to lead about; but his wife did not stand in the way of Peter's co-operation with the Lord, co-operation with the Harvest work to be done, and I assume that if his wife would have been in the way to hinder the work St. Peter might not have been permitted to have been one of the Apostles, while he might have been one of the ordinary disciples. He might not have had the *privilege* of being an Apostle. And so with some today; there are some who are more privileged to engage in the work than others. They have fewer responsibilities. God does not wish us to neglect the duties of life. When I say "duties of life"I must check myself a little because there are a considerable number of God's people inclined to interpret such words as "duties of life" from the standpoint of the world. From the standpoint of the world it is a duty of life to make a fortune if you can, and if you cannot to try it. To make a fortune is the chief duty of life according to the world. For anyone to engage in the Harvest work, to spend his time and influence in going about to encourage, to assist others, in the study of the Bible and explain matters to them or help to awaken their interest would seem to be folly. I know some of our dear friends have had a great deal to endure in that way. Sometimes it is from the father, sometimes the mother, sometimes the brothers or sisters. "All this is foolishness, rank foolishness. You ought to be doing something useful." They look at things from a totally different standpoint from that which God has given. From God's standpoint we see that whatever we can do to be co-laborers with God is the most wonderful privilege we can have, is the privilege He has given to His people. Whether we are doing elders' work or deacons' work, or whether the ordinary work of the Church or speaking to those we meet, we can be co-laborers together with God as though God did beseech them by us. "We pray thee in God's stead to be reconciled to God." It has been the chief business of God's people all these 1800 years; no other business to be compared with this. If you are a sailmaker, if you need to make your living, then you make sails just as much as necessary to support yourself decently and in order to provide for those depending upon you, not to lay up money, goods, not to lay up, give your love to, anything. When you see beautiful pictures, beautiful furniture, etc., in the shop windows, you can look at them and enjoy their beauty. I can enjoy those things every time I go along a street. Some may say, "But they are not yours." That does not matter. I am glad they are not mine. I would not enjoy them if they were mine. I would have to keep them in order. I get far more good than if I owned them, by just looking at them. If I took them in and locked them up very few people would see them. When in the store lots

of people can see them. I am better pleased that lots of people have that pleasure than that I should have it alone.

So then, dear friends, we have taken a peculiar view of all God's people do, that is to say, all of God's people *should* do. It is true we have gotten into an occasional worldly spirit; the nominal church of the day has been immersed in the world; there has been no persecution, nothing to make them on the alert to defend the faith. They have nothing to defend. They have fallen asleep and if you say something to them about religion they feel like saying, "Don't, my! I was just having a pleasant doze." They feel as if it were an ant or a fly or a mosquito coming round to annoy them in their sleep. We cannot help that. They say people about to perish in the snow become so stupefied that they feel they are just about to go into a beautiful dream. People in the first stage of freezing, if left alone will simply sink down and go to sleep and never know anything. Just sleep to death in the cold. And so these dear Christian friends, many of them are cold, some of them lukewarm, the Scriptures say, and they need our attention. They have needed it all the way along, but there has generally been enough persecution to keep them awake. As long as that was the case they were in better condition, but now there is nobody left to make them afraid. Now they have come to a very snug and nice condition, nice comfortable pillows, cushioned pews and everything is going well. They need to beg a good deal for money occasionally, but that keeps them in Christian work, the need of money. The only kind of work they do is raising money. Just as sure as you name "Christian work" there nearly always is "money" at the other end of the street.

Well, friends, we are living and we have got awake. We were asleep, too. We ought to have compassion on those who are now asleep. We were immersed in the riches of life, etc., trying to grasp pleasure. Different ones had different experiences, but by the grace of God our ears have heard the call, we have been wakened, we have found out that it is morning. We had a long sleep at night, we have looked out of the window and we saw the first gray streak of dawn and we beheld that the day was dawning, and our hearts were glad. And now what are we trying to do? We are trying to go all over the house of Christ, all over the church of Christ, whatever they call themselves, those who sleep in the Episcopalian room or those who sleep in the Roman Catholic room, or the Baptist room, or wherever they are asleep, we are trying to knock, to cry, "Wake up; it is morning, it is morning." And that's what our work today is. The Harvest work is, waking up. That's another way of looking at the matter. It is morning in one figure and Harvest time in another. God is just about to pour out His great blessing, to complete the gathering of the various members of the Church. The door will soon be shut. Is not that the way you feel? It is the way we all feel. That's exactly how we feel. There is a great blessing to be given some of our dear ones who have been faithful servants and who are more or less asleep. Oh, how we would like to get them awake. We are not to pray them awake. Prayer is good, but it must not take the place of preaching. There is much more in Scripture about preaching. I have no authority to pray for you to be converted, to pray for you to get light. God has made certain rules and regulations on which you can get light and others on which you cannot and it is my business to be an ambassador, to tell the terms, to call attention to God's Word, not to ask God to call your attention, because God has done all He intends to do. His part is all done. We must call attention to the Bible, to the message it conveys. This is the work of the Harvest, the closing of the Age, and this new light that is rising in the East, as soon as we get a view of it, as soon as we see the sunrise and have found out what the Sun of Righteousness means, the great Sun that with healing in its beams is about to flood the world with the knowledge of God, tell it out. Tell it out to the nations? No, we need not tell it to the nations. They have not any ear to hear at all. Tell it to God's people, those who profess to be God's people. Tell them of the wonderful things that are so near at hand. Tell them about the Bridegroom and the Bride. Tell them that if they want to make their calling and election sure they must be quick or the door will be shut, and whatever blessing they will get it will not at all compare with what the wise virgins get.

We must build up one another, energize one another, that we may make our calling and election sure, not that God could not get along without us, my dear friends, oh, my! there are a thousand ways in which He could do without every one of us, but He privileges us. It is a great privilege that we might be God's ambassadors, God's mouthpieces, and how much joy it brings when we do anything for the Lord! Surely the Lord never allows anybody to labor in His service unless He gives them exceedingly, abundantly more than they could have asked or thought as a reward.

I think of one brother. I went to a certain city to a meeting and he was to meet me at the station. It was not a very large place. This is some years ago. It was a rainy morning. I got off the train. "Well," he said, "this looks very unfavorable for our meeting—a wet day—but never mind, Brother Russell, I am happy whether this meeting amounts to anything at all or not. I have got my share of the blessings already." "How?" "Well, this way. I have never done volunteering, as you call it, until this time, and it so happened that there was no one else to take up matters in the way of circulating announcements of this meeting. The 'old man' did not like to do it. But I told him he *had* to do it, and finally I got him at it and it went along swimmingly then, and now that so warmed my heart, and that effort to serve and be faithful to the Truth has brought me such a blessing, if nobody else gets a blessing out of this meeting I have already got mine." So that is the experience of all God's people who have rendered unto the Lord their lives, who have said, "What shall I render unto the Lord," and when they have found something they could do, no matter how little it might be, that they were anxious to do the little thing. Some you know will say, "If I could go on the platform and speak for Jesus and tell about the Harvest message, you know I would be glad to do it." You see the point. They would do something if they thought it was a large thing, but if it was a little thing they pass it by. That's a mistake, my dear brethren, that's a mistake. If you want to please the Lord you will have to begin the other way and say, Lord, no matter how little the thing is, let me do whatever is to be done. Begin with the first thing you find. Do it so well that the Lord will say, Give him the chance of another. Give him more and more and more. I think that's the Lord's way. "To him that hath shall be given, from him that hath not shall be taken away even that which he hath." To him that hath used shall be given more and from him that hath not used shall be taken away the privileges he had. Don't overlook the little things. If it is the smallest kind of thing, if done unto the Lord, count that you have great honor in being His servant in any manner. In the end He will say to us all, "Because you have been faithful in a few things, in little matters, I will give you something of importance." That will be the way at the end if we are faithful. It will be because we are faithful in a few little things. There is not very much that any of us can do. It is all trifling from God's standpoint, but He looks at the spirit.

Now, then in this Harvest time, surrounded by good evidences that the Age is closing and that the new Age is drawing on, what manner of persons ought we to be? The Apostle wanted to know that away back eighteen centuries ago. Well, they should be zealous, and all Christians should be zealous. We have all good reason to be, but coming down to our day there is a special reason for being zealous—so many special reasons; they all seem to focus right upon this time in which we are living. God has been preparing for this time in which you and I are living. He has been preparing for more than 6,000 years, has He not? Do you ever think of that. God has been preparing for it all these thousands of years, by sending prophets and causing various dispensations one after another, that this Gospel Age might come in and then upon this Gospel Age He has poured all His mercy and blessing, and now we are at the close of the Gospel Age, the focus of all these 6,000 years. I tell you, my dear friends, God must be deeply interested in what is going on now. He did not let these thousands of years go by and send His Son and afterwards the Apostles and teachers, and then have it all for nothing. Here we are now at the Harvest time. How would you feel, those of you who have any experience in farming, if you went into a field and with great labor turned over the soil and left it for awhile and ploughed it again, put in the harrow and harrowed it, and put in the seed and all the other processes, then you watched and tried to see that it was well watered, etc., and you watched and waited, what for? The harvest, the harvest. The husbandman has long patience while he waits for the harvest. Of course, he waited for a long time before he put in the seed and before he did the other features, but all the waiting and the grand sum of everything is the harvest. And here we

are in the Harvest, in the most wonderful time the world has ever known. More than that, the Harvest is nearly over, if we have the right conception. I say it is faith you know, not knowledge. We believe that the Harvest is nearly ended. How long has it been? Oh, some thirty-seven years. Only about two years, a little more, left of the Harvest time, so far as we know. I tell you, my dear friends, every moment of this time gets more precious as we begin to feel there is something to be done here. God is not getting excited about it; don't think that. God is not thinking that His plan is in any danger of failing. It is you and I that need to get a little bit afraid. Let us fear lest we should even seem to have come short. There have been promises left to us and one of them is that "he that reapeth receiveth wages." Let us fear that if we don't reap enough we cannot get as much wages as we hope to get. Let us fear lest we should show any carelessness in this time of reaping, in case He might say "There is a half-hearted laborer; let him stand aside; put on that other person who is anxious for work over yonder." Let us fear lest having an opportunity of laboring in the Harvest field any of us should miss that opportunity through any disinterestedness. God is looking for very warm-hearted children; He is looking for those who are so earnest for His Truth and for their brethren that they are anxious to lay down their lives in His service. "They shall be mine, saith the Lord, in that day." Why? Because they are jewels. That kind of people are all jewels. Even the world knows they are jewels to some extent. They may think they are very foolish but they admit that there is quality there. Even the great Napoleon who was a very cold-blooded man surely, said, "If I could have people to serve me as some Christians serve Jesus, I could easily conquer the world." Yes, if he could have all his soldiers like some of Christ's soldiers he might do so. Now we want to be like those he would have liked to have, and not like the nominal mass who are very indifferent, because we have so much advantage every way over other Christian people who have ever lived, who have never had this opportunity. Look at the present privilege we have today. In this Harvest time we have opportunities for doing ten times as much as any person in previous times ever had. For instance, the harvest work of the Jewish Age occupied forty years. First of all Jesus and the disciples labored three and one-half years before the cross and then there were three and one-half years after that before the Gentiles got any opportunity, making seven years in all devoted to the Jews only. The Gentiles got no opportunity. Then there were the remaining thirty-three years of their Harvest time in which the message was sent all through Palestine, everywhere, like a fine tooth comb, to find every "Israelite indeed." Like a magnet cast in to find every true particle of steel so the Truth found every "Israelite indeed" in that people, and all that took forty years and at the end of the forty years, in the year 70, all was destroyed. All accomplished during forty years. Now we have a Harvest that is much wider. We have a world-wide Harvest. This message of the Truth which Jesus brought has gone over all nations, peoples, kindreds and tongues, and wherever the message has gone we may assume there are some grains of wheat. So there are some Christians in Africa, some in India, some in America, some in Australia, some in China, some in Japan, some in Great Britain, some in Germany, Switzerland, Norway, Denmark, Belgium, France, Italy, Spain—all the world over there are some who are true wheat, we may assume, and now they are in the Harvest time. See what a large field there is to be harvested, dear friends, and compare this large field with the little field of Palestine and see what a difference, and see that the same length of time was apportioned—forty years there, forty here. So much larger a field in the same time. How can that ever be? Oh, I said a moment ago that God had been shaping everything towards this day, this Harvest time. Now, see He has got everything ready and necessary just at the time and not too soon. Here are ships to go across the Atlantic, and it only takes seven days. Here are swift trains to go in every direction, only requiring a few hours. And so on, over the world God has prepared for this day. Fast printing machines that will turn off printed pages by the millions. Express companies to carry them everywhere over the earth. Everything, everything that makes this the wonderful Harvest time, and that is just what it is. And so today the Truth is being published all over the earth in some sixteen different languages. At this very time there are nine young Japanese going with literature to all the different ports of Japan where there are any people likely to be able to read the Truth in the Japanese language and giving them a test. If they have any aptitude after testing them, they will have an opportunity of reading at least the first Volume, for that Volume is being published now and will be ready soon. One of the magazines there will be publishing some chapters of it during this summer, beginning this month. In August there will be another, and so on.

And so the message is going out in China, Japan and India, these different languages. Then alone in India there are different languages, just as different as German and English are different.

Well, dear friends, God is doing this work we believe. If you and I thought we were doing anything of this kind how foolish it would be for us, how foolish! We would not want to be doing any such work. It is because we believe it is the Lord's work, because we believe the Harvest time has come, because we believe God has given us the Harvest message and the privilege of being co-laborers with the Great Reaper in this work of making known the Truth which will act as a sickle to reap the wheat. What acted as the sickle in the Jewish Harvest? You know. The sickle that gathered there was the sickle of Truth. The Truth that Jesus sent the Apostles all around the country to preach. They did not have very much to preach either. He told them merely, "Just as you go, preach, saying, 'The Kingdom of God is coming, Repent and believe the good news!'" that's all. If we send round one or two copies of "Peoples' Pulpit," we are sending a little more explanation of what the Kingdom is, what it has to do, etc., and how the door will soon be shut, and how those who want to have a share must make their calling and election sure.

Now, I believe you and I are deeply interested in this Harvest message as we know how to be. Is that right? We don't know how to be any more interested than we are? The only thing that can make us more warm is if we get more insight, more appreciation, and we get that in proportion as we use the knowledge we have, in proportion as we thrust in the sickle. Every time you seek to do a service of love to the Lord and the brethren you get warmed up to the matter, further energized and stimulated, and the thing becomes more real and more glorious to you as the moments and days go by.

Now coming down to something still more practical: You have not any opportunity of engaging in the Japanese, Indian, Austrian, African work, etc. You are right here in Scotland. You are right here in Great Britain. This is your opportunity. What are you doing? Are you doing with your might what your hands find to do? And by the time you have done that are you looking for something more for your hands to find to do. That's the spirit of service. It is not merely saying, "if the Lord asks me to do that I will do it." That's not the spirit of service. That's a spirit of standing holding your hands in your pocket and being careless until the command comes. The Lord is not needing us to do the harvest work. No one is. He that reapeth will receive wages. It is an invitation, just like everything else that God gives out during this age. It is our privilege to present our bodies living sacrifices. It is our privilege to become a child and heir of God. All privilege, no commandment, no threat—not one. All privilege. Just the same with the Master "For the joy that was set before Him He endured the cross and despised the shame." The Father did not threaten Him. He set the joy before Him and Jesus gladly laid down His life. The same Father and the same Saviour has set the same joy before us and gladly will we lay down our lives in the service of the Truth if we have His spirit, and laying down our lives is our reasonable service. It is not doing something foolish. It is having our minds exercised to spend every moment of time and every particle of brains that we possess as wisely as we know how to do, to bring forth the desired result. It is not merely a matter of wasting energy and making a fuss. It is what you can accomplish, what results you can attain.

I see some of you, dear friends, who have engaged in that branch of the work which we call the colporteur work and I think that is a great blessing and means a very great privilege. As I look over all the agencies that the Lord has been pleased to use during this Gospel Age I don't see any that seems to have accomplished more under Divine Providence than this work, the colporteur work. I think I told you on a previous occasion how God seemed to get the work into that direction. At first we thought the work of circulating the Studies should be accomplished in the ordinary channel—through the bookstall, but our opponents were too strong. They told the booksellers if they kept these books on the

counters they would take away all their books, they would pirate them in some sense of the word. The booksellers were afraid to carry them on their shelves, and so when they would not sell in that way we wondered how God would have them brought to the people, and gradually God opened the way in the colporteur work. One after another came forward and enlisted in this army of the Lord and now there are about 700 people going about giving all their time to circulating the Truth, telling the people what glorious things God has for them, telling them as wisely as possible to interest them and not choke them, and bring the Truth to their attention, and then to leave sermons ready in their hands that their visit may indeed be a benediction in itself. It often is. Many times people have said, "When I just looked into the face of that brother or sister I saw there was something there that was very noble, a true Christian spirit, and when I saw that person was so earnest that I should have that book I took it. I thought there must be something in that book that would impress that person so. I knew it was not the money they were after, indeed, they said they were not there for that purpose. I am sure they would have earned their living otherwise better, and I am going to see what brought that bright light into the face of that young man or woman."

I will tell you about one sister. She was quite young. She had not been out in the work long, had only recently given her heart to the Lord. Her mother and sister were in the Truth and this one was about sixteen when she first gave her heart to the Lord and she had quite a knowledge of the Truth beforehand because she had had it in the home, and when she became a corporteur (she had a very sweet face), when she would go to tell about the Truth she would just tell it out of her heart in a very simple artless way, and that is indeed what often rejoices the heart of the people. They see that the person is very much in earnest and that they mean everything they say. In this case, this young sister went to a house and there was a lady came to the door, and she talked about the book and about consecration and about different things and the lady, who was a Christian herself and had been for some years—probably thirty-eight—in the way, said, "Come in, come in," and so she sat down and told her "of grace so full and free." She had never heard anything like it, especially from the "mouths of babes and sucklings," so she got the sister to tell it over aagin, for she liked to hear it. (She told this herself after, for she came into the Truth). And after, as she was listening, a minister who lodged in the house came in, and she got the sister to tell the story again to this minister, tell about God's plan, etc. And that lady who had been a Christian for years, she was surprised that one so young could know what real consecration meant and the minister was very much astonished, too. How could that young child know all about the steps of grace in the way that he had not comprehended before so clearly and could not have told himself so well! Because that is the truth, my dear friends. We have much advantage every way when we get the Divine plan of the Ages before our minds. The whole story is a true story, the whole is consistent, with beautiful, graceful lines.

This little sister told the story and the lady bought the set for herself and said to the minister, "You must take a set," so there were two sets sold.

Another case I heard of was that of an elderly sister. One lady to whom she sold a book and who afterwards came into the Truth said she came first to a meeting to find out who that was who sold her the book. She said, "I will tell you of her face when she talked. It just seemed so animated as if she just believed everything she said. I just had to watch her face all the time she was talking and it impressed me that she certainly believed what she was saying, so I took the book."

Another case of a young brother who had a very nice appearance and a bold way of presenting the Truth and seemed to be very clear, very earnest. The people were impressed. They said, "he is not thinking about pleasure, he is thinking about religious matters. I never heard our preacher talk so much. He does not say so much; he seems to be glad when the visit is over and he gets away. He asks about the crops or something, but he has not much to say about religion." And they noticed this colporteur knew something about religion and the privilege of the Truth.

I don't know any other way of preaching the Gospel that is equal to it. Suppose you were landed here in Glasgow, an utter stranger, and supposing you had the knowledge of the Divine plan that you have now, and supposing not a soul in Glasgow had the knowledge. You would say, "What am I going to do?" Suppose God said, "I will let you have the chief church of this city." Suppose He said that. You said, "Thank you, I will take it." The largest congregation (and the largest salary included) for a year was yours. How much could you do? You would have a chance of talking to that congregation so many times a year. Suppose you told them the Truth and suppose they all listened (they would not, but suppose they did), you would get a chance to talk to how many? I don't know how the congregations average here but in America they are getting very small in the great churches. In some large churches where there are congregations running up to hundreds they only have a congregation of from fifty to 100. (I heard in London of one place where they usually had about six every Sunday. One reads the lesson, another gives the music, another is usher, they all have offices and I presume a good sum of money goes in the matter and that is probably why they keep up the positions.) But suppose in this case you had everything favorable and a congregation of 500 (that would be very unusual), as a colporteur you would have a better opportunity than if you were in that pulpit with the salary attached and full liberty to preach the Truth. How could that be? You go right from house to house and you might say to yourself as you go along, "These are nice looking houses, these are nice looking people, do they attend Church? Well, I find about one-fifth of them attend Church and the other four-fifths never do, or very rarely. Well, I wish I could speak to those people who hardly ever go to Church, because quite probably they have become discouraged and lost their interest in religion. If I could have a few words with them perhaps I could find they were dear saints of God. If I walk up to a door, ring the bell or knock, and say 'May I talk to you about your soul,' they will shut the door, call the policeman, or something." But now instead of doing that you have the other way. Knock. "I have called to show a little book that is a great help in the study of the Bible. I presume you are Christians here, consequently interested in the Bible. I would like to call your attention to this book. I represent the Bible and Tract Society and they find a lot of people are losing their faith in the Bible and they have a little book here which, no matter how well informed you may be, will stimulate your mind and bring those things before your mind which will help to re establish your faith and make it all the more strong. And then you may have friends and you have something which you can give them." When they ask you some questions about the Bible you might say, "I have not time to answer," and you could just give them this book. It is just the very thing and it is such an interesting matter. Some people have found there is not a single novel in all the world so interesting. It is a novelty to see all God is doing, that He is doing a great work in respect to mankind, and you could not have a more interesting subject and this book presents it in a very nice way. There is one chapter on one subject and it gives all the Scriptures right together, and then takes up another subject and so on and so it is really like the Bible only topically arranged. Now, I think you will be very deeply interested. Let me show you this chart." (And you give them a little talk on the matter.) "And now the price of the book is, to be just, it is really given away in one sense of the word, the three volumes sell for the price of one ordinary book. Three for a dollar, three for 4/-."

Well, anyway, you get the opportunity there of getting right to that person and then if they seem to indicate in any way that they are religiously inclined you have the chance of saying, "May I ask if you are a Christian yourself." "Oh, yes, we belong to the Presbyterian Church." "Yes, I thought that likely. A great many Presbyterians are interested in this book. Perhaps you would not like me to put the matter any clearer," and say, "Have you given your heart to the Lord?" (I would not say it in every case. It sometimes is not good, not always. You will have to judge the occasion. Some people you can ask if they are really consecrated, or you can tell them about yourself. "Well, now, I know as a Christian I never did appreciate, etc." You can talk about yourself ever so much in this way and not be egostistic and at the same time they will hear what you say about yourself if you put it nicely when, if you spoke about them, they would not like it so well.)

"I always find the best Christians are interested. There are some worldly people who are interested because they have got tired of the churches" (And when you touch just where they are, a little twitch goes through them—That's my case,) so you just rub in that thought and then you say, "Now, I must not keep you. I will just ask you: can I sell

you these books. I believe you will consider them the very best investment you have made in your life. I feel sure of it, and by the time you have read them, if you could not get another set, I am sure you would not sell them for pounds."

Now, you have the choice, not only of one house, but all the houses in Glasgow, one house after another, and wherever you go each volume represents sixteen different sermons and they can read them over and over again if they are interested, and if not interested they will be different as if they were sitting listening to your preaching, because the great majority of people do not listen to the sermon. They could tell you, perhaps, Mrs. Smith had a new bonnet, or Mr. Jones had a straw hat which he should have thrown away, but as having anything particular to think about you know that is an exceptional matter. They tell us so. Our own experience corroborates. Most of it went over your head.

Well, now, I say a colporteur, going from house to house, has a better opportunity of reaching the heart of the people and making an impression for God and the Truth than if he had a pulpit in Glasgow. Besides a pulpit in Glasgow needs a great deal of education and ability and in all probability if you got the fine education you would lose your religion. The educational institutions seem to be very favorable to kill off all the religious faith there is and leaving people undermined in respect to God and the Bible.

Now, my dear friends, I do not know how many more of you who are here present could give your time to colporteur work without interfering with their just obligations to aged parents or obligations to wife or to children, but don't think for a moment that you have to provide for parents who are well-to-do. Not at all. Don't think you need to lay up a good bank account for the time of trouble to burst. We are not to do things from the worldly standpoint. We are to take God's standpoint. You do owe something to your children. If a man care not for his own he denies the spirit of God, he denies the faith. He misrepresents the faith, because God wishes His people to make reasonable provision for those depending upon him. We must not neglect any duty. But don't make any mistake. "Well, father and mother don't need me, but you know they won't consent to me going out." "If you were going to get married to a man or a woman, would not they consent to your leaving home?" "Oh, they would have to." "Well, you are engaged to the Lord. I think just as much of the Lord as I would of an earthly lover (and if we don't think more of the Lord than we do of wife, husband, parents or children we are not worthy of Him. He says if we are ashamed of Him He will be ashamed of us and would not wish to have us in that Bride class)." So if any of you are not in the work and can arrange your affairs and get into it, by all means do so. You may say, I could get on all right only I have a nice little business and it is doing first rate. Oh, well, it will hatch our eggs for the time of trouble, too, and there may be snakes in those eggs. The right way is Seek ye first (chiefly) the Kingdom of God and a place in that Kingdom, seek this first and all these other things God is able to take care of. He has done so in the past. Look back to the Apostles, how faithful they were. St. Paul did not say, "If I do so and so I will lose my share in the home and the Jews won't have anything to do with me. I will lose all my opportunities of making a fortune and being a great man." He said, "If by any means I might gain Christ—a membership in the Body of Christ—if by any means I can do this, I will count it cheap." And so with us. If you could not get full price for your business, take less than full price. Show the Lord that you are willing to sacrifice something, that you want to serve. Don't merely say, "What shall I render," and then when the Lord shows what you can render, "I am merely saying it. I have no intention of rendering anything." If that is really your mind the Lord will know it. But if you find it out, just say, "Old man, I am going to get the better of you. I am going to put off all that spirit of the flesh and I am going to get right into that place where I can be used of the Lord." That's the best we have to suggest to everybody—colporteur work. It is a grand opportunity.

I was talking to one of the brothers here who is a colporteur. He went through some such experience—sold his business, and is giving all his time to the work. He said to me, "I was wondering if you would advise me to go further afield." I asked if he were not doing well in Glasgow and he said, "I am doing very well in the city, but I thought merely I could do something outside that might be more difficult and leave Glasgow to others." Do you see the spirit? That's the spirit the Lord wants. I did not tell him to go further afield. I think he should stay right there until the Lord shows that there is a particular reason for going outside. For instance, if those who can give an hour, or a half day, or a half of each day (some have household duties and other matters to attend to), if they can take up all the Glasgow territory then I would advise that he leave that territory to them and go further afield. The Lord is able to care for us and to protect our way and use us in any part. What He wants is this loyalty of heart, this zeal for the Lord's house. Zeal for the Lord's people. We are the house, a living house, the house of the Lord which is the Church. The Zeal for the Lord's house "has eaten us up"—zeal for those in Babylon who need it or else they will starve; zeal of service to the Lord in His work.

Now, we will leave the colporteurs. There are other departments. The Volunteer work. Every one of His people can do something. There is not a single one of God's people who has hands and feet and eyes and mouth that cannot do something. Now, the volunteer work. Those who have not the time, who need to pay attention to their business and cannot give their time to the colporteur work, they can see what they can do in the whole Church by way of cultivating acquaintance with their neighbors, circulating tracts or papers or whatnot, or by doing volunteer work, and all these things that the Lord gives us to do will make us have more or less of a "bad odor" to the world. That is what the Lord pictured in the Tabernacle. The bullock was taken outside the camp and burned. What sort of a smell of burning hair, hoof, entrails, etc., would there be? What kind of a smell? I fancy all the Israelites looking over in that direction holding their noses. A stench in the nostrils of the world. And then the Apostle says, "Let us go to Him outside the camp bearing His reproach." What's the reproach? Why, of being a bad odor to mankind. We would not be a bad odor to the Lord in being colporteurs. Not a bit. It is a very good odor with the Lord and the angels. I fancy the angels will be saying, "Wish we had such opportunities." I fancy the Lord looking down at His brethren and noting their faithfulness and saying, "They shall be mine." But from the world's standpoint they say, "What are you doing?" "Oh, I am colporteuring." "You mean you are peddling books?" "That's what I mean." "I don't want any relative of mine to go round saying he is peddling books." It is not peddling books. They merely use that expression, the Lord allows them to say something very mean that will tear you in the heart and give you a jag, but the old goat needs to have some trouble, doesn't he? The more dead the goat gets the less he will feel these things. Get more dead. "Oh!" you may say "when they said that it did hurt me." You were not entirely dead. Well, just take it to the Lord and say you want to be entirely dead to the world's opinion and still more keenly alive to His favor, His smile, and by the time you have done this there will merely be the mark of the hurt left.

Paul said, "I bear about in my body the marks of the Lord Jesus." What did he mean? This. In olden times they used to brand their names on their possessions. A man of the name of Paul would put a "P" on his goods. It would not be very pleasant to be branded thus. (They did the same to their slaves. That was the trade mark on the slave.) The Apostle says, "I thank God I am the slave of the Lord Jesus Christ and he has put some marks on this slave." What did he mean? He had suffered stripes. He bore the marks he had received because he belonged to the Lord Jesus, and he was glorying in his infirmities, in his tribulations, and glorying in the things he had been permitted to endure. He said, "I will not boast of myself or anything I have done, but I will boast that I have become a servant of Christ and that I bear the marks of the Lord Jesus Christ." And so, if you and I are trying to get there more and more, to glory in tribulations, also knowing that tribulations work patience and patience works experience, and experience more hope, and hope makes us not ashamed—not ashamed!—to get more gracious as we go on becoming better soldiers of the cross every step we take, that's the thought. Well, now, it is the same way with the volunteer matter. I am not sure whether I told you this before but I will tell you now.

In Washington City one time—you know in Washington City there is a brother, a General, Gen. Hall. In this city one day, one of the brothers said, "Bro. Russell, I wish you would speak to Bro. Hall. We think he is doing very wrong. We chose him to be the Captain of the Volunteer Department and that gave him the assignment of territory where the work should be done and to our surprise he chose for himself

the district in which he lives and that is the wealthy district, where all the people are well-to-do, and when he goes round the soldiers will be saluting him, saluting him, saluting him, and all the time he is putting the tracts under the door, acknowledging the salutes, putting another tract in, saluting, so on, and we don't think the General is doing just the right thing." "Oh!" I said "I think General Hall is exhibiting most wonderful courage (I did not say a word to the General himself—oh, dear, I quite forgot he was in the hall here—loud laughter—well, it cannot be helped.) I said, "I think General Hall is exhibiting most wonderful courage. I don't believe it took as much courage as that to stand before the Philippinos in the Philippine war. I think he is covering himself with glory." And, as I thought over the matter, I said to myself, I hope I would have had just as much courage as Gen. Hall. I am not sure I would have, but I hope I would have it. If I had not it at first I would try to screw it up.

So we have a Captain and he is the great General, the Captain of the soldiers of the Cross. He has gone before. He was faithful himself. He endured much for us and he expects us to show some appreciation and show some loyalty and some willingness to endure hardness as good soldiers of the Cross in any service we give. Here, then, is a service. If you have not engaged in the volunteer work, by all means begin to. It is a great favor. If you ever get into the Kingdom and look back and see that you had an opportunity of engaging in volunteer work and you missed it and that there was a little bit of pride, I think you will feel very much ashamed in the presence of the Lord and the others, and I feel sure that you would not get as high a place in the Lord's favor as you would have done if you had shown the loyalty he expected. You remember he tells us through the Apostle that as star differeth from star in glory, so also is the resurrection of the dead. The resurrection of the Church class will bring some to one degree on the Heavenly plane and some to another. Jesus, the most faithful of all, will be the most honored and the greatest light. I think St. Paul will be amongst the very bright ones and St. Peter, and if any of us get in at all we will be glad to be in any place, but if we put our light under a bushel, if we are ashamed to let our light be seen, it means we are ashamed of the light, and Jesus classes the light and Himself together. "I am the Light." It is His spirit in us that constitutes us the light of the world. He says, "Let your light so shine before men that they may see your good works and glorify your Father in Heaven."

I think of another brother in Washington City. He keeps a grocery store. He has a large family. I think he has fourteen grocery stores. I don't know why he does such a big business. I never asked him why he has such a big business. He is very loyal to the Truth in the sense of being very willing to serve it. He was out with Volunteer literature, distributing near an Episcopalian Church and a gentleman he knew came down the steps of the Church and saw this brother. He said, "Why, I know that man. He has a number of stores. He is not doing this because somebody pays him. He must believe what is in these papers. He must believe it pretty well down in his shoes. If I had got this paper from some boy I might have thrown it in the gutter, but I got it from a man who has apparently got a conviction, and his doing so is a sermon in itself, much better than the one I have heard in the church." He went round to that brother's store and said, "Have you anything more to read like that." He gave him the "Studies in the Scriptures." Now he is in the Truth and he is out with the Volunteer matter. He is a man with a big business, one of the chief men in a Washington bank. Keeps up a good position. His father is a missionary in a foreign land and this brother was born there himself. His father won't have anything do do with the Truth, but the son has found the difference.

Well, dear friends, here are these various opportunities for going into the Harvest Work, and one of the most interesting features of all is that there is only a little while left and if you want to get your sickle in at all get it in quickly and pray the Lord of the Harvest that you may be one of those who get something to do. Everyone can do something. If you cannot go out with volunteer matter you can at least speak to your neighbor over the fence as you hang out the clothes you have just washed, or you can speak to your fellow workmen. That's how I would pray God. I would pray God to do something to me to know how to present the Word to them. God will give me wisdom to know how to present His Truth—make me a channel of mercy to some one, that my face and my manner and my language may show and everything might tell; that I might render unto the Lord the very best I should be able to do. In going out with this thought every morning I believe it is a great help to you and that we do find opportunities, and God is pleased to give opportunities, and there are people right in your workshop that are hungering. They may swear sometimes, and may not seem to be religious at all and yet deep down in their hearts they may have a hungering for righteousness, people who have become disgusted with religion and have said, "There is not any religion."

One lady said to me, "Pastor Russell, I wish you would pray for me." I looked at her in surprise. It is very rarely a person not in the Truth asks, "Pray for me." "I ask that you pray that I may be able to appreciate this Truth that you are teaching." A most wonderful request! The only one I have had of its kind. I asked why she made it. Her sister, she said, was in the Truth. It had made such a difference in her life "and I know now there must be something in religion. I doubted it before. Our family are Catholic, and we got out of Catholicism and got into Christian Science, and out of Christian Science into New Thought, and then Theosophy, and then we became Agnostics, and now we do not believe anything. All our friends are in the same condition and this sister of mine got into communication with some of your people here and got to read and study, and you cannot imagine what a change came into her life. Now, I know there is a power in religion and I would like to have that power myself. I would like to get into relationship with God." It was the life of that sister that told. She probably did not say very much. She had only been in the Truth a little while herself, but she was living, showing by her actions that she was fully consecrated to the Lord, so you and I want to let our light shine. The Harvest work is here and there is plenty to do, and so with all the brethren, if you are here from some city or town, as you go home carry the message along. Have the same thought in your own heart and let it overflow to others and you will find they also will want to see that they have a privilege and want to use it and enjoy it. You can assure them of this, that no other people in the world are so happy as those who have given themselves to the Lord. Others may be seeking pleasure but the ones who have happiness are those who are the Lord's and to whom the Lord has vouchsafed the consolation that they are His, and being children and heirs are appreciative of the privilege and are doing all they can to glorify their Father and their Saviour and to do good unto their brethren—not only those in the Truth, but those outside in Babylon and all men everywhere.

SYMPOSIUM ON STEPS OF GRACE.

"THE CALL," BY BRO. THOMSON M'CLOY, AINTREE, LIVERPOOL.

HOLY brethren, partakers of the heavenly calling, "The Call," we believe, is the most important proposition that has ever been thought of. The most important in God's Universe. We have brought to our notice a point which has not been offered to angels in times past nor even to those who have showed their willingness by their faith and zeal, but God has brought to our notice a Call and invitation whereby we can be raised to the highest pinnacle in God's Universe, excepting Himself.

"The Call"—What is it? The time is so short that, perhaps, if I can impress one thought upon your mind I can have done much. Who "calls"? Who are called? What is involved now? What does it mean here and how do I know I am called? When does this Call cease? How many are called? Was Jesus called? Am I called in the same way as He was called? This Call is to be joint-heirs and to have fellowship with our Lord Jesus Christ, throughout all eternity. This Call is to the glory of God. This Call is that we in the next age may be joint-rulers with our Lord Jesus Christ in the administration of God's glorious Kingdom. This Call, you will readily understand, is the most important thing that

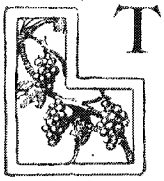
could be brought to the observation of any of God's creation. This Call now means that we can profit by it upon certain conditions. God is not calling all. He has had a call in times past which was the Jewish Call and that Call has nothing whatever to do with the Call which God is now promulgating by His Holy Spirit in this Gospel Age. There is only one Call, and this is our only opportunity for making our calling and election sure. The conditions of the Call are severe and we can readily understand that God should make them severe, seeing that such a high exaltation is offered. Paul says he is pressing towards the mark for the prize of the high calling of God in Christ Jesus. This *is* a prize. The most important that God Himself could possibly give. We have some faint idea of it when our Lord Jesus Christ was highly exalted and set down at the right hand of God. All power in heaven and earth was given unto our Lord and we are to be joint participators with our Lord. We are called, then, at the present time to suffer with Him if we would reign with Him. We are explicitly told in the Word of God that if we do not suffer we shall not reign, but the suffering must be done upon certain lines, and as we have already noted, it must be upon the lines of suffering for righteousness sake. If ye suffer for righteousness sake happy are ye, but on no other conditions will we prosper one iota. This Call is to be to the Divine Nature. This Call is in short that God intended before the world was that He would have a new creation, a creation which would neither be angelic or human, a creation which would be partakers of the Divine nature, and He says that those who would be partakers of this nature must of necessity be of the same character and disposition as Himself. He determined that everyone who should eventually be partakers of this heavenly calling must be tested to the very uttermost degree, and so He tested His Son, and the test which He put Him to was this. Was He willing to suffer and eventually to die and go our of existence, but our Lord said, "I delight to do Thy will O My God," and we are told that He laid down His life in sacrifice. What will a man not give for his life? A man will give the whole world for his life. The same thing is brought to your notice and mine. Are we willing to give everything we possess? Are we willing to die for righteousness sake? If we are, then we have the disposition and mind and character of our Lord Jesus Christ and consequently God can, with all confidence, place in us or bring us out a New Creation having the Divine Nature. He can trust us. You remember it is said of our Lord that because He hated iniquity and loves righteousness wherefore God has highly exalted Him. The same thing is applicable to each one now who hears His Call. Are we willing to love righteousness and hate iniquity despite all the evil surroundings which we have? Are we willing to do this to the extent of losing our life itself? If that be so, if we are faithful unto death we shall receive the Crown of Life. I hope I have impressed upon you the importance of this Call. There is nothing so important in the wide world and there will never be anything so important in the world to come. It is the summit of all God's goodness and we have to show forth His praises. This is a really wonderful thing, but is it open to everybody and can everybody be partakers of this Call? You will readily understand that such a high prize and such an important matter could only be brought before a certain class. That God could not in any way throw open to all the world of mankind this possibility of having the same nature and the same glory as Himself, consequently our heavenly Father has not called, has not invited the world, but He has invited a certain class. How does God call? And how do we know we are called? God calls by means of the favor which has come our way. By means of the Word of Truth. That is to say, that God has provided through our Lord Jesus Christ a means of justification, but apart from that He has sent the Gospel message our way. He has given unto us knowledge which is the first gift to mankind, so we who were at one time in darkness have received the knowledge of God's plan, and so we are called by means of the Word of Truth. There are given unto us exceeding great and precious promises that by these we may become partakers of the Divine nature, and so after we hear some of God's plan and His purposes and realize our condition in the world, we make up our minds that we will follow Him, and by coming to that point of decision we exercise faith, and by exercising faith we then come into an attitude which enables God to reveal to us His Word, and so we go from one step to another until we come to the point where God opens unto us through His Word the heavenly things. At one time we did not know them, but these things are the heavenly things and Paul tells as, "Wherefore, Holy Brethren, partakers of the Heavenly Calling," and so God has brought them to our notice in that way.

Who are called? We find that not very many are embracing this Call. Any means of distinction? Yes there is. It is those who have ears to hear. "Blessed are your ears for they hear, for many in times past have desired to look into these things who were forbidden, but unto you it is given to know the mystery of God, the exceeding great and precious promises which are now brought to our notice and which calls us to glory. Our Lord Jesus Christ does not call because we are joint heirs and associates with Him in the same Call. Shall we say that our Lord Jesus Christ was merely called by our Heavenly Father. That this great high prize was offered to the Lord Jesus Christ and He has shared the prize, honor and glory with us, and so it is only because we are in Christ that we are participators with Him in all the honor and glory. If we are not baptized into His death as we have seen, if we are not faithful unto death as He was, then depend upon it we shall never be a joint heir or a ruler with Him in the Kingdom which is about to be established.

How long has this Call been going? It has been in operation since the days of our Lord. He was the first to be called. He honored not Himself, but He who said unto Him "Thou art my Son, this day have I begotten Thee." He was called to be a high priest after the order of Melchisedec, and you and I are also called by the same Divine being to be likewise Kings and Priests, Associates with Him in the administration of God's glorious plans and purposes. This commenced with our Lord Jesus Christ and you will readily understand if it is a prize, it will be limited in its extent. How far is it limited? To a certain number. We believe 144,000, and we believe that that Call as a whole ceased in 1881. You will say that if the Call ceased in 1881, where do we come in. That is what brought much joy to your heart and to my heart, to realize that although the Call had ceased in 1881 that you and I were privileged to come in and be participators in this Call. Can it be that God calls a great number and He says I am very sorry, but I have not got Crowns for you. No. God is not mocked, neither will He mock any man. How does it come that since 1881 you and I are privileged to be partakers in this Heavenly Calling? We understand that our Heavenly Father keeps His word. If they had made their calling and election sure, they would have completed God's very elect, but some have fallen out and you and I are privileged to take their places, and so we read in Revelation, "See that no man take your Crown," and now you are specially privileged in that you have the opportunity of taking the place of those who have been unfaithful. Why, there are many now who come in, and surely there cannot be Crowns for all these. We believe that God allows many to come in, in a tentative manner, much in the same way as the disciples did at the Lord's first advent. Befort they received the Holy Spirit, before they were begotten to the Divine Nature, they remained in a tentative attitude. No one would have for one moment thought that those disciples were not consecrated. We believe they were. They were ready to lay down their lives for the Lord, but they were told to tarry in Jerusalem until our Lord went to the Father and until the Father accepted them and then the Father would give them of His Holy Spirit and they would know that they were joint heirs and share with Him in this glorious Call. And so we think many at the present time are in the attitude of consecration, and provided there are some Crowns still vacant, or will be vacant, through the unfaithfulness of some, these are then initiated into the deeper things of God. They receive the begetting of the Holy Spirit that they may see things that they could not otherwise see, and consequently these are called.

How do we know we are Called? That is the chief point. If you can appreciate these wonderful things which God has revealed unto us, if you can not only appreciate them in your heart, but have an intelligent knowledge of them to such an extent that you are willing to devote your life to these things, then do not doubt it, you are called. "Ye see your calling Brethren, how that not many wise, not many noble are called, but chiefly the poor things." God is calling those who are poor in this world's goods but rich in faith and who have this hearing ear and understanding heart to make their calling and election sure.

JUSTIFICATION. BY BRO. F. GUARD, GLASGOW.



THERE is a very important section lying between those thoughts which our brother has been giving and the thoughts our brother next to me will give you. A very broad and important scheme is suggested in what our brethren have selected for this Symposium. You remember in the 8th chapter of Romans, 31st verse, the Apostle says "It is God who justifies." After hearing what we have from our brother concerning our Heavenly Father we must have seen that He is indeed a *great* One, but I think when we hear what the Scriptures say to His justifying power we must confess He is a *very great God*, and as we go on and hear the remainder of these wonderful things that relate to the call, and those that follow after the call we shall conclude that His greatness is *excellent greatness*.

It is well for us that we get into our minds at all times the greatness of our Heavenly Father's character. We cannot afford to miss one single vestige of His greatness or of the view which shows us all the perfections of our divine Father's character. He is the perfection of Justice, the perfection of Wisdom, the perfection of Love and the perfection of Power. These expressions, we believe, give to us briefly the length and breadth and height and depth of the Divine character. That is the sort of individual with whom we have to do and most of us here are glad that we were brought into contact with such greatness of character and quality of love.

Now, with regard to God justifying, we think the text calls our attention to the most important feature of His work, a work without which the other features cannot be appreciated. We would ask the question, "What is Justification?" Let us call your attention for a moment to the Apostle's words in writing to the Hebrews. He gives a sort of sequence in his expressions there, which in a sense fit exactly the five phases which the brethren are intending to treat today. For instance, he says, "Having been once enlightened, tasted the Heavenly gift, made partakers of the Holy Spirit, tasted the good Word of God, and (having tasted) the power of the coming age." Once enlightened, this brother's thought. Tasted the heavenly gift, that's the thought *we* are trying to give you. Become partakers of the Holy Spirit, work No. 3. Tasted the Word of God, No. 4. And the power of the coming age, No. 5. Here, then, the Apostle shows us the wonderful steps attainable if we put them in their proper order. Thus each one is seeking, endeavoring to attain glory, honor and immortality. What is this Justification, this that is spoken of in the Scriptures. Well, we reply the simplest expression or definition of it would be this, the reward of faith. That's what Justification is, the reward of faith. And you see because Faith is identified with this and because Faith is inseparable from this, it possesses a oneness and a sameness and it is called, properly we think, a Faith justification. It is a peculiar provision and one which only the great mind of our Heavenly Father could possibly have conceived. He gives us reasons in the Old Testament as to why this was necessary. He shows us in types and shadows that there were necesary animals brought for sacrificial purposes. What kind of animals? Animals in which we are told there was no blemish—perfection from head to foot. You say, that's typical. Yes, that's typical. Typical what of? Typical of all those of like precious faith who have got to the full recognition of this condition. The animal was to be perfect, yes, perfect. That was God's requirement. And that was typical of what? Typical of the perfection which He expects in every one who would endeavor to make their calling and election sure. "Well now," you say, "we read some very severe strictures in the Scriptures concerning every member of the race and we are told that we were all children of wrath even as others." But this is the very arrangement that the Heavenly Father made, and of which He makes use to bring you and me, and all of like precious faith into the preliminary condition of imputed perfection, in reality and not in type, that we may show forth the praises of Him in that way and be in a condition from which we can step still further into the Divine favor, as we read in Romans 5:1-2. Justification by faith, then, is the thought before our minds, and justification by faith is the wonderful provision that the Heavenly Father has made for this particular purpose. In one sense we might say it is a temporary or tentative arrangement, with the idea of becoming permanent and indispensable. We are glad as we look at this arrangement that it is one which needs to be sustained and held in place and appreciated, and to continue available, yea, valuable even to the end. Temporary first, using the best word we can find: permanent afterwards and indispensable. That is the arrangement which God makes for His creatures—those who are seeking to walk circumspectly in the present time, having a foretaste of the honors which are to come with the Kingdom, when they shall share with their Lord in the glories which are yet future.

Now this arrangement is very powerful. It is a potent factor to offset many of the fiery darts of the Adversary, many of the false accusations which might come against God's people. It is particularly powerful that way for this reason. Suppose we take our text as the Diaglott translates it and we see that a *question* is put in the verse, "Who is he that will lay anything to the charge of God's elect? Will God who justifies? Who is he that condemneth? Will Christ who died?" What is the answer to these two queries? You know the answer and I know the answer. Neither He that justifies nor He who died and rose again for our justification will condemn or lay anything to our charge. What does that mean? It means this, that all the base accusations which should be hurled against us by the Adversary and his coadjutors will have no weight. Why? Because neither God nor Christ has anything to say against us and because of the arrangement He has made, which is to be permanent. You have not got much against you if God has nothing against you and Christ has nothing against you. You have something to shout about. Oh, your false friends or your would-be enemies have no power against you. You can afford to ignore them all because it is God who justifies and it is Christ who died and rose again even for our justification. So you see how very valuable this faith justification is altogether. It is a protective measure against everything that would hinder you from attaining your highest aim and happiness in the time to come.

When does justification by faith commence? We believe it commences when the first element of our faith was visible. That's when. Because we pointed out that the one thing interchangeably belongs to the other, and as that faith of ours developed and gained ground, there we began to appreciate more and more this peculiar provision that God had made on our behalf. As we found the first approach to God a thing which was to be *enjoyed*, a thing which was delightful in itself, and a thing which was necessary, and a thing which eventually we could not do without—as we approach nearer and nearer and nearer to the fuller view of the Divine mind, so we understand that this condition of faith justification became more and more enjoyed, became more and more a thing belonging to our life, became more and more a pointer for us to far better and higher and greater things. And what particular result did we find? Just what the Apostle says in Romans 5. "Having been justified by faith," having received the faith justification, in however small a measure, we received also the knowledge of peace with God. Now that peace belonged to *us*, you know. It was a question with ourselves and our own experience, a peace that belonged to us particularly. Then we found, as it were, that at some time or other our faith waned in its intensity and the peace began to wane too, and perhaps we experienced a time when the Lord was willing to stimulate our faith, we cried to Him for assistance and our peace was more and more assured. That's important—peace with God through our Lord Jesus Christ. But what was the result further on? Brother Hudson will tell us in a moment. We don't want to step over the barrier between his talk and ours, but we will find that there is a new condition of experience as soon as the *fullness* of this faith justification is brought into existence. As we got to the top-note of thorough appreciation of it, then it was that the peace of God began to become apparent; and that satisfaction of heart and soul which belonged to us previously was an added asset,

was enlarged and became more and more the real basis of our hopes.

We have had it shown to us through the writings of our dear Brother Russell that there is a point arrived at when this justifying principle takes a different phase. That is, it becomes, if we might use the term, complete or perfected. It has reached the goal for which it went out, and having reached that goal it has done its work as it were and become a vital principles in all your future and my future and the future of all those of like precious faith. It comes to that point when we come to the consecration point, giving all up on behalf of Him, who hath done so much for us. It means this, that faith justification has become an unchangeable and fixed arrangement.

Now, the Apostle says that there may be some who having received God's favor would not make this particular use of it, the favor of faith justification. Consequently he says that that faith justification becomes null and void. It has not attained its goal. It has not become fixed and unchangeable for that individual, therefore it has been "received," says the Apostle, " in vain." That's all. Now you see such a one has benefited little or nothing. Whether in the coming age the Father will see fit to use this experience for such a person is another question, but so far as the possibility of standing now unblamable before God which was the idea in the Divine Mind in justifying him,—he has received the favor of God in vain.

Now we have illustrations in the Old Testament concerning this to which we do well to look into—in the Tabernacle. When one enters from the world into the court condition he has received the Call, when he passes the altar he appreciates the ransom for all, when he sees the laver he recognizes the possibility of cleansing himself from the fleshly defilements, etc. When Brother Hudson speaks we shall see the next step which brings this faith-justified condition of heart into a condition, perfect and unchangeable for all time, which will give him a share in the Kingdom with the Father and His beloved Son. We comprehend in most cases that faith in the Redeemer and in *His work* is merely seen, but the later and final view we see is that there is to be participation with the Redeemer in that glorious work of the future.

SANCTIFICATION. BY BRO. P. HUDSON, BRADFORD.

WE believe, my dear brethren, of the five steps of favor that are under discussion this morning, the third, Sanctification, is from our standpoint the most important. In the other steps we see God's love and favor manifested towards us, but in the step of Sanctification we see how that we are on trial as to our willingness to keep the things that are offered in the two first steps, and whether we are worthy of receiving the blessings in the last of the two steps. I am sure you are all familiar with the thought of Sanctification. The thought is of setting apart something. That is being set apart for God's service, for His use and purpose, and we believe that is the thought in the matter, and if we study the Scriptures we see how they invariably refer to something or someone set apart for God's use, but away back of the thought of setting apart is another thought which is in full harmony with the thought that we have gathered from the study of this word. There is a thought of making clean or useful for the Lord's service and we believe that is the meaning of the word "to make clean." As we study this subject we trust to prove that we are sanctified and set apart for the purpose of being made clean or meet for the Master's use. Our Lord Jesus prayed so earnestly to His Father that we should be sanctified or set apart or made clean or useful for the Father through the truth, through the Father's word, which is truth. Our Lord realized that it was impossible for anyone to become clean or holy, or to be set apart and used in the service of the Heavenly Father unless he had the Word of God in his heart. This is the only sanctifying power and so He prayed that the Heavenly Father would sanctify Him through the truth, "The Word is truth." He further prayed and said I sanctify Myself that they also may be sanctified. There our Lord Himself set Himself apart, set Himself on one side, as it were, to be made clean, to learn the lessons that were necessary that He might help those that were to be His brethren, and we read, too, that He that sanctifieth and they who are sanctified are all one, and for that cause He is not ashamed to call them brethren. We do not mean our Lord Jesus had to be made clean in the sense of being defiled, for He was separate from sinners. We are using the root term of the word sanctified. Our Lord had been given the Father's mission for the Church to be sanctified and He prayed to the Father that they should be sanctified. St. Paul gives us the answer to His prayer, "This is the will of God, even your sanctification, that ye should abstain from uncleaness." Here we see the will of our Father, the will of God, that we should be set apart for this process of cleansing, being made beautiful for Him, and during the setting apart period we are trimmed and developed, we are learning the lessons from our Father's word, and we are learning to keep clean from the defilements of life. Now we come to this point, then, in Sanctification that it is our Father's will that we should be set apart, that His purpose is that we should be made clean and that the only thing that can do it is His word. We must read our Father's word, we must hear the word, and it must enter into our minds, so that we shall apply the things to our lives and develop on the lines laid down in the word. My brothers and sisters, we are learning day by day that the Scriptures are written for you and for me. It is necessary we should apply the things to our own lives if we would overcome and get the glory in the two next steps, and our Father has, as it were, not only given us His Word as an aid, but He has given us something more than that, He has given us His Holy Spirit, the Spirit that comes upon our mind and energizes our mind, so that what we read and hear we can understand and apply it to ourselves and develop, as we have said, on the lines laid down in the Scriptures. We prove that thought from the time we obey the Apostolic injunction to present our bodies a living sacrifice. (2 Thes. 2-13; 1 Pet. 1:1-2.) We are not set apart for the glory but that we might be prepared and found worthy to receive the glory. We come here to a most important part of our Sanctification and that is how we receive the Holy Spirit, which is such a help to us to enable us to understand our Father's will concerning us. In days gone by we have had the idea that we could have the Holy Spirit just for the asking. That we could come at any time and in any place and say, "Lord, give me your Holy Spirit," and we have expected to receive it. That is not God's will at all. I remember some little time ago being in a meeting that was very crowded. The people there were singing, "O Lord, send me power just now!" and they sang so heartily and so excitedly that some thought they had received the Holy Spirit. I am not sure if we had seen them in the morning and had heard their conversation whether they would have been so sure that they had the Holy Spirit. Our Father does not give it just for the asking. He has a process through which we have to go before we are given the Holy Spirit. 1 Thes. 2:11-12. After that ye have heard the Word of Truth, the Gospel of your Salvation, there is another step in our Father's plan concerning us. The glad tidings of our deliverance. What are they? They are that if we suffer with Him, we shall reign with Him. If we deny Him, He will also deny us, and so after we have believed the Gospel of our Salvation we realize all that it means to be sanctified or to consecrate ourselves to His service, after that ye believed, ye were sealed with the Holy Spirit of promise. Eph. 5:26-27. That He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. That is our Father's will in this sanctification. Our minds are thus opened to understand the Word and the things that are needful for us as we read our Father's Word and apply the lessons to ourselves. Grow in knowledge, in grace, and in understanding that we might be used at the present time in our Father's service and in the future be used also in our Father's service for the blessing of all the families of the earth. You remember that St. Paul told the servant Timothy the same thing, 2 Tim. 2, 21. If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. As it were, we are set apart even today to do the work of our Father in declaring the message. If we keep ourselves clean we shall be used of the Lord, but if we are defiled we shall not be used of the Lord. The Lord cannot use any vessel that is defiled, and if, after we have learned these experiences, if we are faithful during the little while that we are set apart, then our Lord will give unto us the glory that is promised which will be explained by our brother who shall follow.

DELIVERANCE.

BY BRO. T. SMEDLEY, EAST KIRBY, NOTTS.

MOST Bible Students have observed that the thought of deliverance is contained in some passages of Scripture where the word "redemption" occurs. It has the thought of freedom, or loosing from things, and, although the Scriptures show that the world of mankind is to be delivered from the bondage of corruption by virtue of the sacrifice of our Lord Jesus Christ, nevertheless we shall confine our remarks to the deliverance of the Church. The basis for the deliverance of the Church lies in the Lord Jesus Christ by a special favor of our Heavenly Father, as we read, "But of Him," i. e., God —by His favor—"are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption" or deliverance. We will take up two points—our present deliverance and our future deliverance. These two deliverances, our present and our future, lie in the fact of our Lord's sacrifice for sin, and it is through this that we may have deliverance from sin and its consequences at the present time, a deliverance from this "present evil world" and the condemnation that is on this world, and our future deliverance depends largely upon our present deliverance from these things. We read that Jesus Christ gave Himself for our sins that He might deliver us from this present evil world and also that we might be delivered from the condemnation that is on the world, this condemnation that came upon us through Father Adam—a condemnation unto death, a losing of life, and the Scriptures show conclusively that our present deliverance is from that condemnation that was brought upon Father Adam. There is, therefore, now no condemnation to those who are in Christ Jesus.

We are told also by the Apostle in writing to the Ephesians, speaking of Christ, that "in Him we have redemption (or deliverance) through His blood, even the forgiveness of sins, according to the riches of His grace." Paul tells us in Galations that "He gave Himself for our sinse that He might deliver us from this present evil world according to the will of God."

Also in Titus: "Jesus gave Himself for us that He might redeem." (The word "redeem" is translated from the Greek word "Lustro," "lutron," which means "freedom" or a 'loosing") . . . redeem us from all iniquity and (in order that He might) purify unto Himself a peculiar people (who would be) zealous of good works." We are delivered from the power or the dominion of darkness, ignorance, and superstition that is on the world of mankind. Our hearts rejoice because the knowledge of the truth has shone in and dispelled the darkness, and the Apostle is bringing this to our attention, that we have had deliverance from the power or dominion of darkness and are being changed, transformed, for the kingdom of God's dear Son in whom we have this deliverance, or this redemption, through His blood, even the forgiveness of our sins. Our deliverance, therefore, dear friends, the present deliverance, is very important and every one of us should realize that He has shared in this deliverance, for our future state as members of the Body of Christ depends on our present deliverance from these things.

For instance: What is the purpose of this Gospel Age, and why is this deliverance from sin and its consequences necessary? That we might give an acceptable sacrifice and also that we might share in the future, final deliverance of the first resurrection, when God's mighty power will be used as it was used on the occasion of our Lord Jesus Christ's resurrection. The Apostle Paul prays for the Ephesian brethren, that the eyes of their understanding might be opened, enlightened, in order that they might know what is the hope of His calling (the expectation of His calling), and what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe according to the working of His mighty power which He wrought in Christ when He delivered Him, when He brought Him forth from the death condition. This same great power is to be exercised on the Church's account when they are raised to the divine nature.

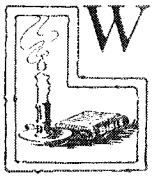
How far are we away from the future or final deliverance? It makes us dumb with silence, dear friends, does it not, when we realize that we are so very near the glory that is to be revealed in the saints,—a few short years and then with the Lord. The Lord informed His disciples—He informs us through them,—so that looking about us we might see what are the evidences of our near redemption or deliverance, so He says in the 21st chapter of Luke, "When ye see these things begin to come to pass." What things begin to come to pass? "When ye see signs in the sun and in the moon and in the stars." Some people go about the earth looking for the literal sun to give some really good evidence so that nobody can have any mistake about the matter. Dear brethren, they are looking in the wrong place. Surely we believe in a literal sun and moon and stars, but the Lord, understand, was not referring particularly to these: more especially was He referring to the heavenlies, the ruling powers. When you see these things (evidences in the ruling powers) and the stars falling, and on the earth distress of nations (in organized society you see "distress, men's hearts failing them for fear and for looking after the things that are coming on the earth"), when ye see these things begin to come to pass, then the Lord says, "Lift up your heads, look up, your redemption (or your deliverance) draweth nigh."

We thank our heavenly Father because we are able to see these evidences of our near deliverance that are everywhere about us. Of course, there are other evidences in the Scriptures, internal evidences.

But what about us in the meantime? We are groaning, the world is groaning also. We are groaning internally, not outwardly, waiting for the adoption, the real sonship, to wit—the redemption, deliverance of the Body of Christ. How will this come? What will be the manner of our deliverance? The Apostle Paul explains it in the 15th of Corinthians, verses 51 to 54: We are so pleased the Apostle explains this matter of deliverance. "When this mortal shall put on immortality and this corruptible shall put on incorruptibility." Some people think Paul repeats himself. We don't think so. The word "immortality" we understand to refer to the life principle. Immortality means life or source of life, inherent life—not dependant. Incorruptibility refers not particularly to the *life* but to the *organism*. Suppose God gave us immortality, i. e., life inherent, and this was placed in an organism or body which was continually decaying, we would not be in a very desirable condition. But, on the other hand, suppose we were promised incorruptibility only, and did not get inherent life, then, that would mean that our bodies would never decay and yet our life would give out. We could not conceive of either of these states being arranged by an allwise God, although some who are destitute of the truth have stated that such conditions are to exist in the future. Immortality and incorruptibility are inseparably connected by the Apostle, and he shows that we have an expectation at our deliverance of not only having inherent life when this mortal puts on immortality, but also when this corruptible, this which decays will put on something that will never decay. Paul states the order of this arrangement in Thessalonians, For the Lord Himself shall descend with a shout, with the voice of the Archangel and the trump of God, and the dead in Christ shall rise first, the living ones next. The dead in Christ shall be delivered first and the living ones who remain till the coming of the Lord shall go to be with the Lord, meeting Him in the air, and so shall we ever be with the Lord. Wherefore let us comfort one another with these words.

Brethren, our heart's desire is that every one of us have realized our present deliverance from sin and consequences of sin, and, therefore, if we die it might be a sacrificial death. We have been delivered from darkness, superstition and ignorance and this deliverance we received by virtue of the merit of the Lord Jesus Christ and our future deliverance depends upon our present deliverance, and whether we make our calling and election sure, whether we die with Christ that we might be delivered and reign with Him and the mighty power of God be exercised on our account. May we all meet beyond the veil in the Great Convention.

GLORY. BY BRO. W. GUY.



WE shall base our thoughts this afternoon on Glory. 2 Thes., verse 13. We realize, dear brethren, that in every effort of the human mind and in whatever direction, in every profession, science or art, there is a pinnacle, a place, an object, which the mind has in view. No man of any intelligence who has an ambition would start out without having the matter clearly before his mind as to what he is aiming at. Take the case of Bisley, where the Volunteers go to shoot. If these men were not sure as to where the target was, they could not expect to hit the mark, and they must see it clearly, have good vision, good nerves which will enable them to hit the mark, and, moreover, anyone who would start out with an ambition in mind might be quite sure that that place could never be attained without effort. The poetess said:

> "The heights that great men reach
> are not attained by sudden flight."

Every constant effort, patient, persevering in well doing, is absolutely essential if any pinnacle would be gained in any undertaking, whether human or spiritual, and now, as I have seen from the order of the symposium, the steps are steps of progression, and so the Apostle saw it necessary when writing his epistle to the Romans to say, "Ye see your calling brethren." Do we see our calling? Take notice, as I said before. We must see the steps we are about to take. The steps of a good man are ordered of the Lord and he shall direct them. All the steps of progression in this narrow way in which our feet are set are ordered by God. He is the one who orders the steps. We do not order them in the ordinary way, of course.

A man having an ambition in life, he would have to set his own steps, order his own life. He would have to arrange his course that he might attain it. Our Heavenly Father has ordered the steps for us. He has shown us exactly the way in which if we tread faithfully we cannot miss the mark. We are bound to arrive at the glory at the end of the way, and so as our brethren have shown us, we lead off with the goal. Do you see your calling?

My talk must be exhortation. Have our ears heard the invitation? High calling, high invitation. Invitation to heavenly things. Have we heard that call clearly? How do we know? Do we understand the message? Are we able to read the message? If so, the invitation is for us. If I were to send an invitation to one of you inviting you to dine with me, and were to write it in an unknown tongue, you would fold it up and put it in the fire, but if it were written in your own tongue, you would take it in good faith. So it is today. The invitation is sent out world wide. Who are able to read it? Many a one has read it and not made head or tail of it. Have you read it in your own tongue? Have you got that disposition of mind that is able to appreciate the divine grace, and having appreciated it, have you laid hold of it. If so, you are called and invited. Have you taken the next step? Have you gone on to go through the processes of Sanctification? Are these processes going on in your lives now? If not, let us examine ourselves. See if we are in the faith. Let us consider ourselves and see what is the matter; what is hindering the work of development and Sanctification? As this sanctified work goes on, are we holding fast the hope experience? Is sanctification experience not the hand of God as He deals with us and brings us through the purifying processes. Experience works hope and hope maketh not ashamed. The glory will be ours in due time.

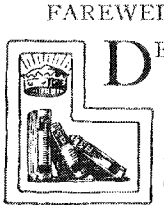
Now I know I am speaking to a class who are represented in each of the different steps that God has ordered. Some have heard the Call. Others having been justified are now going through the process of Sanctification, and perhaps many of us may be right for the deliverance, ripe for the glory, we do not know. Keep in mind that glory is a pinnacle and no place of glory and power can be attained without strong persistent effort. The Christian life is made up of efforts, persistent efforts, sometimes unknown. Sometimes the brethren notice those and other times they are not aware of them. Efforts in the mind. Cleansing the mind. Putting to death and bringing into subjection the thoughts of the mind.

Glory is a prize—not something attained that we have proved worthy of. It is the crowning point. Something laid on the top of all your imperfect endeavors. You can never gain it in your own strength. It is the goodness of God, where, after you have done your very utmost, have brought every thought into subjection, have cleansed your heart, developed your hope and strengthened your faith, God presents the Crown. Let us realize that God desires us to have the Crown. He who has started us in the way wants us to finish. He desires us to get the prize He holds out for us. The one who has started us in the race has offered us His hand. "I will help you," and "Cry to me and I will deliver you." What a wonderful God we have. What a peculiar race that a prize should be offered us and that God should help us to get it. We are called to glory and the God of glory has offered us everything—all things that pertain unto life and godliness He has freely offered us. If there is any good thing that we are going without, we have ourselves to blame. Let us see today that we are walking circumspectly and not as fools, looking all around us, because the Adversary has set snares and traps all along the way. We have the lamp. Let us hold the lamp along our way. Let us apply this light that God has given us to discern the snares and pitfalls that the Adversary is seeking to lay before us.

Why do we wish glory. What would glory mean to you and me? Is it the chief end of all our efforts? No, dear brethren. Any glory in the world must have in it something of the essence of the quality of bringing blessings to others. A man who would attain great eminence in the medical world, he would be in a good place for administrating great blessings for others in the world of knowledge in the university. He would be in a favorable position to guide and instruct and help others in the way of knowledge and so with us. The glory that God is offering us is not merely for ourselves. It is something more, something of blessing and power, something of place and position, where you would be able to be used to the greatest blessing and advantage to all other human creatures, and because of that we are striving to attain the goal. What will it mean for you, dear brethren? It will mean that if you make your calling and election sure to that place in God's kingdom, you will be given divinity, divine power. And what advantage will that be to us? Look at the millions of human beings who have gone down into death: Look at the poor creatures who have died and whose mental capacity has been so small that they could scarcely count 5. How much of restitution do they need? Then you will be able to bless them and all the countless masses of humanity will rejoice in God's glorious call. They will rejoice in us. They will be glad we underwent the processes necessary to put us in that place whereby we shall be able to lift them up by processes of restitution during these thousand years of Messiah's reign. What a glorious favor. What a glorious crown, not something bedecked with jewels, but a place of power, a class that God will be able to use in the Age to come, "that we might be to the praise of His glory who first trusted in Christ."

My prayer for you is that each one of us may take the steps that God has set before us without any uncertainty, that we might participate with Christ in God's wonderful grace.

FAREWELL ADDRESS BY PASTOR RUSSELL.



DEAR BROTHERS AND SISTERS, I have greatly enjoyed this convention. It has become almost a proverb with us at the different conventions that each one seems to be a little better than any other previous one, and it has been so this year. We have had three conventions in America this year; one at Pertle Springs, about the middle of the country; one at Toronto, specially arranged for the convenience of the Canadian friends and the American friends nearer the border, and another at Washington City, and in all three of these conventions it was believed that

each one was the best. Now, here we have the same experience in Glasgow, and I would not be surprised to hear still later on that the London one was the best. I have tried to explain to myself this phenomena, and the only explanation I find is that the Lord's people are gradually becoming more and more filled with the Holy Spirit, and in proportion as that is true, undoubtedly it must be the case that we will appreciate the truth and appreciate all the children of the truth more and more as the days go by and as these meetings go on. So we are glad that this convention has been a very blessed one of the Lord, and I was thinking, as our dear brother was speaking in conclusion of how we had fellowship with the Father and with the Son and with each other, that He left out the Holy Spirit. We not only have had the fellowship of the Holy Spirit, but the Scriptures give us, I think, the keynote to all of our fellowship along that very line, for by one spirit we were all immersed into the one body, and that is the reason we have the fellowship. If we were not immersed into the one body we could not have such fellowship and co-operation as fellow members of the same body, only by receiving of His spirit do we have this fellowshop in the body of Christ. If we should be in the body of Christ, a member of the body, and with a small measure of the spirit, we would be as a babe that did not grow, and if we did not grow in spirit, if the spirit of the Lord was not more and more filling us, we would not have more and more of this fellowship, but because we are being filled with the spirit, because we are being expanded as we are being filled and enlarged, our hearts are therefore filled more and more. "Be ye filled with the spirit." This is true of our fellowship with the Lord, as well as with each other, and whatever helps us to be drinking in of this spirit of Christ and to be thus filled with the spirit of Christ, is something that is helping us onward in the good way, and preparing us for the eternal joy and glory, and whatever hinders us in this development and in this appreciation of the Holy Spirit, the spirit of holiness, the spirit of truth, the spirit of a sound mind, the spirit of loyalty to God, the spirit of brotherhood, whatever would hinder this would hinder us from our proper progress and growth and development as members of the body of Christ, which is the Church. So, then, the reason we have enjoyed this convention is that we were all immersed by the one spirit into the one body and we are being filled more and more; we are eating of the truth, we are drinking of the water of refreshment from the Lord, we are being sanctified through these instrumentalities, and all of our fellowship, therefore, inspires us, encourages us,—it has all been encouraging us along this same line of being filled with the spirit. Now, to what extent do you notice this? It seems to me that there may be a danger of our not noticing our own growth. We do notice our own imperfection if we are properly minded; we see the defects more and more clearly as the days go by. We see this imperfection and that imperfection. We had them before, but we did not notice them, but as we are filled with the spirit, all the weaknesses of the flesh begin to be more and more manifest. Just the same if you had a vessel and it had a crack in it, you looked into it and you said it looked as though it would hold water, but as you keep filling it the more the water will come out of the crack and the crack will become more manifest. So with your earthen vessel, as it is being filled with the spirit, as the spirit goes in and you are filled with the spirit, you find these cracks all the more prominent. They discover themselves to you; your human vessel has more cracks, more imperfections, than you were aware of before. All the same, dear friends, it is because you are being more filled with the spirit and you have something then in which you may rejoice; even the ability to see your own imperfection is blessed of the Lord by His providence, and even though we may never get these earthen vessels into any condition satisfactory to us, we are rejoicing at the thought that the general convention is coming and then we will all have new bodies and have the spirit filling these new bodies; everything will be perfection, not a thing to be desired more. We shall know as we are known; we shall see as we are seen. All that we have ever desired will then be accomplished, and our warfare will be over. No flesh to war against, no foe to have any power to hurt us in that sense of the word, for we shall be like our Lord and sharer in His glory. We will have passed from all the warfare into the glorious condition, and so we express it sometimes that now is the time for the church militant, the church at war; by and by is the time for the church at rest, the church at peace with itself, the church at peace with the Father and with the Lord, and finally the church in power and glory spreading forth and showering down the blessings upon all the families of the earth. When we think about the church militant we remember that they are still training, and while remembering that we must fight, and that it will be a good fight, we must remember that this fight is not fighting the brethren. No; and it is not exactly fighting the devil, because you are not able, so you had better leave off and save your energy for something you can touch, for you cannot injure him. We will not attempt to fight the spiritual powers, we are not able; the Lord will deal with them in due time. Meantime, if we abide under the shadow of the Almighty and under the protecting care that He has arranged for us, we shall be saved and the wicked one toucheth us not. O, we want to be in that close relationship to the Lord that the wicked one cannot even get his hands on us. He may shoot out arrows, even bitter words that may hurt your flesh, but they cannot do you harm, the new creatures cannot be injured by anything Satan will do to you so long as the new creature is abiding in the Lord and full of faith and trust in Him. I do not understand the principle and I do not know if anybody else understands it, but there is some principle at work, I believe, that in my own mind I have associated it in this way with this thought, that is, that there is a power surrounding every individual. Suppose, now, here we have two men, we will say, the one an evildoer and the other a child of God, the one a worldly person and taking an interest in evil things; the other a child of God seeking to lay down his life for the brethren. In the case of the evildoer Satan would not be specially interested in doing him harm, he would want to be his agent, and he would not need any special protection from the Lord. By and by he might be in very close contact with Satan that he could not be hurt more than he is already hurt,—as we sometimes say, "It is hard to spoil a bad egg," but in the case of the child of God having become a new creature, he would be the very prey of the adversary, and we can well imagine if there was not some protecting power of God thrown round every one who has become a disciple of Christ, the adversary would break through and destroy him. That is my imagination of the subject and I think certain Scriptures would seem to support that thought: God's people seem to be immune from this power of the adversary, the wicked one is not even able to touch them if they abide in this proper relationship to the Lord, because there is some power by which God seems to encircle His holy people, some power that we cannot describe, and that we cannot even understand. It is described in different ways in the Bible, as, for instance, we read, "The angel of the Lord encampeth round about them that fear Him and delivereth them." We do not quite understand what that term means. Again we read that the angels are all ministering spirits sent forth to minister to those that shall be heirs of salvation. But while we remember that our Heavenly Father can use all sorts of things for His angels, His ministering spirits, such as the lightning, the air—any power as the channel, as the protecting influence or power for the protection of His people, we do not know whether these are the living angels who have a protecting care over us or certain powers that we can not perhaps understand that would make us immune from any attack from an evil source. I fancy that this protection may be often more complete or less complete, as, for instance, suppose it were an electrical power that surrounded me for three yards when I was in very close fellowship with the Lord, and suppose that if I should become more or less overcharged with the cares of this life so that this influence might become less and less and come down within, say, 12 inches or 6 inches, or be merely a covering protection, finally, as I would become gradually absorbed in worldly things, and if I then should chance through the weakness of the flesh to do or say something wrong, contrary to the divine will, then the adversary would get a power over me, he would touch me, he would inflict some injury upon me. My thought is, when God's people are living most closely to Him in their hearts, in their mind, then they have this protection most complete and the wicked one has no opportunity of touching them, and he is likely to leave them for a while. Look at our Lord Jesus, for instance, in the wilderness, the adversary came to him at a time when he was weak according to the flesh, having fasted for forty days, and suggested co-operating with him, that they might be partners in the great work of blessing mankind. In all this there was a temptation to the Master in His very weakest moments, yet when Jesus was firm to the truth, what protection there was!

The adversary found he could not touch Him, weak as He was. From the beginning of His ministry it seems that the adversary found it was no use trying. Again, we never hear of any temptation that Jesus had but that the adversary had forsaken Him without making any impression on Him. So I believe you and I should be. As we are very firm to the truth, in proportion as we answer Yes or No promptly in any matter, in that proportion we are used to specially discourage the adversary and in that proportion we are stronger ourselves by reason of exercising our resolutions on any subject. Indeed the thought is that the human will is a power that we cannot fully comprehend. It is something wonderful, and the more I think of it, the more I am amazed at what the poor human mind can do. The proper position for every Christian to take would be in being very positive: "I have taken my stand for the Lord. I have given up my life. I have laid aside my own will and I have taken the will of my Master, and I am going to follow in His footsteps." The more positiveness you can put into it, the more successful you will be in fighting the good fight against all the attacks of the adversary. Dear brethren and sisters, as we shall say farewell this afternoon, we want to carry with us some thoughts respecting how we can be strong in the Lord and in the power of His might; how we can be helpful to others; how we can more and more show forth the praises of Him who has called us out of darkness into His marvelous light. I believe that these conventions are very useful in this way, and I believe we have all profited by this convention, and feel more resolved than ever that by Gods grace we will stand firmly for Him. And after we have had these privileges and blessings, would it be strange that we should be tested along this line? O, you say, brother, I hope that my coming here is not going to bring me any extra tests. Well, now, my dear brother, I do not know about that; it may bring you some extra tests; you may have some extra temptations. Then I am sorry that I came if I am going to have some extra trials. No, not at all, you must have these trials or you will never be an overcomer. I think of one dear brother who said to me: "Brother Russell, at the beginning of this year I was thinking over what I would specially ask the Lord for and what I would specially try to cultivate through the year, and as I looked over my character I thought that what I most needed of all the gifts and graces of the spirit was patience; I was too much inclined to be impatient with everything. Lord, this is the great thing I need, and the apostle's word came to me, "Ye have need of patience, etc." I prayed the Lord for patience, and I kept on praying, and I am still praying for patience, because I believe it is the thing I so much need. And I began to notice to my astonishment that I seemed to be more impatient than ever; I seemed to have more trials than ever, and I was very much perplexed. How is it that just at the very time I am praying for patience I seem to have a greater tax on my patience than before; what does it all mean? And I just began to think that that is how God has answered my prayer; I was praying for patience and the Lord could not give me patience, except by giving me trials to develop my patience. God was giving me trials and I was having to get the patience, and so I believe I was getting stronger. It was just the very thing I was praying for." We are praying for these graces of the spirit, meekness, gentleness, patience, longsuffering, etc. We come together at these conventions and seek to stir one anothers pure minds by way of remembering the glorious things God has in reservation and the necessity for having these qualities and graces of the spirit, and then we go home not to sit down—no; we have been putting on some armor, and when we put on armor, what is it for? Why, to fight. A man does not put on armor to go to bed in; he puts on armor to fight with. You are here putting on the whole armor of God, seeking to be in a good condition to fight a good fight. Then when you get home you are going to have a chance to fight; not to fight the brethren, that is the wrong way. You are not to fight your family; that is the wrong way. You are not to fight against the Lord and His providences. That is the wrong way. You are to be kind and gentle and affectionate toward the family of God and your own family. We are to be kindly affectionate one toward another, forgiving one another if any man have a grievance against another being of a forgiving and kind disposition. Who am I going to fight? Am I to go out in the streets and fight the world? The world is blind and deaf and they are weak through the fall. Who shall I fight? O, you have got to fight inside, fight the old nature, fight a good fight against your impatience, against your lack of gentleness, rudeness, perhaps. Perhaps it is natural for you to be rude, then gentleness makes it quite a fight to get on properly, to keep the old nature of rudeness down. And the Lord says these are the qualities of His Holy Spirit that He wishes you to cultivate and if you have got the armor on, you are strengthened and you see some of the beauties that God wishes you to put into your character that you may be ready for the kingdom. But suppose I never cultivated these gifts and graces of the Holy Spirit, what then? Well, if you do not cultivate them, and if you do not fight down the old nature, I am not sure that you will be ready for the kingdom. Does not the apostle Peter give that suggestion, after telling about these various things we should add to and we should strengthen ourselves in this way, he says, "If these things be in you, etc. . . . But he that does not see these things is blind," says the apostle, "and cannot see afar off." He has forgotten what God has already done for Him, he is not striving to make his calling and election sure, and he will not get into the kingdom. It is by much tribulation, by much striving that you will ever get yourself into heaven. I thank the Lord He does the polishing, but it is His spirit that is working in you to will and it is His spirit working in you to do. It is His work all the same and His work is being done in you. You have to do the work yourself, but he is influencing you to do this and thus you become an overcomer. He is working in us, but He is using us to do the work; He influences us to do His work by the exceeding great and precious promises. It is these things working in us that will develop the character that He is pleased with and that He is pleased to reward with a share in the kingdom. What, then, will be the result to you of this convention? Will it be a blessing? I trust so by the grace of God! If it will be a blessing, it will be because you have some such thoughts as these in your mind and because you make some such application of the blessings enjoyed here. But if you lay aside this armor as soon as this convention is ended and do not do any fighting, then it will have profited you comparatively little, it will have been like a song or a pleasing tale; that is, all the good it will be. We are in earnest because we have something to seek. The Lord has promised you and me the most wonderful thing that could be imagined by the human mind, nothing short of it. There is nothing else like the prize of the high calling in all the universe of God. There never has been such a proposition as this that God has been making during this Gospel Age, and that He is still holding out to you and to me. Instead of being children of Adam and under sentence of death, we are lifted up to that condition and made sons of God, and "if children, then heirs of God and joint-heirs with Jesus Christ our Lord to all that inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, etc. . . . ready to be revealed in the last time." We see this ready to be revealed and everything about us shows us that we are getting nearer and nearer every day. Here we are, dear brethren and sisters; how are we going to receive it? What effect is it going to have upon us? O, I tell you I want to get that prize. I want you to get that prize. I want all God's consecrated people to get it. I believe God wants me to be most anxious for myself. He called me; He invited me. He says, My invitation is to you. I also gave an invitation to others, but if *you* neglect my invitation and spurn that invitation, you are not pleasing to Me. You remember in the end of the Jewish Age the Lord gave a parable about the great feast that He had made, and how that many were bidden and how they made light of it, they did not take it seriously. They said, I guess it is nothing much. I have got some farm work; another said, I have married a wife, and I cannot come. And so they had one excuse or another and the majority did not go, and the king was angry. Why should He be angry. He is angry, offended with them, not angry that He would send them to hell and tell the devil to roast them; He was angry in the sense of being offended. Here I have made all this feast and I called you my friends, and invited you to come. It was a great honor that the king should invite you to come and here now you make light of it in the sense that you do not care to respond, and come after everything was ready: the King was offended. Now, my dear friends, if, after having all these privileges, I did not get ready and go myself, the King would be offended with me; I would not have this favor. He wants me to attend to myself first. He wants you to attend to yourself first. Help the others all you can, but make your own calling and election sure. Give urgent heed to yourself primarily. That is the Lord's will that seems to stand out in

all the texts of Scripture. Let that be the thought in our mind, and let us be more earnest than ever. There is a great election; God has made an election, you are nominated and I am nominated. We thank God for this. Now, about the election! O, it is not like the election that is in the world. We are not running against each other, and if one gets it the other loses it. O, no! This is an election in which every one who is nominated may get the election if he conforms to the rules and regulations laid down. God will determine we are worthy of a place if we show the quality of heart and mind, this zeal for Him and His truth and for the brethren. I am gathering all the jewel class. I call these jewels because they are so different from the world; they have the spirit of My Son Jesus. You and I want to make our calling and election sure to be amongst those jewels. Well, Brother Russell, suppose that your next door neighbor would be offended at you. What is that! Your next door neighbor. Who is he? Brother Russell, it might cost me a shilling or two in my business. Suppose it took away all my business. Bah! What is your business, and what is it worth? Well, my dear friends, when we begin to think about the wonderful thing that God has given us, is proposing to give us, is anxious to give to us, and when we think of what it is worth, suppose you had the greatest business on this earth, suppose you were the richest man or woman in the whole world, and suppose it took every shilling and penny that you had, and suppose you were to starve to death, would not that be the cheapest thing you ever knew of, to get the crown of glory and joint-heirship if it cost everything you had? It is not likely to cost you much; you have not got much to lose. Dear brethren, we want to get the proper proportion before our mind that all the things of earth, the good opinion of all our friends and neighbors in the whole world, if we had them all and did not have the Lord's good opinion, the Lord's favor, how poor we would be! If we have the Lord's favor and are rich towards God and have lost all earthly things, how rich we are! This is the way to compare it, as St. Paul says, "I count all things as loss and dross that I may win Christ and be found in Him a member of His body, that I might know Him and the power of His resurrection" to glory, honor and immortality, to be made conformable unto His death, His same kind of death, a death not for sin, but a doing of the Father's will as He did to the best of your ability,—if this is the way that you will have a share in His death, then you surely will share in His resurrection and you will be at the great Convention. We do not know, dear friends, if we will have another convention in Glasgow. I do not know why *I* have felt in connection with the different conventions, it might be a presentiment, but I have thought on each occasion as I have bade the friends good-bye, will I ever see these dear brethren and sisters again! I do not know anything to the contrary. I do not know whether I will ever be here again; I am not worrying about that so long as we are ready when the Lord comes it will not make a particle of difference and we can be quite content whatever lot we see since 'tis our God that leadeth us. And sometimes we sing "He kindly veils our eyes, and o'er each step of my onward way He makes new scenes to rise, etc." If He knows, all will be right. As I say, we may never meet again at a convention, we may never meet here, but will "we meet beyond the river, where the surges all are o'er?" I am hoping so, dear friends, hoping so, and it is for you to decide. Oh, Brother Russell, not for me to decide! It is for you to decide whether you will be in that great Convention or not, and I have to decide. The whole matter rests with you for yourself and with me for myself. It seems to me as the days grow fewer and fewer, in any event they cannot be very many. I see how precious are these days, and yet I say to myself in the language of the text I used the other day and asked you to remember, "What shall I render unto the Lord for all His benefits towards me?" I want to have that thought in my mind every morning as surely as the sun rises. I want to have that thought, "What shall I render, etc.," and then I want to have the remainder of the verse and to remember what it means, "I will take the cup of salvation," it is a glorious cup, and yet the taking of it means I will endure suffering, shame, whatever my Father shall pour, just as Jesus said when He came down to the close of His life, "The cup that my Father has poured shall I not drink it?" Surely I will! My Father has planned this matter and He is arranging the matter that things shall work out for my highest welfare, so whatever He may be pleased to send, I will be pleased, by His grace, to accept with praise and thanksgiving. May this be our spirit, the spirit of the Lord in us, as we are all baptized by one spirit into the one body, and as we feel this fellowship, may the spirit of Christ abound in us more and more and make us to rejoice in our privilege of drinking of His cup that we may also be counted worthy to share in His glory! Amen.

VICTORY OVER SELF

Matt. 20:20-24.

I slept, and in my dreams I saw, the great White Heavenly Throne
And, round about, a noble host of those who'd fought and won
The Crown of Life, but none there filled *the places next the Son.*

And as I watched, still others came to swell the hosts of Heaven,
Methought that by their earthly deeds their depth of love was proven
And thus to each at God's command the appointed place was given.

Of some 'twas told how they had spread the Message *far and near,*
Of others how they'd labored for *the friends* they held most dear,
Still others had with pitying love *the lonely* helped to cheer.

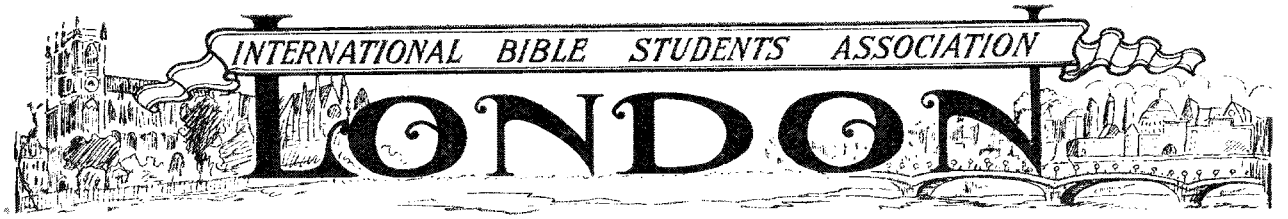
And each received, when all was told, the Father's sweet "Well done."
And all were satisfied with that; but still I saw to none
Was given an invitation to *a place beside the Son.*

At length methought I saw appear two saints with arms entwined,
The one was strong and on his strength the weaker one reclined,
And straightway to the strong one was a *favored place* assigned.

For he, although the others each a noble work had wrought,
Unknown to anyone, with self, a deadly fight had fought,
And on the "Narrow Way" to Life *an enemy* had brought.

The meaning of my dream to me no sage or seer declared,
But oft I've thought this saint indeed the Master's cup had shared
And to the Saviour's love such love might *nearest* be compared.

—Selected.


INTERNATIONAL BIBLE STUDENTS ASSOCIATION
LONDON

LONDON CONVENTION, AUGUST 2nd to 5th

ADDRESS OF WELCOME.

"Praise Day."

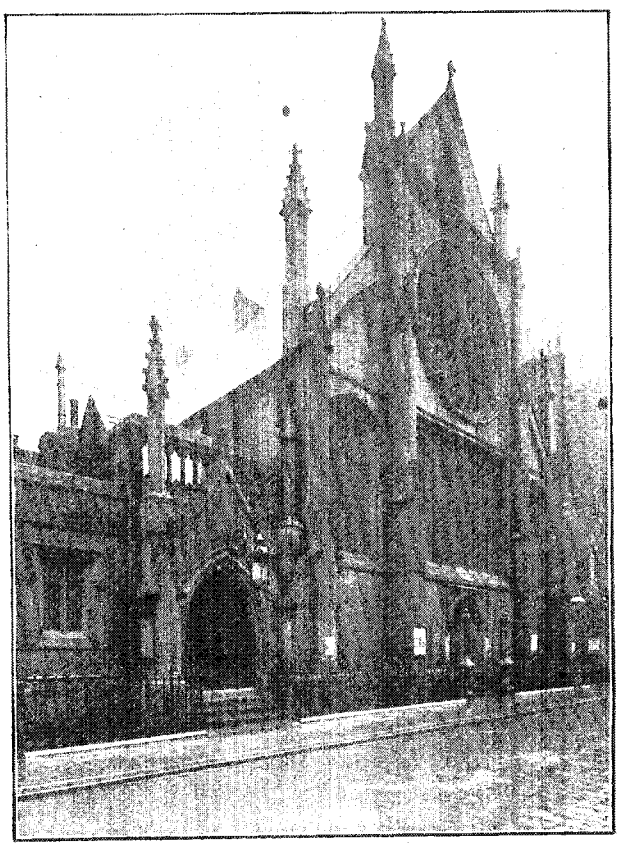
BY BROTHER J. HEMERY, LONDON.

DEAR brethren, as I look round on you all, assembled here in Convention in our Tabernacle, I think of the Tabernacle in the Wilderness and how the Lord said to Moses that it was to be a meeting place between the children of Israel and Himself. Our Scottish friends have a word which to me is a very beautiful one—the word "tryst." Very often in olden times it was used in connection with lovers. They arranged to meet at a certain place and this was called a "trysting place." Now, my brethren, our Lord has a "tryst" with us today. We have an engagement with Him and He has an engagement with us. It is not all on our side. We may say, Well we have come here and we are going to call upon the Lord to bless us. That's true, but the Lord has an engagement with us too, because, you see, He so arranges His matters, His affairs that He has meetings for His people here and there, now and again, and if through His guiding providence we have heard of this convention and we have come, some from one place, some from another, then these meetings, my dear brethren, are not "tryst" with the Lord. He said, Now I will meet you there, and here we are to meet Him. Now you know when two lovers have a tryst one with another, how as one is coming to the trysting place and the other is coming, how both hearts would be stirred, emotions would be moved, and minds would be occupied. Minds would be all alive with what they were going to talk about, and that would be in both cases. Now, our Lord knows all He has for us. *We* do not know, but I trust that we are both ready in our hearts to receive, and that our minds are all susceptible to the influences of the Holy Spirit. We are glad that it is our Lord with whom we meet, and through Him our great God whom we meet this day. Now let us look out for a blessing. The Lord said to Moses, to Israel, that He would meet them at the Tabernacle and I think He said that to us today, and that He would not only meet with us today, but tomorrow and Sunday and Monday, and that we would have a really blessed and happy time together.

The Lord is giving great blessings to His people at this time and nearly always through the gathering together. A little while ago He began to give us the knowledge of the Truth and naturally brought us to those of like precious faith, and here and there, not only in Britain but in America, in America earlier than in Britain, and now all over the world, little classes have been gathered together, those of like precious faith, and the Lord has met with them every time. Never a little meeting but the Lord has been there. I dare say it may have been that sometimes the Lord's people have gone to a meeting and have gone back without a blessing but that was not God's fault. It was theirs.

These meetings have been going on for quite a few years now and what a joy it has been now in the day of unrest to find one or two or three, or thirty or forty, sometimes three to four hundred, whose hearts are towards God and whose minds are set on the Word of God and who desire to know more about Him! What a blessing that has been. There are quite a few left out who have not this privilege. They don't know we have it. If they did they would want to be with us. We have a great privilege in being gathered into the circle of His Truth.

Now, of late years He has been doing something else. Not only has He been gathering His people into little classes where each would want to study the Bible and the will of God with each other, but he has been arranging these Conventions. We wondered about them at first; we wondered just what great object there might be behind them. But see how they are becoming more numerous and greater numbers are attending them and greater blessings seem to come all the time. I feel pretty sure it is the Lord who is giving us an opportunity of knowing one another before He gathers us into the kingdom. If what we understand is true we will have to live with one another for a long, long time. Now we need to shape ourselves up one with another; we need to learn the blessedness of fellowship that we might enjoy it to the full bye and bye, and God is going to give us a good deal of that this time. I feel sure, as has already been expressed, that we are going to have a rich time of blessing, not only directly from our Lord through the holy spirit illum-



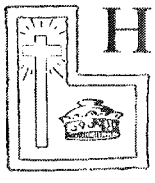
London Tabernacle.

inating the Word, but by learning of one another and learning the faith and hope that each other has, and learning something of the trials and difficulties that the other has had, that we may share both in the joys and in the sorrows.

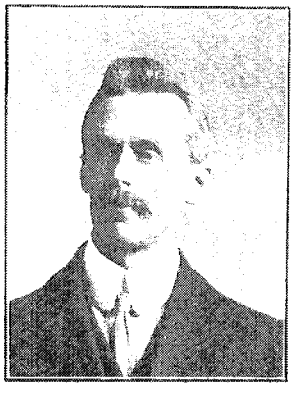
Now, we will need to continue to pray that the Lord's blessing might be with us. We have prayed earnestly, but we need to keep on praying that our hearts may be kept receptive. We might get a little trial, a little hurt, and we might possibly forget that we were the Lord's people gathered together in this way, but if we keep praying and watching for blessings all the time, oh my dear brethren we shall have such a feast that the Lord has never yet poured out on us. I think He has already begun. I cannot tell you how great a joy there was to note the absence of restraint in the testimonies we have just heard and to feel that you had got hold of the promises of God, and I believe God has begun to pour out His blessing, and as our brethren speak to us on these things, of Holiness of Heart, Holiness of Conduct, of Tongue and of Thoughts, we shall get still further blessed.

SYMPOSIUM ON HOLINESS.

BY BROTHER A. W. BUCKNER.



HOLINESS of the heart is an intensely interesting subject to the Christian. Indeed the inspired writer assures us that *"without holiness no man shall see God."* (Heb. 12:14.)



The word "Holiness" appears to be derived from an Anglo-Saxon word "halig," signifying "whole." It has a comprehensive meaning, and includes the following thoughts:

(1) *Completeness* (nothing superfluous, nothing lacking).

(2) *Righteousness* (an absolutely right condition).

(3) *Purity* (having no spot or blemish).

(4) *Sanctity* (being completely separated from evil).

(5) *Devotion* (consecrated by holy work).

Holiness is an essential quality of the Divine Character. You remember the Prophet Isaiah's words (Isaiah 57:15), "Thus saith the high and lofty One that inhabiteth eternity, whose name is *Holy;* I dwell in the high and *holy* place." The Revelator also shows (4th chap.) that in the courts of Heaven the four attributes of God (described as four living creatures) continually, by their harmonious co-operation, reveal and proclaim Him as "Holy, Holy, Holy; Lord God Almighty." This holiness of God is further demonstrated in His plan for human salvation; so supremely grand and noble in its conception, and so far-reaching in its operation.

The quality of holiness has to be developed and maintained by all who desire to receive the Divine favor; and so the Psalmist declares *"Holiness* becometh thine house, O Lord, for ever." (Psalm 93:5.) When the present demonstration of evil and its baneful effects shall be terminated, then *Holiness* will for ever distinguish every mansion in God's vast house; every plane of intelligent being in the Universe.

Because of the necessity of holiness in God's people, upon His adoption of the Jewish nation, they were set apart and accorded a typical justification, and so *"Israel was holiness unto the Lord."* (Jer. 2:3.)

The same quality of holiness has to be acquired (actually, not typically) and maintained by *the world* during the Millennial Age; and the Psalmist represents this when he says, "Give unto Jehovah, O ye kindreds of the people, give unto Jehovah the glory of His name. Bring an offering, and come into His courts. *O worship Jehovah in the beauty of holiness;* and stand in awe of Him all the earth. (Psalm 96:7-9.)

If holiness be thus necessary for the world, *how much more imperative must it be for the Church*—the temple of God—the pillar and ground of the Truth. The Church is now the earthly repository of God's holiness, for it is only in and through the Church that His holiness is being demonstrated; and the glorified Church will further demonstrate God's holiness so that "unto Him will be glory in the Church through all ages."

What manner of persons, therefore, ought we to be! What holiness of heart should be our constant endeavor and ambition! even as our Lord said, "Be ye therefore *perfect;* even as your Father in Heaven is perfect."

This matter of personal holiness is brought into special prominence by the Psalmist. He seems to be giving particular regard to the severe testings applied to the feet members of the Body of Christ, to determine the quality of their heart development, and he inquires with solemn emphasis *"Who shall stand?"* The answer is given in Psalm 24:4. "He that hath clean hands, and *a pure heart;* who hath not lifted up his soul unto vanity, nor sworn deceitfully." This is confirmed by Psalm 15:2. "He that walketh uprightly, and worketh righteousness, and speaketh the truth *in his heart.*"

In each case we see what an important part *the heart* plays in the matter. *"What does it signify?"*

The natural heart is divided into four chambers; and in the same way the spiritual heart may be divided under four heads,—as being the seat of Affection, the seat of Life, the seat of the Understanding, and the seat of the Will. We will demonstrate this from the Scriptures. (1 Peter 1:22.) "See that ye *love* one another *from a pure heart* fervently." There it is the seat of *Affection.* (Prov. 14:30), "A tranquil heart is the *life* of the flesh." There it is the seat of *Life.* (Rom. 10:10), "With the *heart* man *believeth* unto righteousness"; therefore (Prov. 2:2) "apply thine *heart* to *understanding.*" Here it is the seat of *Understanding.* (Prov. 16:9), "A man's *heart deviseth* his way." Here it is the seat of *the Will.* From this standpoint we can see that *the heart covers all the important issues of our Christian experience;* and so we perceive the necessity for the exhortation, "Keep thy *heart* with all diligence" (Prov. 4:23). One of the seven abominations which God hates is said to be "a heart that deviseth wicked imaginations" (Prov. 6:18).

How, then, may we acquire this holiness of heart? We answer by prayer and supplication; by diligent study of God's word, and observance of its injunctions, and by earnest contemplation of the glorious characters of God, and our Lord and Head, and of all the noble saints of the past.

The apostle says (Ephes. 5:1), "Be ye followers [or imitators] *of God* as dear children."

Jesus said, "Take my yoke upon you and learn *of me.*"

The Psalmist says, "Wherewithal shall a young man cleanse [or purify] his way? By taking heed *according to thy Word.*" And our Lord prayed to the Father, "Sanctify them [set them apart to holiness] through *Thy Truth;* Thy Word is Truth."

Therefore our proper course is to pray to God in the words of the Psalmist, "Create in me *a clean heart,* O God; and renew a firm spirit within me" (Psalm 51:10). Then we should apply ourselves to His Word, to learn the attributes of His righteous character, to perceive the example of our dear Lord, and to carefully observe the principles laid down in that Word for our instruction; so that the Holy Spirit and mind of the Lord may be developed and perfected in us.

Does this mean that we shall attain to perfection of the flesh? Assuredly not; for we have this treasure of the new mind in imperfect earthen vessels. But we should follow the course before suggested, and carefully examine ourselves each day, and confess our weaknesses and unintentional shortcomings, and pray that the cleansing grace of the Lord may be applied on our behalf.

Sometimes we get depressed and anxious as to our condition, and so we go to the Word of God to learn more clearly what constitutes *true holiness,* that we might compare ourselves therewith.

We forget that "as a man thinketh in *his heart* so is he," and we look only at the deeds of the flesh; and, as we look, there appears as in a mirror, alongside our disfigured sin-stained self, the glorious radiance and spotless perfection of one who is chiefest among ten thousand and altogether lovely.

Our hopes seem crushed. We realize how far short we come, and we are disposed to turn away wretched and hopeless. But it is then we should heed the voice of the Lord, as it falls tenderly on our ear with sweet consolation,—"Man looketh on the outward appearance, but *God looketh on the heart.* My grace is sufficient for you; my strength is made perfect in weakness. *Let not your heart be troubled.* As the Father hath loved me, so have I loved you; continue ye in my

love. Herein is my Father glorified *that ye bear much fruit.*" Perfection in the flesh is not looked for by the Heavenly Father, but *progress is expected*, as shown by the apostle, "Being made free from sin, and become servants to God, ye have your *fruit unto holiness;* and the end everlasting life" (Rom. 6:22). "For the land, which drinketh in the rain that cometh out upon it, and bringeth forth herbs meet for them for whom it is dressed, receiveth blessing from God. But if it beareth thorns and briers it is rejected, and nigh unto a curse, whose end is to be burned" (Heb. 6:7, 8).

True holiness of heart demands loyalty to God, loyalty to the Truth, loyalty to the brethren; and this must be no mere lip service, but a *heart loyalty* that shall be maintained through honor and dishonor, through good report and evil report, in adversity as well as in prosperity.

So doing we are assured that we shall be pleasing unto the Lord; and we have His promise, "I will guide you with mine eye," and "I will never leave you nor forsake you."

I was privileged to be present at the recent Scottish Convention and the special impression of that Convention seemed to be a powerful stimulus to holiness. I trust the result of the present Convention will be to deepen and intensify that impression, and that we will all bear in mind the Apostle's exhortation in 2 Cor. 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting holiness* in the reverence of the Lord."

HOLINESS OF CONDUCT. BY BRO. JOHN GENTLE, LONDON.

DEAR brethren, as our brother has just indicated to you, the definition of "Holiness" is "whole," "complete," 'sound," "perfect in every respect." Scripturally it means "set apart" or "sanctified." We know what "conduct" means. Every child knows that—"behaviour," "manners," "how we bear ourselves to others." The whole course of life is comprised in the word "conduct," and so when we gather the two together,, Holiness of Conduct, we see that it means, so far as we are concerned, that now we are to consider ourselves as apart from the world, sanctified, and that we should show in our lives this sanctification by our conduct.

Our brother has given you several Scriptures in regard to holiness generally, and you will notice that this holiness is not merely confined to the Church, but all through the Scriptures there are indications that this is to be the state of the world in the future. It was so with the typical nation. You remember how on the priest's golden crown were the words "Holiness to the Lord." We see, then, how important is our subject, how it helps us to realize our heavenly Father's appreciation of holiness of conduct, and not only so, but this is the only way to Him. Yes, it is built on faith, but it must be followed by holiness of conduct. You remember there are three ways in the Bible. There is the "narrow way" in which we are all trying to walk; there is the broad way to destruction, and then what? Why, there is another way, a "high-way." What kind of a way is that? Why, that's to be the way of holiness. How wonderful is it not when we see our heavenly Father's provision that this is to be the state of the whole world of mankind in the future, and then you see it will not only be a testing mark for a few as today, it will be a testing of all mankind, and what a difference that will make. Is not that what we are hoping for and longing for, that there should be nothing but holiness to the Lord in all the earth, and we know what that will mean. We know that will mean that no longer will be required any of those restrictions which are so necessary today. That men will be free then to produce food for the people and for themselves and they will not be tied up to being merely on the defensive. What a crowd of workers will be released then to bring forth the fruits of the earth in their abundance until there is no such thing left as want, poverty or unhappiness anywhere.

The relation between holiness of conduct and faith is exceedingly close. It is just like cause and effect. So much faith, so much holiness of conduct. The Apostle James is very emphatic upon this. I wish we knew more about the Apostle James. He must have been a wonderful man among those Apostles. You know he was chosen as their chairman; the chairman of the Assembly of Apostles was the Apostle James. (Acts 15:13.) When he took up the subject and summed up the whole matter for the Church at that time, that shows the position he held in the Church and how his conduct was without reproach; we are perfectly sure of that. What did he say in regard to the relation between faith and holiness. This is what he said. Jas. 2:26. "As the body without the breath (margin) is dead." (Is not that plain enough? Is not the body without the breath dead? Yes, indeed it is.) "So faith without works is dead also." Just the same way, just exactly the same way. How emphatic he was about it. He said, if you have got faith show me your works and then I will judge what sort of faith you have. It is just as if someone gives you a cheque on the bank. What is the cheque? Only a bit of paper with a penny stamp on it and some words and a signature. If you take this and say, "Thank you," and go away and forget all about it and keep the paper in your pocket, that would be no use at all. You must believe that that is a genuine cheque and pay it into your banking account and say, "That's mine now." (Of course in our imperfect condition the cheque might come back marked "Returned," but it is the relation between faith and conduct I am trying to show!) "As a man thinketh so he is." Just as he thinks so he is When we turn to the example of our dear Lord we find He said this, "I have a greater witness than that of John (the Baptist) for the works which the Father hath given Me to finish the same works that I do bear witness of Me that the Father hath sent Me"—the works He did, but also His conduct, and so powerful was this that when He came before the Roman Governor, what did He say? "Behold the man." The only *man* He had ever seen worthy of the name.

The Apostle Paul, as our brother suggested in his address to you, the Apostle Paul was able to point to himself and exclaim, "See how holily and justly and unblamably we have behaved ourselves among you."

Oh, dear friends, can we do the same? Can we ask our neighbors to look at us and see how holy our conduct is in the Lord? Yes, I believe we can to some extent, but we all pray, Lord help us to a greater holiness of conduct. But holiness of conduct is almost impossible without a knowledge of God's plans and purposes, which we call the Truth. I think we must be very lenient and benevolent towards those who have not this wonderful knowledge that God has blessed us with and realize that without this it is not so easy to attain to this wonderfully high standard set us, of holiness of conduct. Did not the Truth make great difference in our conduct when it came to us? I answer, Yes, and I think most of you will say the same. What a difference it makes, this wonderful knowledge that God has revealed to us, in our conduct to those who are without, and to those who are inside, the household of faith. I shall tell you one of the pleasing things I can remember during those few years that I have been blessed with a knowledge of the Truth; after it was my privilege to go about a little in the country and visit a few of the classes, I came to one I had never been to before (there are still one or two like that) and this class had not seen anyone—I forget if they had seen Brother Hemery even—at any rate it was not very many they had seen. I must not tell you where it is. I called on a brother and he invited me heartily into his shop and asked me to sit down while he was busy, and then, after he had told me all about it (in a few moments you can tell a lot) I said, "What does your wife say about it?" I knew he was married and he had not asked me up to the house and I thought perhaps there was some trouble there. "Well," he said, "do you know what she says? She says it must be the truth for it has made such a difference in me." Well I must not tell you his name! But he would confess right enough that it was the case with him. Oh, it is the want of the Truth, the want of the knowledge of the "meat in due season" that has caused so much lack of harmony between principle and practice, between profession and performance,

between confession and conduct amongst Christian people. Even now, unless the Truth seizes them and they seize it, if you speak to them about it it seems as if you were speaking to deaf ears about sanctification, holiness and consecration. I remember my dear mother tried very hard to interest a collieryman's widow in this absolute consecration to the Lord and what did she reply? She said, "Are we not justified by faith? Have we not peace with God?" She said, "It seems to me that if I do justly, love mercy and walk humbly with God that is all that is required of me." And what does that amount to? From the ordinary Christian standpoint all that that means is to be respectable members of society and "go on Sunday to the church" like the village blacksmith. That's all. Is not that what they do? Is not this the position of the vast majority of the professing Christian community? Oh, how it gladdens our hearts to think that we have a different line of conduct because God has made a difference in our lives by immersing us into Christ, giving us access into this grace wherein we now stand, that now we can rejoice not only in the hope of the glory of God, but (look what a difference there is in the verb in the next verse) "we can glory in tribulation also." What a difference it makes to be able to do this. Then we can take a large view of God's plan and purposes and the little things of life that may have troubled us in the past, that may have become mountains, are now, in the light of this great work that God is about to do, so small; oh, how easily they can be diminished if we only have faith like a grain of mustard seed. And now God's will is our will and we, having been renewed by the transforming of our lives, we can now walk in newness of life and our conduct becomes to some extent, I hope, in harmony with our faith.

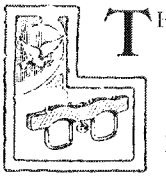
What does it all mean then? I want to take you for the answer to the question to a text which our brother quoted and to look at it somewhat particularly. The text is found in 2d Epistle to the Corinthians, chapter 7, verse 1. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

Now, I want to draw your attention to something here, "Having, therefore, these promises." What promises? Why, the promises which have been narrated in the closing verses of the previous chapter. This verse really belongs to that chapter. What are these promises. The Apostle relates them. He says, "As God hath said, I will dwell in them and walk in them and I will be their God and they shall be My people. Wherefore come out from among them and be ye separate (the word "holiness" means "separation") and be ye separate, and touch not the unclean (touch not anything unclean) and I will receive you and be a Father to you and ye shall be My sons and daughters, saith the Lord Almighty." Having, therefore, these promises, dearly beloved, what shall we do? First of all I want to draw your attention to something. The heavenly Father always appeals to our reason, our sanctified reason, for what He wants us to do. Oh, He is wonderfully condescending, wonderfully so. He comes down to our level, as you might say, and writes our His Word for us so that we can understand it and He gives us this wonderful reason why we should cleanse ourselves. He says here, "Let us cleanse ourselves." "Yes, Lord, but the flesh is weak, how are we going to do it? Let us cleanse ourselves! Why, we have tried it very often, how are we going to do it?" Oh, we must take hold of the promises. When we find that we are so weak, why we will see then that God is strong and He has actually promised something. Phil. 1:13. "For it is God which worketh in you both to will and to do of His good pleasure." Both things, both to *will* and to *do*. If we let God have His way He will do the work all irght, but we must submit ourselves to His Fatherly hand and accept from His providence all that He sends us, no matter through whom it comes. "To will and to do." To do what? To do some great miracle? Some wonderful thing (because it is a great work to cleanse the flesh—a tremendous work). Well, it is something like what Elisha said to Naaman, when he came and asked what he should do in order to get rid of his leprosy. He thought some great miracle would be performed and that the place would be laid out in a great show and a theatrical display made. "Why," he said, "go and dip seven times in Jordan!" That was a terrible blow to his pride, was it not? When we come to ask ourselves, "How can we cleanse ourselves?" the Scriptures answer us; they do not give us the muddy waters of Jordan, but the pure water. We should sprinkle our bodies with pure water. We should do it by the washing of the Word. Will that do it? Oh, yes. Have we any conception of the power there is in God's Word? Is not there a tremendous power in it. Why, it has a wonderful force, the Word of God, if we will allow it to take its way, here a little, there a little, precept upon precept. Why, it will cleanse us thoroughly. All we have to do is to go to the Word of God. Whenever those things come along that would turn us out of the way, let us go back to the Word of God and read there; what a calming influence it has, what a soul-satisfying influence it has upon us! When at home, after we are tired out with work, we can sit down with God and read some wonderful things out of His Word. Oh, it does help us to lead a pure life. "How shall a young man cleanse his way? By taking heed to the Word of God." And he that hath this hope purifieth himself even as He that called him is pure," because if we want to touch holy things we cannot be unholly in our conduct. It will never do.

You remember how Brother Russell says in a "Watch Tower" that some one came and said, "Why, Brother Russell, since I began to believe these things I have come to stop smoking, etc., but I have not found anything in your books saying I was not to do these things." You cannot go and speak the Truth with a pipe in your mouth; the two things are incompatible. The cleansing by the water of the Word is the way we can cleanse the flesh from all filthiness. (Brother Hemery tells me time is finished, but *I* have not, however.)

So far as the cleansing of the spirit is concerned, that is not my subject; another brother will deal with it. All I would suggest is that the Apostle urges us to think on these things that are pure and holy and honest and just and of good report. Perhaps that might help us also to cleanse our spirits. Does "perfecting holiness" mean becoming absolutely pure? Well, our brother has told you it does not, but it does mean that we must have our intentions and hearts pure. God says He is not going to judge our conduct, but only our heart, and the Apostle says in Romans 8:27, "And He which searcheth the hearth knoweth what is the mind of the spirit." There you have it, dear friends. If we in our heart of hearts desire to cleanse ourselves from all filthiness of the flesh and spirit, if we keep on, line upon line, precept upon precept, then we will be indeed in that condition in which we will be perfecting holiness in the fear of the Lord and the end will be love; that is the ultimate end of it all. Love is the fulfilling of the law.

HOLINESS OF TONGUE. BY BRO. C. COTTON, LONDON.



THE wise man said (Prov. 10:20, R. V.), "The tongue of the righteous is as choice silver." The righteous!—but the Scripture says, "There is none righteous, no, not one." (Rom. 3:10.) True; the human race has been born in sin and shapen in iniquity, though there was a grand exception when Jesus—"My righteous servant"—attached Himself to Adam's race. "The tongues of THE righteous is as choice silver."

The tongue is the medium through which the thoughts of the mind are expressed. The Apostle Paul says, "Have *this* mind in you, which was also in Christ Jesus." (Phil. 2:5.) What kind of mind was that? It was that mind which enabled the most exalted one in Jehovah's universe to strip himself of His glory and stoop to the human nature—taking the form of a bond-servant, humbling himself even unto the death of a criminal. It was a humble, pure and perfect mind.

How may we have a like mind? It is the Lord's will for us to "have the mind of Christ" (I Cor. 2:16)—a pure and humble mind, and He has made special provision for our help in this Harvest time. Our Lord Jesus has returned and we live in the days when He sits "as a refiner and purifier of silver: and He shall purify the sons of Levi." (Mat. 3:3.)

If our minds are purified, then will our tongues—our ex-

pressions—be as choice silver. Silver symbolizes truth, choice silver, precious, refined truth. And there is a danger here. Truth, pure truth, is like a microscope—its penetrating vision reveals the disease of sin. We now see much which we could not see before. Ah! and we see things among the brethren. Our perception is keen. Oh, what danger we are in if we let the fleshly mind have play and if we fought that we should treat one another as our Father treats us—as new creatures! Silver excels all other metals as a conductor of heat and electricity. God grant that our tongues be not used as conductors of heat and electricity. Rather let us bridle our tongues.

Let us "consider Him who endured such contradiction of sinners against themselves." (Heb. 12:3, R. V.) He who was so pure and whose sensitive nature must have been deeply stirred by the actions and words of those around him, did not plunge into social, political, or even religious reform; but quietly pursued the way of sacrifice. Let us do likewise and keep busy in looking after ourselves rather than wasting out consecrated time in busybodying about other people's faults and failings.

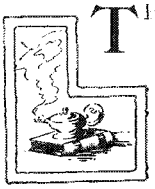
The Psalmist says (71:24), "My tongue also shall talk of Thy righteousness all the day long"—in season and out of season. What is God's righteousness? Is it not the restitution He has prepared for the race?—the glorious Kingdom? Yes: and that kingdom should be our theme—"Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power to make known to the sons of men His mighty acts, and the glory of the majesty of His kingdom." (Ps. 145:10-12.)

If such joyful thoughts are in our minds and such topics occupy our tongues we shall not be worrying about our present tribulations. As we learn obedience by the things suffered in the School of Christ, we shall "do all things without murmurings and disputings" (Phil. 2:14) and remember that "all things work together for good for those that love God the called acording to His purpose." (Rom. 8:28.)

To have our Father's plans in mind and His praises occupying our tongues will make us happy: Yes, "happy are the pure in heart, for they shall see God." (Ruth 5:8, R. V.) Our theme is the gospel of the kingdom—good tidings of the kingdom. This calls forth praise, and the part we are invited to have in the rulership of that kingdom calls forth more praise.

This is "Praise Day," according to our program. Have you noticed that the Psalms are full of praise—the last five each begin and end with "Hallelujah!"—Praise ye the Lord—and they brim with praise. The Psalmist calls upon everybody and everything in heaven and earth to praise the Lord. Every tongue should be so employed. He is so thrilled with his theme that he exhausts his imagination and in the last verse of the last Psalm exclaims, "Let everything that hath breath praise the Lord. Praise YE the Lord!"

HOLINESS OF THOUGHTS. BRO. JAS. HODSON OF NOTTINGHAM.



THE meaning of the word "holiness," my dear friends, has been mentioned before. The word itself is "clear," "pure," "clean," "right," and that is a mental state. It is an aim or purpose that we have before us and, therefore, holiness of thought would mean a right aim, a right purpose. You remember we are told in the 1st chapter of 1st Peter, verses 15 and 16, "But as He which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy." "Conversation" means, all manner of thought, word and deed. It does not mean exactly conversation as we understand the word today—talking one with another, but any action in life: in all our living we are to be holy, because it is written (Lev. 11:44), "Be ye holy, for I am holy."

Now, how can we attain this condition, the condition of holiness in thought? We would have considered, dear friends, that instead of taking Holiness of Heart, Holiness of Conduct, Holiness of Tongue, and Holiness of Thought, we should have put it the other way about, because you know our thoughts have a great control over our actions. We should have thought that it would have been Holiness of Thought first. But I think, if we turn to the 119 Psalm, we shall see that this is in the right order. Psalm 119, from verse 9. This verse has been quoted several times, but, dear friends, it is only by this that we are able to get all our thoughts into that holy condition that we desire, because if our thoughts are holy the result will be that our words and our actions will be holy. "Wherewithal shall a young man cleanse his way." Then we get the answer, "By taking heed thereto" acording to thy word. With my whole heart." You will understand how the Psalmist puts them in this very order. He here arranges them as the symposium has been arranged. First of all Heart, then Conduct, Tongue, Thought, and I think why it has been arranged in this order is because it is much harder, my dear friends, to control our every thought, to keep all our thoughts holy, than the other things. If we can only guard our thoughts and keep them in that attitude of holiness, then the others will come and so the Psalmist has put it in this order as though this was the great thing. He says: "With my whole heart have I sought Thee. Oh, let me not wander (don't let my *conduct* go) from Thy commandments. Thy word have I hid in my heart that I might not sin against Thee. Blessed art Thou, O Lord, teach me Thy statutes. With my lips have I declared all the judgments of Thy mouth. I have rejoiced in the way of Thy testimonies as much as in all riches: I will meditate (I will think, I will bring my *thoughts*) I will meditate in Thy precepts." (That is the way, dear friends. That is the way we can control our thoughts and bring them into harmony with God, and, of course, as we saw before, if they are in harmony with God they will be in harmony with holiness and therefore our thoughts will be holy.) "I will meditate in Thy statutes. I will not forget Thy word." Here, then, we see, dear friends, that if we desire to have holy thoughts we must come to the Word of God, and this is absolutely necessary.

We rejoice to know that there is a company of people who are desirous of taking the Word of God and having it for their thought day by day, pondering it day by day, considering it until their minds have been changed entirely and instead of thinking of things that they used to think about they are thinking of holy things.

You remember how the Psalmist also says in the 19th Psalm, verses 13 and 14, "Keep back thy servant also from presumptuous sins." Where would *they* begin? In the mind, dear friends. "Keep back thy servant also from presumptuous sins, let them not have dominion over me. Then shall I be upright and I shall be innocent from the great transgression." Oh, dear friends, I am sure that each one of us desires to be innocent from this. How can we be so? Oh, by keeping our thoughts in that condition of holiness and meditating upon the Word of God day by day—as we are walking about the streets, as we are freed from our daily toil. Of course, we have to keep our thoughts concentrated upon the work that lies before us when we are doing our work. A good many of us cannot put our minds upon the Word there because we have to earn our daily bread and think of other things, and so, dear friends, I say when our mind has been relieved from the "daily round and the common task," we ought to get into that condition where our minds will at once fly to the things pertaining to the kingdom and get into that condition that our thoughts, our minds and every operation of life will be along these holy lines. "Let the words of my mouth and the meditation of my heart be acceptable." The meditation of my heart. Will not that mean a cleansing, my dear friends? As we from our hearts pray "O, Lord, let the words of my mouth and the meditation of my heart be acceptable in Thy sight," we will control our every thought so that the words, the acts, will all be in perfect harmony with our loving Father.

Also, if we turn to the 139th Psalm, verses 23 and 24, we have another way by which we are able to keep our hearts in this holy condition. "Search me, O God, and know my heart." Are we praying that daily from the bottom of our hearts? If we are, the result will be that we shall be watching for opportunities of cleansing away everything that would defile us that begins in the mind. "Search me O God and know my heart. Try me and know my thoughts and see if there be any wicked way in me and lead me in the way everlasting."

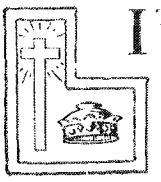
Dear friends, when we come to realize that this is our earnest prayer, how careful it makes us. You know as you place a clean tablecloth on the table you say, "Now be careful, I don't want that dirtied. Try to keep it clean," and the first meal goes very well. "That's been very good, very good." But after a time—well, there's a stain on it. "Oh, well, it does not matter, you can dirty it out now." Let us

see that we do not get the first stain, the first impression in our minds. You say, "Well, I cannot help getting them in my mind." It may come knocking at the door. You say, "No, that thing is not going to get into my mind, because it is not in harmony with God's Word. It is not a pure and clean and right thought." Will not that mean the cleansing of all imperfections? Will that not mean that all evil surmisings will be banished? That is one of the things that we must overcome. How shall we do it? Well, we have just seen that we must come to the Word of God. You remember the Psalmist tells us in the 1st Psalm, 2nd vrse, "and we have to come to this, we have to have our actions and our thoughts controlled by this. Why? Because we are living in a world of fallen creatures, and if you will take your dictionary and examine the words you will find almost as many words relating to sin and iniquity as you will find relating to good. If you will turn with me to the 5th chapter of Galatians and examine words there relating to the works of the flesh (verse 19) you will find there are 17 of them, and then turn again to the 22nd verse and look at the words showing the fruits of the spirit , you will only find 9, and it is because there are so many more words—that we can think of so many more words that relate to evil—that we are to watch our thoughts. "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanliness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness revelings"—17. Verse 22 "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" —9. 17 to 9. That is one of the reasons, dear friends, we find it is hard to keep our thoughts holy—because of the multitude of words which are apt to come to us, and a word here or a word there which would suggest unholy things. But sometimes some of these words that have been used in the past are not bad words in themselves, and I would just give you (as our brother told us with regard to the world "blessing"), I would just give you the thought of one or two words which might help us sometimes. Suppose we were out and a person calls us a name. Well, that name might be a good name, but under the present reign of evil the word has got to mean not goodness or righteousness or truth, but it has been applied in a disrespectful way. You know the word "Christian" at one time used to be a term of reproach. I wonder which of us consider it a term of reproach today. We delight to be called Christians. So if we turn to some of the words: Take the word "silly." Suppose some one says we are silly for believing as we do. My dear friends I rejoice that I am "silly" and I praise God that I get "sillier" every day. Why? Because the word "silly" in the original meaning means "happy," and I am happier every day. Why? Because the thoughts that I am trying to cultivate in my mind come from God's Word; and "happy" also means "blessed" and "innocent." You can take your dictionaries, you can examine the word and you will say, "Praise the Lord, I am silly. I am silly today and I hope to be sillier tomorrow." It is only thus you can overcome some of these things. If we came to realize the true meaning of some of the words used by our enemies in referring to our characters we would find that in a kingdom of righteousness some of these words which are derogatory now would be the highest words of praise that could be given. Sometimes our enemies say, "Oh, well, they are only *"simple."* Sometimes you feel irritated. Get the right thought. What does "simple" mean? It means "of one fold." Do you want to be of another fold? I don't. I just simply want to be of one fold and that one fold is the Lord's fold. And then the word "simpleton." Why, we want all to be "simpletons." It is the highest term of praise that can be given to any man. It means "one in whom there is no guile." "One in whom there is no deceitfulness."

We might go on with other words,—"daft," for instance. That means to be modest and retiring; and if we only realized some of the meanings of these words we should rejoice in heart, though, of course, the people who use the words we know do not mean them in their true sense. We can see that there is something in which we may rejoice when we put th real meaning upon the words.

If we desire to have these holy thoughts, what must we do? Do as we are told by the Apostle in Philippians 4 and 8: "Finally, brethren"—all the way through, right from the beginning of the Christian course? No, you cannot do that. It is a matter of progress. As we have just been hearing, it is line upon line, precept upon precept, here a little and there a little" and the Apostle here says *"Finally."* "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." And so, dear friends, as we realize all this, as we keep our hearts and minds fixed upon these things, the result will be our thoughts, our words, and our actions will all be holy and we shall be well pleasing in the sight of God.

HOLINESS IN GENERAL. BRO. W. E. JONES, LONDON.



IT'S inspiration and reward. It gives me great pleasure to have the privilege of speaking to you, from the Scripture, regarding Holiness in general, but more particularly (as the program states) regarding its inspiration and reward.

The text that seems suitable to impress the right thought upon the mind is that at the heading. "But, now, having been made free from sin and become the servants of God, ye have your fruit *unto* holiness and the end everlasting life.

This is one of the few passages in which the authorized version has the advantage over the Diaglott, for the word *"us"* in Greek should be *"unto"* and not *"in,"* as the Diaglott has it.

It ought to be clear to us all, brethren, that if we are striving after a holiness, which the Lord is not pointing us to, we are aiming at a wrong mark, striving to no purpose and beating the air.

I feel certain that much of the disappointment and discouragement which Satan successfully accomplishes among the Lord's people arises from this very thing.

Satan would have us seek an actual perfection which God has not called us to seek; a state of sinlessness, which is part of the salvation which shall be ours in the life to come, and thus he succeeds in discouraging many an earnest child of God. It is truly wonderful how many a stumble arises from this very thing.

Two Scriptures will help us to get rid of this idea. Matt. 1:21, "He shall save His people from their sins." Yes, He will, and we are now (according to Acts 2:47, Diaglott) "being saved" and "called to be saints" (*still*) in Rom. 1:5-7. Yet we are to be sober, says Peter, in his 1st Epistle Ch. 1:5, 13 (or vigilant) and hope to the end for the gift (salvation) which shall be brought unto you at the revelation of Jesus Christ. Hence perfect sinlessness is not expected of us, but is part of the salvation that shall be brought unto us at the revelation of Jesus Christ. The very fact that hope continues to the end debars such a thought that sinlessness is attainable now: as well, too, the Scriptures were intended for our patience and comfort because through our imperfection the comfort is so much needed. Now, having seen what is not the holiness expected of us by God for us to aim at, let us see for a moment what it is. It is most important that we should find this and thoroughly fix our gaze on this and this alone. The Lord Himself set this standard, corroborating in so doing the previously spoken words of Moses, "Thou shalt love the Lord Thy God with all thine heart and with all thy soul, and with all thy strength and with all thy mind, and thy neighbor as thyself." Nothing less than this is the standard of holiness set by the Lord. It implies the three graces—Faith, Hope and Love. You cannot love God if you have not faith in Him. You cannot hope in Him if you have not faith in Him. You cannot love Him without faith and hope toward Him. Similarly, you cannot love your neighbor without faith in God's plan on His behalf, and without hope in God's gracious providences as exhibited in that plan. He who is a believer in the error that God is prepared to eternally torment 999 out of every 1,000 of his fellow men cannot well be in a condition of mind, whatsoever his heart may be, to

love his neighbor as himself. Thus, briefly, we see the impracticability of a holiness, such as Jesus had, i. e., sinlessness. But the holiness of heart here set by our dear Lord we at once see is both practicable and should be aimed at by all the Lord's followers.

Now that we have got this thought right, let us go on to examine the Scriptures regarding its inspiration. We nowhere find in the Scripture the word inspiration used either of the Holy Spirit, or of holiness in the heart of the Christian: yet the thought brings the question, What inspires, or as I. Peter, Ch. 1, and last verse, says "moves" us to holiness (it carries us along).

There are many influences so good in our Heavenly Father. He is abundantly rich towards us in supplying means by which we shall seek after this perfection of heart, implied in the invitation. "Thou shalt love the Lord thy God with all thy heart, and with thy strength, and with all thy soul, and with all thy mind, and thy neighbor as thyself."

1. Christ's example, teaching and prayer, in Jno., ch. 17.
2. The Holy Spirit sent down from heaven, the spirit of love.
3. The Holy Scriptures for our patience and comfort.
4. The love of the brethren and the example of the Apostle and all the holy brethren from their time till now.
5. The Father's chastisements (Heb. 12:10), that we may be partakers of His holiness.
6. Lastly. The love of God Himself. "We love Him because He first loved us. That love of God shed abroad in our hearts by the Holy Spirit which He hath given us of the first. Christ's example, a whole discourse would be too short to speak, yet for a few moments let us think of His glorious example.

My song shall be of Jesus
While sitting at His feet,
I call to mind His goodness
In meditation sweet.

It is somewhat of an anticlimax to call attention so abruptly here to a story of Julius Cæsar, yet I think it will be found helpful.

When Rome was famishing through a great storm in the Adriatic, having delayed the arrival of the corn ships: Cæsar being in authority in Rome, was deputed by the Senate to take ship and if possible see to their safe arrival in port. The seamen at the port begged him not to put forth, so violent was the storm. He replied when thus pressed, "It is not necessary for me to live, but it is necessary for me to go," and he saved the vessels. What shall we say of Jesus and His holiness? How shall our lips voice the right thought? Shall we not say, "Having loved His own He loved them unto the end" (death). Greater love hath no man than this that a man lay down his life for his friends, not duty love, but a *loving* duty. The thought is immeasurably higher. It is not necessary for me to live, but it is necessary for me to love, to delight to do Thy will, the will of Him who sent me." He hath given us an example that we should follow in His steps. Then His teaching and His prayer: "A new commandment I give unto you that ye love one another as I have loved you." But you will say to me, what has that to do with it? This is not a discourse on love but on holiness. Ah, dear friends, it has everything to do with the point. Look at 1 Thess. 3:13, Diaglott. And may the Lord make you to increase and abound in love one toward another and toward all men ever as ye do, so as to establish your hearts unblamable in holiness before God even the Father. Now? No, not now, but at the presence of our Lord Jesus Christ with all His saints. Then and not till then, shall we be "unblamable in holiness before God, even the Father." Now we are only "increasing."

Col. 1:10, "Increasing in the knowledge of God."

1 Thess. 4:10, "That ye increase more and more.'

2 Cor. 9:10, "Increasing in the fruits of righteousness."

2 Cor. 10:15, "Having hope that when your faith is increased to be enlarged by you, according to our rule for a superabundance."

It is a continual process and continuous, persistent effort must be put forth.

Christ's prayer in John, ch. 17, is for this very end, "that we may be made perfect in one," to love to do the will of God. To love one another. For love worketh no ill to his neighbor.

2. The Holy Spirit sent down from heaven. This "moves" us to love, for God is love, and he that abideth in love, abideth in God and God in him. *Herein* is our love made perfect that we may have boldness in the day of judgment.

3. The example of the apostles and holy brethren from their time till now. Perhaps the most helpful example is that of Peter. It has been a source of surprise to many that our Lord chose Peter to represent those on whom His Church was to be built: for S. Peter obviously lacked the intellectual ability of S. Paul and the spiritual insight of S. John. Surely we would say that one who had failed so hopelessly as he must have forfeited all claim to be a foundation stone.

The Lord's reason is clear: although neither mental gifts nor spiritual endowments are necessary for a man's acceptance in God's sight; yet Peter was a *typical* man, one like the general average of ourselves—in weakness and recovery, sincere, affectionate, capable of teaching and growth. So the Lord, as it were, points to Peter, singling him thus out as a type of the striver after holiness, to help us who come after. For a few moments let us think of this great Apostle. In his epistles we may be perhaps struck with the abounding number of precepts to hope and patience.

To use the words of another: Patience and hope are complimentary.

Hope without patience leads to recklessness. Patience without hope leads to lethargy. Our patience is the measure of our hope, and only can he be truly hopeful who looks to the accomplishment of a mighty purpose; who sees some glimpses of that great event to which all creation is moving. Looking, therefore, at his life deeply scarred with marks of failure, S. Peter, himself an elder and partaker of the sufferings of Christ, yet mark you still a partaker of the glory that shall be revealed, reminds us that God hath begotten us unto a living hope by the resurrection from the dead of our Lord Jesus Christ. He points to the humility and patience of His Master, as an incentive and pattern to ourselves. "Gird up the loins of your mind and hope to the end." "Be ye clothed with humility, for God resisteth the proud, but giveth grace to the humble." Yes, all self-assertion is but pride in another form in a new disguise, as all effort after a state of sinlessness is likewise. For it is a deliberate blinding of our eyes to the coming victory through Jesus Christ—a gift of victory. Thanks be to God that giveth us the victory through our Lord Jesus Christ. Oh, what a spring of hope is this! Oh, what a call to patience! The memory of that denial must have often sent a blush of shame upon Peter's brow. He the trusted one so fluent in profession of loyalty and fidelity. Lord, I am willing to go with Thee to prison and to death. If I should die with Thee I will not in anywise deny Thee. It is He whom the Holy Spirit declares a partaker still of the glory to be revealed. "Be sober and hope to the end"—and we need this kind of sobriety just now more than ever, for Satan at this closing of this age is seeking more and more to disappoint us of our hope. Self-denial and surrender of our will to the Divine will must be supported by sobriety of a firm hope rejoicing to the end. The other apostles give us help, but Peter is so manifestly helpful to us all. How oft, Lord, shall my brother trespass against my love, and I forgive him until 7 times. I say not unto thee until 7 times, but until seventy times seven. Thus said holiness in forgiveness. "He that is forgiven much loveth much."

4. The Holy Scriptures, for our patience and comfort. Oh, What should we do without these? It is through these blessed Scriptures that we gain both the patience and the comfort to be not weary in well-doing. So as to hope that in due season we shall reap if we faint not. From the same source we are able to derive comfort in the day of trial and affliction. What should we do without them? Oh, the merciful provision of our Heavenly Father!

5. The Father's chastisements. Look at Hebrews 12:8: "If ye are without chastisements, whereof all are partakers, then are ye bastards and not sons. Have we, then, indeed, received discipline from our natural fathers and we reverenced them, shall we not much rather be submissive to the Father of spirits and live? For they verily for a few days disciplined us according as it seemed right unto them, but He for our advantage that we might be partakers of His *holiness*.

6. All these move and inspire us to holiness, but the chiefest and last is the love of God shed abroad in our hearts by the holy spirit, which he has given us.

The love of God exhibited to us in the Ransom constrains us to reciprocity. "We love Him because He first loved us." It constrains His spirit witnessing with our spirit

that we are the children of God, whereby we cry Abba, Father. Like Father, like children. His love draws us as His justice commands our respect. His power demands our submission, and His wisdom obliges our trust. Oh, the depth of the wisdom and the love of God, said St. Paul, when the Holy Spirit unfolded the mystery hid from other ages, to be followed by a restored Israel: how unsearchable are His ways and His judgments past finding out. For of Him and through Him and to Him are all things to Him be glory forever and unto the ages of ages. Amen.

And its reward, what of that? Everlasting life. Ye have your fruit unto holiness and the end everlasting life. Ye *have* your fruit. Yes, as the dear brother has said at first, very overripe and sour but *still there*, still growing. Let it grow, dear brethren, it will sweeten by and by—be not impatient. He knows that the fruit will be sour at the commencement—very sour—but by and by, with more sun and rain and digging and dunging it will yield that loving fruit of sweet fragrance the Husbandman (the Father) seeks. Ye have your fruit *unto* holiness—now, sour fruit, but it will grow by and by; it will be no more sour fruit, but sweet. Look at Eph. 5:5, 1. Be ye followers of God as dear children and walk in love even as Christ also hath loved us and given Himself an offering and a sacrifice unto God for a sweet smelling savour. Ours will too be a sweet smelling savour in time, pleasing to God through Christ.

Sr. Siebert's poem voices nicely these thoughts, and I close with these in her poem:

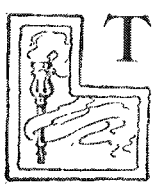
Beyond the Veil.

These stammering lips that now
So vainly try to speak Thy praise
Beyond the Veil,
Shall make the Heaven of Heavens resound
Through endless days.

My soul, that neither seeks
Nor findeth here a perfect rest
Beyond the veil,
Shall in Thy likeness wake and be
Forever blest.

DISCOURSE BY BROTHER ALFRED A. HART, LONDON TABERNACLE.

SUBJECT: "THE PATIENCE OF HOPE IN OUR LORD JESUS CHRIST." *1 Thess. 1:3.*



THAT "Hope springs eternal in the human breast" is a truth that is demonstrated daily in the lives of all around us. "Man never *is*, but always *to be blessed*." And studying history purely from the human standpoint, the race of mankind owe much to that element of hope that speaks of some Godlikeness still surviving after sixty centuries of sin and degradation; a hope that encourages the setting up of ideals to be sought after, even though perhaps never attained, and that has at last acted as a brake upon the still swifter descent into utter degeneracy that would otherwise have been man's course. From the standpoint of the Plan of the Ages, we can readily see that the Permission of Evil during the six thousand years would not have been possible, humanly speaking, apart from *Hope* in the world, helping to survive one lesson and preparing to receive the next. And this is equally true in relation to the individual. Without hope the first sharp lesson of love's severity would have plunged man into a despair from which there would have been no recovery; and the first lesson would have been the last. How wise! how loving! that with that first sentence passed upon the human family—the expulsion from Eden, and the penalty of death passed upon them—there was given that hope to point them to the future. "The Seed of the woman shall bruise the serpent's head."

"Oh! well their human hearts might break
without that sacred word."

And not alone from the standpoint of the present can we appreciate the importance of hope—it constitutes also a basis for the FUTURE blessing of the race, when the loftiest desires that have animated the purely human mind will fade into insignificance beside the glorious perfection of the restored earth, and, above all, of the restored King of earth.

"Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and gorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete.—Rev. 21:4."

There are two elements which in combination in the right proportion produce hope, viz., *Desire* and *Expectation;* but when these are found with one or the other element development at the expense of the other, cheerful endurance, the patience of the Scriptures, will not result. For instance, inordinate desire for benefits not at present enjoyed, and with no expectation of receiving same in the ordinary way, breeds discontent, generally sullen, but on occasions, violent methods are resorted to for satisfying that desire. Sometimes the expectation has always been lacking since the first desire was aroused—at other times, maybe, the expectation has become dimmed through frequent disappointments, each of which at the same time, inflamed the desire. "Hope deferred," said the wise man, "maketh the heart sick." (Prov. 13:12.) Wisdom, then, would not suggest the advisability of curbing all desires that we have no reasonable grounds for expecting will ever be realized. Lack of restraint in this direction is largely responsible for much of the unrest so prevalent in the world today. On the other hand, strong expectation along certain lines, but with no corresponding desire, would produce not hope, but FEAR. Thus present-day events are forcing upon the attention of the world the fact of a change of Dispensation, but the vast majority, "blinded by the God of this world" (1 Cor. 4:4) and actuated by motives out of harmony with the principles of righteousness, are moved with fear at the things coming upon the world.

Lack of both desire and expectation would indicate indifference, springing from either lack of thought, or lack of knowledge, or both. Thought upon the character of God, and upon the condition of "the groaning creation" would surely stimulate all lovers of God and of humanity to a strong desire for the blessing of the world, and its restoration to its lost perfection; knowledge of God's character, and of His plan, the expression of that Character, would create the expectation that in God's own time and way that desire would be fulfilled. *Desire* would encourage energetic action in order to obtain; *Expectation* would hold back, forbidding unlawful means, and counsel quiet, cheerful waiting. Both Desire and Expectation, however, must be derived from a right source, otherwise cheerful endurance will not result. That source is the *Word of God.*

DESIRE.

The desires of our heart are the index to the character we are forming; far more so that are the words of our mouth. It rests with us very largely as to what desires are forming in our minds, and shaping our lives. The Apostle exhorts us to think on the things that are true, honorable, just, pure, lovely and of good report. (Phil. 4:8) "To have that mind which was in Christ Jesus," who sought not His own will, but the will of Him that sent Him." (Phil. 2:5, John 5:30.) We should exercise our wills in the control of our thoughts, especially since in these days the adversary is so busy inciting to evil, impure thoughts, by evil suggestions, both from within and from without. Unless we do this, the evil thoughts will find lodgment, and our strength of will for righteousness will surely be undermined. Let us then set our affections on things above seeking first the Kingdom

of God and His righteousness, desiring earnestly to know and to do His Will. Thus meditating upon His Word, we find our desires more and more becoming conformed to the standard set before us. We had learned something in the past of God's loving dealings with us, and we longed that others, too, might know and appreciate His provision for all our needs in Jesus Christ, but not being careful students of the Word we had no proper expectation that this was to be accomplished, except in so far as we could assist God in the matter. Thus the stronger our desire grew, the more strenuous became our efforts which, along the lines of our desire, were foredoomed to failure, with the result that we either grew more and more impatient in our Christian life, or else cooled off, and measurably indifferent to the world's salvation. At the same time we desired to grow more like our dear Lord, but had no definite method of attaining our desires, and but little expectation of reaching the goal. Hence, cheerful endurance was not a marked feature of our development.

But all this was changed when we began to understand more clearly "the hope set before us in the Gospel." (Col. 1:23.) We then began to see that our strongest desires along the lines mentioned fall short of what the reality will be—that God has a greater blessing in store for the world of mankind than we had any expectation of, and that the Gospel —Good Tidings—preached beforehand unto Abraham implied a blessing to all the families of the earth. We began to see that all arrangements to bring about this time of blessing had been made by Jehovah, and learning to trust His love and wisdom, justice and power, we were enabled to put our anxiety for the heathen and the great masses of the unconsecrated on one side, and leave all our care with Him. Meantime we began to see something of His purpose in permitting evil, and how in our ignorant attempt to convert the world we had been really striving against God, whilst we commenced to appreciate His purpose in opening up to us His Word before the due time had come for all the world to understand, viz., that we might have "a prior hope in the Anointed One," and by association with Him in His sufferings, following in His footsteps, might be associated, not in receiving with the world the earthly blessing through Him, but in dispensing these with Him. We grasped this hope, assured to us through the Word of God (Heb. 6:17, 18), and confirmed to us by His oath, and the desire thus to bless and be a blessing grew stronger and stronger in proportion as our expectation of the fulfillment of the hope grew more certain, based on a more intimate knowledge of Him by Whom the promise had been given.

THE HOPE OF THE ABRAHAMIC PROMISE.

It is said of Abraham that he dwelt in tents with Isaac and Jacob in the land of promise as in a strange country, "for he looked for the city which hath the foundations, whose builder and maker is God" (Heb. 11:9 to 11), and that when the promise of God that he should have a Seed was given, he believed God, although he was himself old, and Sarah his wife also, in hope believing against hope, giving glory to God. And it was this hope that lighted the path through all his earthly pilgrimage, the assurance that God purposed a great blessing to all the families of the earth through Him and His Seed, and that he was thus assured of God's special care over him and his throughout his life. Now this thought must have influenced his character, keeping him separate from the people amongst whom he pitched his tents from day to day, and stimulating him to a closer walk with God, so that he was known as "the Friend of God." And now the thought would surely influence him in his relationships with his neighbors, as he contemplated God's beneficent purposes towards all mankind, he would insensibly become imbued with the same broad view, he would become more and more sympathetic towards them, and long for the time to come when they would be blessed through Him. And this hope would attract those of a like disposition whilst a selfish nature would despise it, e. g., Esau cared not for the promise, which Jacob coveted, and suffered a great deal to possess, or fasten their thoughts upon the personal honor that would accrue rather than the blessing they would be enabled to bestow.

And the blessing with all that it means has come down to us—we are privileged to rejoice in the prospect of the universal blessing to the race, now so imminent, and we remember the words of the Apostle, "What manner of persons ought we to be in all holy living and godliness?" Truly this hope in itself should separate us from the world and its spirit, and make us gentler. But we can rejoice still more, viz., that we are of that class whom the Scriptures designate "children of Abraham by faith." "If we be Christ's, then are we Abraham's seed, and heirs according to the promise." (Gal. 3:29.) Hence, as heirs with Christ of God, we are assured of His care and overruling Providence in all our affairs, and realize in very truth that "all things are working together for good to them that love God, to the called according to His purpose." (Rom. 8:29.) Thus it means a very great deal to be able to say that our hope is in Christ Jesus our Lord. It implies faith in God's plan of Salvation for the whole world through this chosen Seed first of all; it also implies that we have taken the various steps indicated in the Scriptures whereby we might become sharers in the promises. The Apostle Paul traces these steps backward, when he says, "Whom God did predestinate then He also called, and whom He called, them He also justified, and whom He justified, them He also glorified (honored)." (Rom. 8:30.)

Having this hope for the future would necessarily imply a measure of dissatisfaction with the present order of things. There is a considerable dissatisfaction in the world at the present time, which is producing impatience and violence to a marked degree, and which is to culminate very shortly, we believe, in terrible anarchy. With us, however, dissatisfaction helps to the development of patience—cheerful endurance.

(1) We know these present unsatisfactory conditions are to be swept away in God's due time, and having the mind of Christ, we do not desire to overrule what His wisdom has planned. Thus patience, being continually tested, is developed more and more.

(2) Instructed by the Word we realize that we could never be gathered out from the world and transformed into the "likeness of God's dear Son" apart from the permission of evil.

(3) Because we can already grasp the fact that the world could never appreciate to the full the blessings of the future apart from the lessons present and the past.

(4) By faith we know that the same God who has been using the experience of sin in the world to test the angels, and demonstrate to them, both to the obedient and disobedient, the exceeding sinfulness of sin, is able to use this same experience of evil throughout the future for the guidance of other creations, whilst limiting the actual effects of sin to this one, comparatively speaking, little planet, for what in the light of eternity is the brief span of seven thousand years. Thus God stores up for future use, e. g., coal, in the natural world. Think, also, of the meat in season stored in the World for the Household of Faith.

BE NOT MOVED AWAY FROM THE HOPE OF THE GOSPEL.

There are many Scriptures which exhort us to watch and pray lest our first hope and joy of faith grow dim, reminding us that to maintain faith in this Gospel, and all that it implies, means to maintain an attitude of aloofness from all that the world would offer to attract, as well as to firmly face the opposition that will surely be aroused when other methods of turning us aside have proved unavailing. The adversary has different methods, and only those who are closely watching unto prayer, and abiding in the shadow of the Almighty (Psalm 91) will be enabled to stand in this special day of evil—*these* ones are not ignorant of Satan's devices, and put on the whole armor of God. We have seen that hope comprises desire and expectation—hence for either one of these to be quenched would mean that hope was dead. Thus Satan is continually seeking to deaden our desires, after God, and the things promised to us in His Word by seeking to stimulate the desires of the flesh for earthly things, using the channels of the sense to this end. Some of these temptations are very seductive, and only the Word of God, quick and powerful, is able to differentiate between the true and the false. To the fleshly mind, the false hopes instilled by the adversary are more pleasing than the Truth contained in the Plan of God, because while presenting the false hopes he at the same time obscures the one true hope. For instance, the truth that the dead are dead, and the glorious hope conveyed by the promise of Resurrection have been explanted by the pleasing lie that humanity is immortal, carrying with it also the fearful thought that all those who pass away from this life at enmity with God lives on in endless punishment which is interpreted as endless torment. Thus does Satan delude mankind—with a false hope on the one side, and a false fear on the other, so that the Truth is too harsh for some, too good for others,

to accept. But so surely as the eagles gather to the carcass, so also the Truth-hungry are attracted to "the feast of fat things" of the Lord's providing. (Isa.)

Hence there is a continual battle going on within, for our bodies are now reckoned members of Christ, and the New Mind can find expression only through the medium of the flesh, which, therefore, it seeks to control more and more, to the end that God may be glorified thereby, and so the Apostle wrote, "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that we cannot do the things that we would," although we earnestly strive to glorify God in our bodies and spirits, which are His. (1 Cor.) Writing to the Hebrews, the Apostle suggests the thought that the desire after God may be so weakened almost imperceptibly, that the hopes and promises of the Gospel may be *let slip*. He thus exhorts us that we do well to take heed unto the precious Word of Truth, and "to examine ourselves from time to time as to whether we are in the faith, and thus to prove ourselves." (2 Cor. 13:5.) What a safeguard to us is the Vow in this connection. To daily scrutinize our thoughts and words and doings to the intent that we may be the better enabled to serve Thee and Thy dear flock." This daily, hourly conflict has been the experience of the Church all the way down through the past eighteen centuries and is certainly no less the experience of the flesh members, still in the flesh, weakened not alone by 6,000 years of degeneration, but by the specially trying and wearing hurry of the last fifty years, especially in these closing years of the "Day of His Preparation." And the fact that the desires of the flesh along whatever line they may come are apparently satisfied in part, at least, without undue delay, accounts for the great success with which the adversary turns so many aside from the narrow way.

But our hope can be dimmed through loss of expectation. The history of the Church exemplifies this. The expectation of our Lord's return to glorify His faithful followers and bless the residue of men, was the very basis of their hope. But as years went on, and their Lord did not return, the expectation grew dim, and that hope, *the* hope, "that blessed hope," was lost, and other false hopes supplanted it, and formed the foundation for the superstructure of the Papacy and its counterfeit Christ and Kingdom.

Again by bitter persecution of the saints the adversary has sought to quench their expectation that they should reign with Christ as joint-heirs in His Kingdom, and to make it appear that they were under the ban of God's displeasure, and thus cause them to slacken hold of "the hope of their calling." By this means, doubtless, some have been frightened away from the prize, for all must needs be tested to the uttermost who would eventually be accounted as worthy to be joint-heirs with Christ of God.

However, God overruled all things to His glory, even the wrath of man, and the operations of Satan. These very trials and tests that prove our faith and hope, refine and purify us, and are developing in our characters and lives that cheerful endurance which the Scriptures emphasize so much, and which is such a necessary element of a perfected character. And the very shortness of the time in itself is helping us to patience, not merely in the sense that in the light of the near future we are able to view things in a different perspective, than would otherwise be the case, but also because the very shortness of the time, from one point of view, conduces to impatience, which we have to fight against. It seems difficult, sometimes, to go along day by day in quiet ways, especially, maybe, to those whose time is filled with apparently unimportant duties, but we learn day by day to do His will, and glady be content,

"Content to fill a little space
If Thou be glorified,"

trusting Him for grace day by day to be faithful in that which is least.

HOPE THAT IS SEEN IS NOT HOPE.

Hope implies friction of desire and expectation as well as preparation for it. Thus, while we have hope that we shall be like our Lord and be with Him and see Him as He is, and while, day by day, we seek to purify ourselves, even as He is pure, we surely believe that the day is ever drawing nearer, and will soon be here, when we shall all have been changed in a moment, "in the twinkling of an eye," from natural to spirit, and at last see face to face Him whom "not yet having seen we love." "When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory."

We shall be like Him, Oh, how rich the promise!
What greater could our Father's love prepare?
Few are the words, and softly are they spoken,
But who shall tell the glories hidden there?

While now in gracious love He calls us brethren,
And we His spotless Robe with gladness wear,
Faith grasps the promise of the glorious future,
"We shall be like Him when He shall appear!"

Oh! What has earth our thirsting souls to offer,
Compared with that abundant life to come?
How poor its pleasures and how dim its splendor,
Beside the glory of the promised throne!

So, in the hope of bearing His dear image,
Rejoicing in His precious gift of peace.
His love shall keep our hearts in patient waiting,
Till we in righteousness behold His face.

May each of us show the same diligence unto the fulness of hope even to the end, that we be not slothful, but imitators of them who through faith and patience inherit the promises. In our patience we shall win our lives. (Heb. 6:11-12. Luke 21:19.)

DISCOURSE BY PILGRIM BRO. WM. CRAWFORD.

SUBJECT: "THE MILK OF THE WORD AND THE STRONG MEAT OF THE WORD."

BROTHER HEMERY just reminds us that this is Praise Day. I am not going to give a discourse this evening on Praise, but I am going to talk about something that we certainly can praise God for. We are going to talk about the "milk of the Word" and "the strong meat of the Word." We can praise God, dear brethren, that He has given us here in His Word not only the "milk" for babes, but also the "strong meat" for those who are matured and of riper age. We can praise God because He is supplying all our need under every circumstance of life. God has undertaken to supply the need of the New Creature.

Our discourse on the milk of the Word and the strong meat of the Word is based upon the 6th chapter of Hebrews, 1 to 11.

When the Apostle in the first verse of this chapter introduces the word "therefore," it implies that what he is going to say is based upon some previous remark. He says, "Therefore, in view of what we were saying, such and such a thing must follow," and so we turn then to the previous chapter to find out what the Apostle is talking about, and we find in the last three verses of the previous chapter of Hebrews he here is talking of some who have been for a long time in Christ, in the way of Christ and of Truth and of life—he says, so long even that they might have been teachers in Christ—but who are yet babes. In verse 12 he says, "For when for the time ye ought to be teachers ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk and not of strong meat; for everyone that useth milk is unskillful in the word of righteousness, for he is a babe." The Apostle calls to attention here a very important figure used in the Word of God and the same figure is used again and again, not only by the Apostle Paul, but by the Apostle Peter also. From the standpoint of the figure introduced here, at a certain time in our spiritual life he says we are *new-born babes*. By and by then, he says, it is our duty and privilege to go on and partake of strong meat and become *men* in Christ.

Let me call your attention to one or two texts dealing

with the same feature of the matter. In First Corinthians 3:1 he says, "And I, brethren, could not speak unto you as unto spiritual (developed or spiritual children of God), but as unto carnal, as unto babes in Christ. I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able"—ye are merely babes in Christ yet. And coming to the Apostle Peter, 1st Peter, chapter 2, verse 1, we find the same figure introduced here. Peter says, "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as newborn babes desire the sincere milk of the Word." The Apostle points out here that from a certain viewpoint we are newborn babes in this present lifetime and we go on to partake of strong meat and become men in Christ.

Now, we find there are two very important figures used in the Word of God regarding the spiritual life of the New Creature. We find another figure, that of a begetting and a birth, and from the standpoint of that figure we are said to be merely *begotten* now and by and by *born* in the resurrection time. But, my dear friends, these two figures bring to us two very different lessons from God's Word and it is very important that we understand the lesson from each. The illustration of the begetting and the birth does not show the responsibility of the individual as a New Creature; it does not show our responsibility at all. It shows merely the relationship we have to the great hope of this time. The Apostle Peter says we are begotten again unto a living hope and thus, from the standpoint of this figure of begetting and birth, we are said to be begotten in the great Abrahamic Covenant. God is our Father, the great Abrahamic Hope is our Mother, and we are begotten children of the present time. This figure then illustrates our relationship to the great and only hope that God is offering in this age.

But from the standpoint of the other figure we find a far different lesson brought to our attention and the lesson here is the responsibility of the individual child of God who has now received the Spirit of God. Form the standpoint of this figure the Apostle says we are new born babes, and we have got to grow and develop and mature and be ripened as fit for the Kingdom. This illustration which St. Paul uses is a very important one indeed. You remember the same Apostle uses the same figure in regard to the Church as a whole. From the standpoint of the whole Church, in the beginning of the Gospel Age, it is likened unto a babe, which will grow and develop and mature until all come "to the full measure of the perfect man in Christ." This refers to the Church of God as a whole—its beginning and progress and development, and the same figure and principle apply to every individual who is a member of the same great Church. We are begotten in the one figure, but new born babes in the other, and we have to grow and partake of the milk first and then of the strong meat, and become perfect men in Christ—matured.

Now, the thought here in the "milk of the Word" that the Apostle speaks of is more the thought of the understanding of doctrine. It is more the thought of the doctrinal features of God's plan and regarding Christ. The Apostle says here in this chapter, in Hebrews 5 and 13, "for every one that useth milk is unskillful in the word of righteousness." He is merely a babe. "But," he says, "strong meat belongeth to them who are matured, even those who by reason of use have their senses exercised to discern both good and evil." The thought we get here is that the "milk of the Word" represents the doctrine features or various steps that we must take to leave the world outside and to come into Christ and be begotten again and to share in the great hope of this present time; all the different steps of doctrine and teaching to bring us into Christ, to be begotten there of God's Spirit, they are likened here to partaking of the "milk." Now you understand if we always partake of milk and go no further we will never grow strong in Christ, just as in the natural world. If the natural babe is always partaking of milk it will never grow strong or mature or be of any value at all in this present life, and in the same way we who are spiritual children of God, as new-born babes are expected, first of all, to partake of the milk and then the strong meat and become fitted for the Kingdom.

What is the "strong meat" of God's Word? We understand the strong meat referred to here is particularly the development of character, the getting down below the mere doctrinal features and the appreciating of the great principles that underlie all these doctrines in God's plan. Doctrine is only a means toward an end, just in the same way as the milk for the babe is merely a means to an end, to develop it, that it may be able to partake of strong meat. Paul says it is those who have "their senses exercised to discern both good and evil" for whom the strong meat is prepared in God's Word. What does that mean? It means, my dear friends, that after learning all the great doctrinal features of God's plan regarding our "repentance from sin and dead works" and coming into Christ, then we begin to understand the great principles underlying God's character; then we begin to see the requirements in God's plan, to understand all these great principles of His coming Kingdom, we begin to have our spiritual senses exercised to discern good and evil principles, good and evil principles in the present world. When we come to understand the Truth first and get to understand all these wonderful doctrines we are apt to think then we have all we require and to get satisfied with the matter, but, my dear brethren, these are merely means towards the great end God has in view. We must get below these and find the great principles of God's Kingdom of righteousness and of justice and of love and of holiness.

We heard something this afternoon about the "strong meat," how we are to develop holiness of character, comform to the likeness of our heavenly Father's own character. That, my dear brethren, is the great thought in "partaking of the strong meat."

At the beginning of the Gospel Age God gave the "milk" to the early Church, which was then merely in the baby condition. He gave them the *gifts of the Spirit;* He gave them the wonderful doctrines, clear and precise under the inspiration of the Spirit of God, but then He said by and by these things should pass away and they should get down to the very bottom of these things and learn to develop the *graces of the Spirit* and exercise their spiritual faculties. And so it is with the Lord's people now. We find some who are always talking about doctrine and about the beginning and never seem to get beyond that point at all. Oh, my dear brethren, in the natural world if we always stop short at taking milk it is of no value at all, we will never become strong men. We require to reach out for the strong meat and begin to grow robust children, and so it is with God's people.

The Apostle in the first verse of this 6th chapter of Hebrews calls our attention to what these first principles are. He says, "Therefore (in view of the fact that if we always partake of milk we will surely remain babes), leaving the first principles of the doctrine of Christ, let us go on unto perfection." What does that mean? Does it mean we are to forget all about these first principles? Does it mean that we are to forget all about the "milk" when we begin to partake of the "strong meat"? Oh, not at all, my dear friends, the thought, rather, here is that having learned these first principles of Christ regarding God's plan, having partaken of the milk of the Word, then don't feel satisfied there; don't sit down there and think you have got the whole thing. The Apostle says, "leaving (or advancing beyond) the first principles, let us now partake of the strong meat and grow strong in the Lord and be mature men, let us go on unto perfection." Does this mean we can become perfect in the flesh then? Not so, my dear friends, the Apostle is not talking to those who are in the flesh. He is talking only of those who are "not in the flesh, but in the Spirit." He is talking about those who have sacrificed the flesh with all its present interests and hopes and who now are risen again as New Creatures. He is talking about those who are experiencing the power of Christ's resurrection and are dead to the human nature and alive to the spiritual things. The "perfection" he speaks of is not perfection of the flesh; it is perfection of the heart, of the desire; perfection of love in our hearts, my dear friends. We can all come to that, you see. We cannot attain to perfection in the flesh. We are all imperfect according to the flesh, we are all poor creatures in the present time, but the Scriptures say God has made full provision for us—the milk of the Word, and the strong meat to make us perfect in intention and in heart. That's what we want to get.

The Apostle goes on in this chapter to record what the "milk of the Word" is, or, in another figure, what the first principles of the doctrine of Christ are. What are these, then? "Not laying again the foundation of repentance from dead works." The translation in our authorized version of the Bible is rather obscure. The thought rather is, we understand, "not laying again the foundation"; and then the Apostle explains what the various stones of the foundation are: The first stone in the foundation is repentance from

dead works, the second is faith towards God, the third, the doctrine of baptisms, the fourth, resurrection of the dead, the fifth, the laying on of hands, sixth, the eternal judgment. Thus the Apostle calls our attention to the six different stones in the foundation of Christ. He has changed the figure here again, you see. He begins with the figure of new-born babes, partaking of the milk, then he changes to the foundation and the building upon the foundation. Now he says the foundation in Christ is the same as the milk of the Word, and he says, "not laying again and again the foundation." We find some Christian people today and they are always laying the foundation in Christ; they never get beyond the foundation to build upon that foundation. If we saw a man who was going to build a house and he first of all laid the foundation all right but laid it over and over again, week after week, never going any further, we would say, "I am afraid there is something the matter with him; he will never have a house." But that is exactly what we find today in many cases among the Lord's people. They are always laying again and again the same foundation and they never think of building on that foundation. That is just another illustration of remaining babes, always partaking of milk and never appreciating the strong meat.

Now, what are the stones of the foundation? Let us see. The Apostle says the first stone is repentance from dead works, and we will understand the thought here, perhaps, better when we see the Apostle is writing to the Hebrews, those who were always trying to work out their own salvation under the law, those who from morning to night were working all the time under the law. The Apostle says for a Hebrew to come into Christ and be a new-born babe the very first thing required was repentance from all these dead works of the law. Now he does not say that the works of the law were bad works, and they were not bad works. On the contrary, all the works of the law were good works. What was the matter then? They could not do sufficient of these good works. If they had been able to do all the works of the law then they would have been worthy of life, then they would not have required a Saviour. But the Apostle says, by the deeds of the law shall no flesh be justified in God's sight. Therefore, he says, to come into Christ and share the great hope of this Gospel Age the first thing that is required is to repent from all their dead works. The same thing is true, also, regarding the Gentiles: For a Gentile to come into Christ he must also in the same way cease from all the strivings according to the flesh. It belongs to the human nature, you know, to try to commend itself by some good works of the flesh, and almost every individual has the same desire and makes the same effort to commend himself or herself by some good thing according to the flesh. But the Apostle would have us to understand here the very first thing, in God's sight, that we must do to enable us to share in the favor and grace of God, is to cease from all strivings after the flesh, repent from all these dead works. They are lifeless; they cannot bring life or favor or grace of God in the present time. That's the very first stone in the foundation of Christ, that's the very first ingredient of the milk of the Word—to learn the great fact that only by grace and by favor and by faith can we obtain any blessing in God's plan now.

But then we might give up all our strivings after the flesh, we might repent from our dead works, and unless we went further we might be discouraged and give it up altogether. We require something else to go on. What's the next step, then? The next stone in the foundation is to have "faith towards God." It is not only necessary to repent from our dead works and cease to strive according to the flesh; we must learn now where the great source of life is. We must learn to have faith towards God and to appreciate the fact that God is the great source of all blessing and favor and grace and mercy. Now, what does it mean to have faith towards God? Oh, it implies a great deal; it implies a measure of understanding of God's character. It implies an understanding of God's justice. We have learned the great fact that God in His justice has condemned the whole human family to death; we have learned the fact that we are all undone according to the flesh; and we have learned further the great fact that God has set forth Jesus to be the great means of reconciliation, and so this faith towards God implies faith in God's character, faith in the great means of reconciliation, faith in the great sacrifice of Jesus, faith in His Word, faith in the message coming to us at the present time. That is the second stone in the foundation, the second item of the first principles of the doctrine of Christ. Now we find today that very few professing children of God get beyond this foundation stone. They may realize that they require to stop striving after the flesh and that they require faith towards God and still not see the necessity of going beyond the second stone. They say all they require in the present time is just to believe in the Lord and they are all right, but not so, my dear friends, the Apostle Paul says that at that stage we have not come to partake even of the whole "milk of the Word," not come to receive even all the first principles of the doctrine of Christ. What more is required? The third stone in the foundation is to learn of the "doctrines of baptisms." The Apostle does not say here "the *doctrine* of *baptism*"; he says "the *doctrines of baptisms*" (in the plural). Our attention is thus called to the fact that there are two baptisms in God's plan and the first one refers to the Law Dispensation, and the second one to the Gospel Age. There was John's baptism and there was Christ's baptism. John's baptism was only for the Jews under the Law. It was a baptism for the remission of sins, a baptism for a return to a holy life, a life in harmony with the Law. It was only for the Jewish nation to prepare them to receive the Messiah when He came, and all who repented of their sins and came and confessed their sins before John and were immersed were prepared then in heart to receive Jesus Christ and to appreciate the great blessings that He brought. But that was not baptism into Christ. The baptism of this Age, the Gospel Age, is the baptism into Christ. What does that mean? The baptism into Christ is not for sinners at all, my dear friends; it is only for those whose sins are washed away, for those who have taken the first steps in these first principles, who have repented from their dead works and have faith towards God for justification. Their next step, the Apostle says, must be to be baptized into Christ's death. This is the third stone in the foundation, consecration, immersion into Christ's death, the giving up of the human will with all its hopes and desires. Only a very few come to that point; very few see the necessity of being entirely consecrated, even unto death. The immersion into water is merely the symbol of the actual immersion into Christ. Immersion into Christ implies a full consecration into God's will and a resolve to be dead to all the things of the world and alive to the heavenly things.

That is the third stone, then; now what more? Oh, you say, nothing beyond that. But the Apostle says the next step is "the laying on of hands." Why, what's that? The "laying on of hands," you remember, was something they had in the early Church. The Apostles in the early Church laid their hands upon the converts and they received their measure of the Holy Spirit of God. Have we that practice now? We have the same thing as is implied by the laying on of hands in the early Church. The Apostle tells us that all these miraculous gifts of the Spirit would cease and come to an end with the death of the Apostles, because they only had the power of laying on of hands for the impartation of the Holy Spirit. But we have the same Holy Spirit; we have still the Holy Spirit dwelling in our hearts: the receiving of the Holy Spirit in our hearts corresponds to the impartation of the Holy Spirit to the early converts by the laying on of the hands of the Apostles. But it is only those who have come to the point of being dead with Christ as a sacrifice and have been raised to the spiritual life who have had the "laying on of the hands" spoken of in this chapter.

The next item is the "doctrine of the resurrection of the dead." Do we require to understand this? Is this a part of the "milk of the Word"? Oh, yes, the Apostle says that's the next stone in the foundation of Christ: that's the next item of the milk of the Word. We require to understand that Christ has died a great ransom and secured for the whole human family the glorious hope of resurrection. Why do we require to understand this in order to have a proper foundation in Christ? Well, my dear friends, if we don't know about the resurrection hope we have no hope whatever in this present time. "We are of all men most miserable" if we don't know about the great resurrection hope which we have as New Creatures. Christ died to secure a resurrection for the whole human family. That is a very important matter as a foundation for a "babe," but the most important matter here, my dear friends, is the great resurrection hope that is laying hold upon us in the present time as New Creatures, for the Apostle Paul says we are experiencing now the power of Christ's resurrection. This is *our* resurrection hope in the present time as New Creatures.

From the time we offer ourselves as living sacrifices and God accepts the sacrifices and imparts the Holy Spirit to our hearts, from that time we begin to rise in the resurrection as New Creatures to the spiritual life. The Apostle Paul says he was endeavoring that now he might experience the power of Christ's resurrection. What kind of resurrection is that? Oh, that's the "First resurrection," the spiritual resurrection, but if we are not being quickened by God's Holy Spirit now, if we are not experiencing the power of the Holy Spirit in our hearts, we are not experiencing the power of this resurrection, Christ's resurrection. It is very important that we should experience this resurrection now, my dear friends, because we must not only be begotten of God's Spirit, but we must also be quickened into life, into zeal, into service. If we are going on to partake of the whole milk of God's Word we will be feeling the power of the spiritual life raising us mentally higher and higher, to higher viewpoints of God's plan and His call for us at the present time. It is very important, then, to know about this stone in the foundation. The Apostle Paul says regarding the same thing, "If we live in the Spirit." What does that mean? To "live in the Spirit" means we are dead to the human plane of things. It means that we are dying day by day to the human line of thought and the human view of things here, and it means we are rising higher in the spiritual appreciation of the heavenly things. It means, as we heard this afternoon, a development of holiness of character, a development of God's Spirit in the heart, a looking on things from God's standpoint. And the Apostle says, if we live in the Spirit we should also walk in the Spirit. If we are begotten again and have experienced the power of the resurrection spoken of as the fifth stone in the foundation of Christ, we should walk according to the new life, the spiritual life.

The next and the final stone is the "eternal judgment." It is very important to know that by and by God has for the world an "age-lasting" judgment, that "God has appointed a day" (the 1,000 years day of Christ's reign) for the judgment and trial and blessing of all mankind, but that is not the thought here. It is far more important for us now to understand that *this* is *our* judgment day, and this present age is the "eternal (or "age-lasting") judgment" for the Church. If we don't know that we are on trial now, how can we "press towards the mark for the prize"? If we don't understand that there is a mark set, how can we attain to that mark? Every day, and every hour, and every moment our judgment is going on and we are being developed and tested as New Creatures. It is very important to understand that. If we did not understand it, my dear friends, how could we make our "calling and election sure"?

All these things, then, the Apostle says, are stones, very important stones, in the foundation of Christ, but he goes on to say that having laid these stones we are not to stop there. This is only the "milk of the Word." These are the purely doctrinal features of God's plan. These are the things given us to enable us to understand God's requirements, and having taken all these steps from the world right into Christ, into the full spiritual life, what comes next? "Leaving the first principles, let us go on to perfection"—let us partake now of the "strong meat." That means, my dear friends, we have got to grapple now with the great facts of the principles of God's kingdom. We have got to begin to discern now the great principles in every action, in every word, in all our walk and conversation here. We have got to try to conform all things in our life to certain principles. We have got to see that we are cleansing our hands and purifying our hearts and bringing our whole lives into line with the great pattern set before us. We have got to get down to the *principle of things.*

We believe, dear friends, it was God's plan that in the beginning of this Harvest Time He should set out very, very clearly all these wonderful doctrinal facts regarding His purposes; we believe, too, it is His design that towards the end of the Harvest it is more a question of principle and heart condition, that these will be the test among God's people. The test in the past has been more or less doctrine, and we all required to have some material to build upon. The babe, though it goes on to partake of "strong meat," requires milk at the same time, and we as New Creatures still need the milk of the Word. But at the same time the important point is that towards the end of the course we shall have reached that stage of growth in Christ that we can partake of the strong meat, that we shall have grace and strength to understand how to conform our lives daily to the great pattern of Christ. The Apostle says in the next verse, "And this will we do if God permit." In other words, we will endeavor, as far as possible, by the grace of God, not to stop there at the milk of the Word, but to make our calling and election sure by laying hold of the strong meat and proving ourselves men in Christ Jesus.

In the following verses we have a word of warning regarding the matter. The Apostle says if we have come so far as to partake of the full milk of the Word, to receive all this wonderful light and truth regarding leaving the world and receiving the Holy Spirit of God, and being begotten and quickened in the spiritual life, and then fall away from that standpoint, it is impossible to renew us again unto repentance. We must remind ourselves occasionally of the great responsibility we have from the standpoint of this figure, that having seen all these things and appreciated all these things, we have to be very careful to make our calling and election sure and continue to partake of the strong meat. The Apostle shows that there are various ways one might lose the spiritual life. There are various ways one might lose his natural life. One might commit suicide: that would be a very swift way of getting rid of life. One might refuse gradually to partake of food and become weaker and weaker and finally die. That would be a more painful way and not so quick as the first. So in the same way, my dear friends, there are various ways that the newly begotten child of God might lose its spiritual life. We might commit spiritual suicide; we might deny the Lord who bought us; we might turn round and count the blood of the Covenant a common thing and crucify the Lord afresh; we might do despite to the spirit of grace and destroy all our hopes. Or, as the Apostle says here, we might neglect and cease to appreciate the great responsibility we have, and gradually starve the New Creature, and let the things of the Spirit slip, until finally we should lose all the spiritual power over our lives altogether.

Now, in either case, it is a matter of losing spiritual life and the Apostle says if we have been fully enlightened and tasted of the heavenly gift and the powers of the world to come and the Holy Spirit in our heart, and fall away back into the world again and lose the power of the spiritual life over our hearts and imbibe the spirit of the world again, its aims and desires, it is impossible to renew us again unto repentance. Why? Because we have received the *full scope* of the grace of God in Christ Jesus: we have received all the benefits of the Lord's grace through Christ in the present time: we have received the whole milk of the Word: we have appreciated the full doctrinal features of coming into Christ and being spiritually begotten and quickened as New Creatures. It is, therefore, a very important matter to understand that we must go on to perfection or perhaps lose our spiritual life altogether.

In verse 7, the Apostle gives an illustration of the matter: "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it it dressed, receiveth blessing from God." Yes, God expects a return. If the earth is watered and receives the sunshine and rain day by day a return is expected in the product of that ground, and if it brings forth what is required and desired it is approved, but (verse 8) if, after all the sunshine and the rain and all the care bestowed on it, it brings forth thorns and briers, what then? The Apostle says it is rejected; the same thing is true of the spiritual child of God. If we, my dear friends, have received from God's Word the whole "milk of the Word" (under the figure here used, the sunshine and the rain of God's grace) and bring forth the thing expected by God, it will mean we are approved of Him and we shall gain an entrance into the Kingdom of God, but if we bring forth thorns and briers of character, what then? Then we shall be rejected. The Apostle here then is showing our great responsibility and the importance of attending to the matter of feeding the spiritual New Creature, partaking of the strong meat of God's Word and not starving ourselves into a degree of death, or absolute death, and also of assimilating the spiritual food and bringing forth the fruits of the Spirit in our daily lives.

In the 3rd chapter of 1st Corinthians, the Apostle Paul speaks about building upon the foundation. Although it means a great deal to us to understand all these doctrines which form the foundation and to appreciate them and to be exercised and influenced by them, yet we have got to begin and build upon them. Verse 10, "According to the grace of

God that is given unto me." What does that mean? The grace of God referred to here is the privilege of service in regard to the Lord's people. According to the grace or privilege of service in connection with the Church of God, the Apostle says, "as a wise master builder he has laid the foundation." We are all builders by God's grace, but the Apostle had a greater grace from God. He was a master-builder. What foundation did he refer to and how did he lay it? He is talking here of the very same foundation spoken of in the 6th chapter of Hebrews, telling those who would be followers of Christ how to leave the world, how to have faith in God as the great Source of Life, instructing them how to make a full consecration and be begotten of the Spirit, because (he says) the only thing that counts now is a New Creature. So then when he says, "I have laid the foundation," he is talking of his having explained all these wonderful steps from the world of sin outside right into an appreciation of the great hope set before us now. "I have laid the foundation, and another buildeth thereon." Paul could not build *for* anyone; he was a wise master-builder telling them *how* to build. He could lay the foundation by telling them all about the facts of the gospel, and in the same way, dear friends, we can assist each other to lay the foundation of Christ, to partake of the milk of the Word, but in regard to the strong meat, that is something each must partake of for himself. Every one must do the building on the foundation himself.

"I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon." That is the main point. After we have got to understand God's plan and have seen the great hope before us and received the spiritual life, it is a very important matter to take care how we build upon that foundation, for we may build the wrong kind of structure. We may build in the wrong way and waste our time altogether. "Other foundation can no may lay than that which is laid." What does that mean? It means "There is no other way into the great Hope of this Age than just the way I have told you." There is no easy way into Christ, no way by which one can avoid sacrifice and suffering. "Other foundation can no may lay." In the Apostle's day there were certain ones who were called "false apostles" and they said, "Now I can show you a far easier way to serve Christ. You don't require to discard all these dead works. All these works are very good, just continue them. You do not require to suffer the reproach of all your nation and friends. You don't require to give up the good things of this life. You do not need to give all your time to serving Christ." But the Apostle says, "There is no other foundation that you can build upon than the one I have laid. You must repent from all your dead works. You must pocket your pride and have faith in God only for grace and truth and you must make a full consecration, being begotten of God's Spirit, and the only thing that will be valuable in God's sight is a New Creature, with nothing but heavenly hopes and desires. Now," he says, "there is no other foundation. Other foundation can no man lay than that which is laid, which is Christ Jesus."

"Now if any man (verse 12) build upon this foundation gold, silver, precious stones." Oh, there now the Apostle is coming to the point of the other figure of partaking of "strong meat." Gold represents the divine things and so the thought here is the divine pattern. The building must be conformed to great principles of God's own character. It must be in line with the great principles of the coming kingdom. If we are not squaring our works, squaring our building with the great principles of justice and sacrifice and holiness, then, my dear friends, it will be a useless kind of building altogether. Now we see that is where the weakness is with a great many of the Lord's people. They are doing a great many things; they are doing great works, making a great profession, but it is not according to the divine character and divine purpose and divine principles. The Apostle says, "Gold and silver." Silver, as we were hearing this afternoon, indicates Truth. Our character building must be truly in line with God's own purposes in the present time. If we are not building in that way then God will not approve of it. It must be a development of our character and our striving to serve the Lord and our endeavor to be in line with the great Pattern; it must be upon the basis of Truth. No other basis will stand the shaking of the present time. "Gold, silver and precious stones." The precious stones represent hardness of character. We must become crystallized for righteousness and for truth and holiness of character—precious and hard and set in line with God's Kingdom; and it is only that kind of character, a building after God's own character and plan that will receive His blessing and approval, built upon this foundation.

If any man build "wood, hay or stubble." Wood represents a great show according to the flesh, a great matter of profession and works for God, but not of the right kind, because not in harmony with His own character, not in harmony with the principles of the coming kingdom, not in harmony with love. Many Christians are endeavoring to build thus, a great show of wood and hay and stubble, but the Apostle says, "Every man's work shall be made manifest." How so? Well, dear friends, the nearer we come to the Kingdom of God the more evident are the great principles of that Kingdom. The Apostle is evidently talking here of the Harvest Time. "The pathway of the just is as a shining light shining more and more (brighter and brighter) towards the dawning of the day," and now we understand in the Harvest Time God's Kingdom is coming in power, is coming in a great light of Truth to discern the very thoughts and intentions of the heart and to lay bare the motives underlying all our actions and all our walk and conversation. And that is why the Apostle uses the illustration of the Church being a babe at first and towards the Harvest Time being matured, partaking of the milk of the Word at first and then the strong meat. We are in the time when we can discern more clearly through the light of God's Truth the dividing line of principle and how to regulate our actions and our words and thoughts in regard to each other and to the world outside and in regard to every affair of life.

This Harvest Time is a very important time for the Lord's people. The Lord said, "Let both grow together till the Harvest Time and then I will separate them." How? By the light and power of God's Kingdom.

The Apostle says, "Every man's work shall be made manifest for the day shall declare it." The day of light and truth, the day of testing, the day of the harvest time shall declare the kind of building and test all the kinds of building that are laid upon the foundation. "It shall be revealed as by fire." The Word of God is sharper than any two-edged sword and a discerner of the thoughts and intents of the heart, separating them and revealing their true character. It reveals also how we must walk according to the principles of the coming Kingdom. "The fire shall try every man's work of what sort it is," whether gold, silver and precious stones, or wood, hay and stubble. Paul then mentions the different kind of builders. He says, "If any man's work abide which he hath built thereupon, he shall receive a reward." What kind of work is that? It is the only kind that can abide the fire of the Harvest—the gold, silver and precious stone kind, the kind that is in line with God's character, truth and plan. Everything that can be shaken will be shaken in this testing time and only the things built upon the sure foundation and of the right material shall stand. "If any man's work abide, he shall receive a reward." What reward? The reward of the glorious Kingdom, the "Well done, good and faithful servant, enter into the joy of thy Lord." It is the being the Bride and reigning with Christ in His glorious coming Kingdom for the blessing of all mankind.

"If any man's work be burned." What kind of work is that? That's the building of the wood, hay and stubble kind. That's the character not in line with the divine requirements, not in line with the coming Kingdom. It will all be broken up and destroyed and burned by the light and power of God's coming Kingdom. "If any man's work be burned, he shall suffer loss"—the loss of the Kingdom, the loss of being the Bride of the Lamb, the loss of having the approval of God in the "Well done, good and faithful servant," the loss of the "high calling." We thought in the past that if one lost the high calling he would go to eternal torment, but Paul does not say that. He says "but he himself shall be saved, yet so as by fire." He will suffer the loss of the great reward and hope of this age, but he will pass through the great fire of tribulation and cleanse his robes and "make them white in the blood of the Lamb," and by and bye he may be saved to a lesser honor and a lower degree in God's coming Kingdom. That is what is before us if we are not careful in our building to build the right kind of character and so lose the great Kingdom hope and fail to be the Bride of the Lamb.

"If any man defile the temple of God." What is the

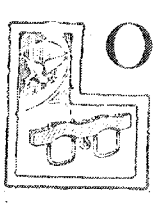
temple of God? The temple of God is your body. "Know ye not that your bodies are the temple of God, and that the Spirit of God dwelleth in you." Our bodies are cleansed and purified by the water of the Word; as we were hearing this afternoon, we are washed by the Water of the Word and cleansed as temples for God's Holy Spirit, and so God, from that standpoint, is dwelling in His temple if we are begotten of His Spirit and quickened by His Spirit. But "if we defile this temple," the Apostle says. How can we do that? The thought, my dear friends, is if we gradually or swiftly lose the Spirit of the Truth again, if we do despite to the Spirit of Christ, God's Holy Spirit, either by turning round and denying the Lord who bought us or by losing the power and influence of God's Spirit and Truth, if we go so far in that direction as to imbibe the spirit of the world again, or so far as to receive the spirit of Satan into our hearts, then we have defiled the temple of God, and the Apostle says, "him shall God destroy"—in the Second Death.

Now we see, then, the importance of the figure here brought to our attention, that of the newborn babe, first of all, partaking of the milk of the Word and thereby growing strong to partake of the strong meat. We see that it is a very important matter to eat the strong meat. If we are not being quickened in zeal, in love, and in appreciation of the things of God's plan we will not grow strong, we will not grow mature. By the grace of God then, my dear friends, "this will we do," we will strive in the future to as far as possible search after and lay hold upon the great living principles of God's Kingdom and square our motives and actions and build out whole character structure upon these wonderful principles. But how can we do all this; it is such a wonderful thing and there is such a short time to do it and such poor material to work upon? My dear friends, it is only by the grace of God we can do it. He has not left us to ourselves. If God were to leave us to ourselves it would be an entirely hopeless case. The thought which occurs to me just now in connection with the matter is that we are in the school of Christ, and you understand after we enter school the responsibility for our education lies with the teacher. We are responsible to the extent of entering the school and paying the conditions of education, but then after that the teacher himself takes the responsibility, and so, my dear friends, as we have come into the school of Christ and made a full consecration to the Lord's will and to the Lord's purpose and are endeavoring to be in line with all the instructions of Christ in the present time, the whole responsibility beyond that, if we are co-operating with Christ, lies with the Great Teacher Himself, and "He will supply all our need." He will bring us stage after stage and class after class right on through the school of Christ to become strong and perfect men in Christ bye and bye. So then from that standpoint we can take hope. God is willing and able and He is going to enable us to build upon that foundation, gold, silver and precious stones. It may mean suffering and many trials, but, my dear friends, if we have the Spirit of the Lord in our hearts and appreciate what He is doing for us we will count it all joy to pass through all these tribulations, because we know that they are working in us to will and to do of God's good pleasure, and His good pleasure is the enabling us to partake of the strong meat and to be jewels of Christ and to be ready for a glorious entrance into the Kingdom.

May the Lord help us to appreciate the importance of the figures brought to our mind and not only to have the milk and appreciate that, but to go on and partake of the strong meat as well.

DISCOURSE BY PASTOR RUSSELL

SUBJECT: "FELLOWSHIP."



ON our convention programs this is Fellowship Day. The word "fellowship" appeals to us all. It represents "comradeship," to be one with another, and this fellowship in Christ means that all who are the Lord's people are fellows, are associates. They are not of different degree; they are all one in Christ Jesus. "One is your Master; all ye are brethren"—all ye are fellows, all ye are associates. It means more than this, because there is a way in which God Himself tells us that He brings us into fellowship with Himself through Christ. He makes us partakers of things that are far beyond our own nature. We are human and, therefore, our interests are properly considered to be earthly interests, but God has given us a very high call, a very great invitation, to leave the human nature and become associated with Himself on the Divine plane, and so St. Peter says "God has given to us exceeding great and precious promises that by these we might become partakers of the Divine nature." There is an intimate fellowship then suggested, that we should be of the same nature as our God. When we come to think that no other creatures of God have ever been accepted to so high a state, so blessed a fellowship as this—to be made one with God our Father, we marvel As the Apostle says, "Truly our fellowship is in the Father and with the Son." This is a very wonderful thought, dear friends, that our Great Creator should so humble Himself and so bless us as to give us such a wonderful privilege. Then this privilege is only extended to the Christ; no such privilege was ever extended to angels nor to cherubim nor seraphim. "Unto which of the angels said He at any time, Thou are My son, this day have I begotten thee?" None. To none of the angels was such a message sent. It is peculiar to the Christ; peculiar to Jesus, in the first place, because He was the only begotten of the Father. He has overcome, He has fulfilled the conditions that were necessary to this high exaltation and He has ascended up on high and is now at the right hand of the Majesty of Heaven and He is ever to be on God's right hand. And next to Him comes His Church, the Church which is His Body. Here is the fellowship that is promised us in the future. We have not yet entered into that fellowship, we cannot enter into that until we shall be changed. When our resurrection change comes will come the glorious conditions when we shall see as we are seen and know as we are known and enter into all those things we now enjoy by faith. We will be the actual possessors then. All the trials and all the testings will be past and all the glories will have arrived.

This fellowship, dear brethren, that we speak of, we have as members of His Body. We saw last evening when considering the subject of baptism into His death, we saw how we were to be inducted into the Body of Christ by a full consecration of our heart, by becoming dead to the world, by dying to all earthly hopes and aims and ambitions. Then we come into membership of the family of Christ. Then we become Christ's fellows, His brethren as the Scriptures have represented the matter—"Behold I and the children which thou hast given Me." That is to say, "I and Thy children whom Thou hast given to Me." The Lord is speaking of the Church and He speaks of them as being His brethren. This again gives the thought of fellowship; the family, the Heavenly Father the head of the family, the Lord Jesus Christ the Head of the Church and the Church His associates and joint-heirs. One family, and just as the members of one family share in all the interests of the family in a particular sense in which others do not share, so all of us who have come into the family of God have a blessed relationship with the Father and Son that none other can possibly have. It belongs only to the Father. We may well suppose that there is a fellowship amongst the angels. They have a fellowship amongst themselves. Truly they do worship the family also, truly they reverence God and Christ, but there is not a fellowship in the same sense. They are not fellows at all. "Are they not all ministering spirits" or servants? Their spirit is that of service, servants of God, which of course is a very high and honorable station. We all rejoice to be servants of God to whatever extent we can, but there is this difference between these angelic sons of God and the service they may render and these begotten sons of God of the Divine family. There is a closer oneness with the family. As Jesus said, "The Father and the Son will come in with us and sup with us and we may have fellowship with them," and this refers to what we enjoy in the present life and does not bear at all upon that coming joy and fullness of blessing which will be our portion when that which is perfect shall come and that which is in part shall have been done away.

Now there are certain conditions laid down in respect in this matter. Your degree of fellowship with the Lord and my degree of fellowship will depend upon certain things. It may be a closer or less close fellowship according to circumstances. No one has fellowship at all with the Lord unless he comes into covenant relationship with Him. We think it not improper to call attention again to the fact that there is only one way of getting into relationship with God, only one way, and that is by accepting His terms and coming

into His family. We do, indeed, see other blessings held out for the world by and bye, but they are not held out for the world now. We see, because God tells us so, that in the next age He has wonderful blessings of restitution for the human family, a doing away with the curse and a bringing in of all the blessings He has promised to man, but there is no way now to God, to these things, no one now can enter into these restitution blessings, nor into relationship and fellowship with God by believing these things. Anyone, indeed, may hear of restitution and have his mind greatly relieved if he had previously heard that God intended to eternally torture the human family. He might be greatly relieved and have a much more kindly and filial feeling towards the Heavenly Father as a result of hearing of His goodness and His great plan in arranging for the blessing of mankind, but he still could not come into relationship with Him. There is just one way of getting into this fellowship. This way of coming into fellowship is the way that Jesus marked out. Jesus was in fellowship with the Father. He did not *come into* fellowship, He *was* in fellowship. But He set us an example in His life that we should walk in His steps. You remember that being in fellowship with the Father He had the privilege of laying down His earthly life and accepting the great reward of the glory, honor and immortality of the Messianic work of the future—all this as a result of His being in fellowship with the Father at the beginning, for if he had not been in fellowship with the Father He could not have had the opportunity of doing it. Father Adam, for instance, after he fell by his disobedience, had no fellowship with God. Previously he had fellowship with God. He was under a covenant with God. God's arrangement was that he might live forever if he would continue to be obedient and that bond of agreement of doing the Father's will, having everlasting life, that covenant he broke by his disobedience; thus the relationship between God and Adam was broken. Adam, instead of being a son, became a sinner, and as a sinner he came under the prescribed penalty, he was already cut off from fellowship with God. So all of his race were born in this condition, cut off from fellowship. So the whole world are "strangers and aliens" from God. Why? Through their wicked works. What wicked works? The wicked works that Father Adam started and that you and I as children of Adam cannot hinder because we are born in iniquity. These wicked works have separated us from God as a race, and people who are still in that condition have no relationship with the Father, no fellowship with the people of God. They may mingle with the people of God, but they cannot be in fellowship. Why? Because all those who are in fellowship have been baptized with the one Spirit into the one body and they have the one hope of their calling, the one aim and purpose, the one hope. No other can enter into that fellowship. We can meet them, we can shake them by the hand and tell them we wish them well, glad to see them, but they cannot enter into the fellowship. It is a secret order, my dear friends, God's own great secret order, and there is only way to enter that fellowship, a way God has provided through Christ, through faith and obedience. Some have said to us at times, "Oh well, you do indeed take a stronger view of the Christian life than I do and you indeed teach a higher standard of Christian living than I have hitherto and a higher one than I have ever heard of, but nevertheless I have a great deal of pleasure in coming to your meetings and I enjoy myself a great deal and I pray to God as well as you, and I call myself a Christian as well as you." "Well," I say, "brother, have you ever become a Christian in the sense of the cross, in the sense of entering into a covenant relationship wtih God?" "Oh, no," he says, "I don't wish to take it so deeply as that; I will talk a little of God and fully enjoy going to meetings and enjoy singing some of the hymns, but I don't wish to take it too seriously." "Well, my dear brother, you must take it seriously or not take it at all." "Oh," he says, "I have taken it and I am enjoying it as it is." "Oh, my brother, friend, you are not realizing where you stand. You have no relationship to God at all." "Oh, but He hears my prayers. I have much pleasure in coming to Him in prayer." "No, my friend, your prayers are never heard." "Never heard!" "No, no, never heard. Only one class of people have their prayers heard. God 'heareth not sinners.'" "Oh, but," he says, "I am not a sinner. You know I am not one of those who cheat and steal and swear." "No, no, but you are still a sinner unless your sins have been forgiven. You are either a sinner or not a sinner. If you are not, it is because God through Christ has forgiven your sins, and then if you are, this forgiveness you can only have by coming in the appointed way. There are not many ways of getting your sins forgiven—just one." "Well, is God not rather pleased to have me pray? Does He not really take pleasure in seeing me bow before Him? Am I not favoring Him?" "No, my dear friend, think it not so. God is too great for you to favor Him by bowing your knees." When we compare our own littleness with the greatness of our mighty God it seems to me we are little microbes in comparison—scarcely to be seen. You remember how the Prophet expresses it. We are like "the small dust of the balance." You know when we go into the grocer's shop he sometimes knocks the dust off the scoop before he weighs the article we are purchasing. But perhaps there is still a little dust left and he does not pay any attention to that dust; it is too small. So that is the picture the Psalmist gives, that we are so little that we are like the dust of the balance which is not taken count of in the weighing. And we might just draw the wrong thought. We might think that God would not notice us at all. No, the prophet is wishing to call our attention to what might really be the relationship of God to us if he chose to stand upon His dignity and look down upon our littleness and our imperfections. He might disdain us altogether. But not so; He has had compassion upon us. The Psalmist says, "What is man that Thou art mindful of him." Oh, man was not worth taking heed to. He was only a sinner and only so little anyway. But God has had compassion; He has provided a Saviour. God has made the way open, He is going to open it still wider, we see, by and by, but the way that is open just now is the only way by which you and I can come, the only way by which anybody can come unto the Father now. What is that way? Jesus said, "I am the Way, the Truth and the Life. No man cometh unto the Father but by Me." "Oh, well," says our friend, "I do believe in Jesus, you know. I believe that He was born and that He died. I believe He was good. I believe He was a great teacher." "Oh, my dear friend, the devils also believe it, do they not? What then is the favor you do God by believing? No favor to God. You want to get rid of the thought that in coming to worship on Sunday you do God a favor." No, all these blessings of fellowship in the body of Christ and all the privileges that come to the Church of Christ are of His bounty and not of our merit. They are really for our own advantage. Why should we meet together? That *we* might have spiritual fellowship. Why should we consider the Word of God? That *we* might grow in grace, grow in knowledge, grow in love, grow in preparation for the glorious things before us.

And then I have said to some, "You cannot come to God in prayer except you are a consecrated Christian." "Oh," they have said, "that seems strange. That is different from anything you have told us before." Well, my dear friends, perhaps we have all in the past made some mistakes. Perhaps we have not told people plainly enough, perhaps we did not see clearly ourselves what are the limits that God has placed. You see we got the thought that everybody was going to a place of torment and we naturally tried to break down all the barriers and make them as low as possible because we did not wish our friends to be eternally tortured. But we knew all the while we were making it different from what Jesus said. He said "If any man want to be My disciple, let him take up his cross and follow Me, then as My disciple he will share My glory," but we said, "Oh, that would make it too narrow. We must not tell people about that narrow way. They would refuse to come and then we would not have anyone, and they might all go to Hell." We see our mistake was in not rightly reading the Word. They are all going to the Bible Hell—everybody—to sheol, hades, the tomb. All are going there but provision has been made for the redemption and recovery of all—everyone—all Adam's children. We all see that and the time for this is all stated in the divine great plan and the full portion of time given so that Messiah's Kingdom may rule and bless and put down evil and raise up the poor race. Every provision is made and now, now there is a call to a special class and you and I as His followers have no right to change one jot or one tittle of the plan. If He makes the way narrow and you make it broad or I make it broad we are defeating the very mission that God intended His Word should fulfill. We are working against God. We are deceivers to that extent. It is not our privilege to make the way any wider than God has made it. It is our duty to make it just as He stated and to show what are the terms of this fellowship. There is only one way to get in and there

is only one way to stay in and one proper course if we would make our calling and election sure.

One person to whom I mentioned this matter of not being permitted to pray, not having this fellowship, this privilege of drawing near to the Father was greatly astonished and said, "Oh, that thought has hurt me a great deal. It has stumbled me. I feel I have lost my faith." "Oh," I said, "it is better that I should lay the matter before you in the proper time than that by and by you should find out your mistake and say, 'Why did you not show me the narrowness of the way? I would then have been put on my guard and might have taken the narrow way!'" So I said, "Your prayers never go higher than your head. They may do you some good just as a man may partly hypnotize himself, but that is not God's way." You and I have the satisfaction of knowing the terms stipulated in God's Word. Why, you know people have had good feelings while doing the very worst of things and they have thought they were doing God's service. Religious people of the past persecuted one another in violation of every principle of love and justice and were happy in doing it. Was it from God that their happiness came or was it some misrepresentation that gave them their joy? Surely it was the latter and not of God. We are reminded of the case of Saul of Tarsus, who when persecuting the church *thought* he was doing God service. That does not mean he *was* doing it. It proves that a man can be deluded and think verily that he is doing God's service and have a great deal of joy in doing that which is really the very reverse of the service of God. And what Saul of Tarsus might do you and I might do, therefore it behooves you and me and all to take heed to our steps and to pray as the Scriptures express it—"Order my steps according to Thy Word," and if we are ordering our steps according to the Word, which is the only safe way, then we have the peace and joy that cometh from the Lord. We find the expression of His Word indorsed in our conduct and experience and indeed you know that the indorsements of the Lord's Word are those which we would not have thought of. For instance, He says, "If ye receive persecution for righteousness sake then happy are ye, or happy ye may be. You may well be happy." You see, the very reverse of what we had thought. We should have been inclined to say, "Oh, I would not have any persecution. I would have all joy and pleasure and no one to persecute me or do me harm." But, no, the Lord says, "If you are My children I will show you how great things you may suffer for My sake. I will show you the privilege of being My disciple. I will test your loyalty and every time that you realize that your loyalty is tested, every time you find yourself an overcomer under these tests, every time rejoice knowing that great is our reward in heaven for so persecuted they the prophets which were before you.

This friend, then, to whom I said he could not pray, was deluding himself. He thought he could get on without suffering for Christ and get into the kingdom by a side path. Not so. It is either *in* or *out*, in the fellowship or out. Either a member of the Body or not a member. It is either enter the straight or narrow gate or not; walk in the narrow way or not; suffer in the body of Christ or not suffer. You see we take our choice. Now is the time to choose, now is the time. It is important, therefore, to see the terms and conditions God has laid down.

I can perhaps give you an illustration proving what I have said respecting God not hearing any except those in covenant relationship with Him. Let me remind you that the Jews were in covenant relationship: they had entered into fellowship through the law covenant and through the sacrifices. True those sacrifices were only typical and their fellowship was not a complete fellowship and true their mediator was not a real mediator but only typical and their covenant was not the new covenant that is to be made with mankind but merely a typical one, but nevertheless it illustrates the principle. Now Israel, before they entered into that covenant relationship, did not enjoy the same privilege. In former times before that time if any one wished to go in prayer to God he had to offer a sacrifice, offer a sacrifice for himself, as for instance when Cain and Abel drew near to God they brought sacrifices and offered them, and God showed that He would not accept the sacrifice represented by the fruit of the earth but He would accept the sacrifice that represented a death, for He wished to foreshadow that the death of Christ was necessary. So when Abel brought the firstlings of his flock and offered these, God accepted that as a type of Christ, as the first lesson that a death was necessary before there could be any fellowship between God and the sinner. So it was subsequently when Abraham came to God. He offered a sacrifice then. He could have fellowship with God on the basis of that sacrifice. But when God took the whole nation of Israel to Himself He then made one sacrifice or one set of sacrifices through Moses by which that covenant was made operative and the whole nation came under that covenant and became God's people and He their God.

Then these sacrifices you remember were kept alive and revived year by year, always a fresh blotting out of sins every year for the whole nation, so that every Jew after that Atonement Day was privileged for a whole year to come to God in prayer, but if that sacrifice in the Day of Atonement was not offered he would not have the privilege of prayer. So the Jewish people today are not in a condition to pray to God because they have no sacrifice and they have rejected the anti-typical sacrifice, therefore they are without any means by which they can draw nigh to God and they will be in this condition until the great anti-typical Mediator shall take His power and be the anti-type of Moses, when the new covenant shall be inaugurated as the anti-type of the law, and then as the new Mediator he will take over Israel again and they will come into favor again with God and then they will have their eyes opened to recognize the real sin atonement, the better sacrifices, and then He will pour upon them the spirit of prayer and supplication. They have been unable to pray to God all this time. Their prayers could not ascend to God because they had been cut off from fellowship. They were cut off three and one-half years after the cross. They could not be cut off till then because God had the Jewish nation in a special relationship to Himself and promised that a certain period of time should be set apart to them—70 weeks of years, 490 years, and that 490 years did not expire until 3½ years after the cross. You remember that 70th week was the one in which the prophet said that Messiah would be "cut off in the midst of the week and cause the oblation to cease," etc., so it was in the midst of that 70th week, 3½ years before the end of their favor, that Jesus died and then they came to the end of that period that God had promised and then what? Then they were no longer specially favored and God was open then to make a covenant with anybody who might come to Christ. So the Gentiles got the opportunity then. The Gentiles previously had no opportunity. They were cut off. Their prayers, if they had prayed, would have availed nothing. They were strangers and foreigners from all the promises of God. They were under the sentence of death. But now came the time in Cornelius' day when the door was thrown open to the Gentiles and the Gentiles were to have the same privilege if they would accept Christ, the better sacrifice, and you remember Cornelius, we read of him, "Now Cornelius was a just man," a righteous man, a man who was honorable, just, upright. "And he feared (reverenced) God and he gave much alms." He was liberal to the poor; he was a fine character, and a Gentile—altogether outside the Jewish hope. God never accepted the Gentiles before that; then what kind of Gentile would He favor first? Why just the kind here. Cornelius was the very kind he would give the first favor to. So the angel came to Cornelius and said, "Cornelius, thy prayers and thine alms have come up before the Lord." Did they not come up before that? No, they had not ever come up before that in the full sense though they had come up as a memorial before God. God merely looked at them. They were there, just the same as a servant would come into your presence and you would see him there and not recognize him, not deal with him at all, but allow him to come into your presence. So Cornelius' prayers and alms come up before God as a memorial. "Therefore send men to Joppa for one Simon Peter. He lodges with Simon the tanner. And when he shall come he will tell thee words which shall be for the saving of thyself and thy house." So you remember then by and by Cornelius' servant did bring word and St. Peter was wondering why God had sent him to preach to a Gentile. It seemed so strange, he had not supposed the message would ever be told to the Gentiles. Jesus had said, "Go not into the way of the Gentiles. I am only sent to the lost sheep of the House of Israel," and now then to be sent directly to Cornelius, to have a vision saying it was God's will he should go there, and to hear what the angel had said to Cornelius! St. Peter said, "I must preach Christ. I must tell this Gentile about Christ. He is a good man and apparently God has favored him." He did not know how much God had favored him but the Holy Spirit was sent upon Cornelius just as it had been upon the Jews. St. Peter was astonished and then he glorified God because he was not a

narrow minded Jew although he had indeed thought that God intended to give all these special blessings to the Jews and had never imagined that God was going to allow Gentiles also to come in and be fellow heirs with the Jews in this gracious privilege of being members of the Body of Christ which is the church. He was astonished.

But now what I want you to notice is the kind of man God dealth with—a man who *wanted* to come near God, a man who was "*feeling* after God if haply he might find Him," a man who was living as righteous a life as he could. That's the kind God is always prepared to favor and so when the due time came Cornelius got the opportunity and his prayers and his alms availed though they were not received until he had heard of Christ and until he had believed that Christ died for his sins, until he had accepted Christ. When he accepted Christ and when he pledged himself to be a follower of Christ then he became a footstep follower in this relation of his mind: then Christ became his Advocate and he was accepted of the Father, the merit of Christ covered his imperfections: then his prayers and his alms might come up and not only be there but be received, because now he had come in the appointed way, because the great Advocate had included him amongst those for whom he made application of his merit.

The only other class, my dear friends, that are included in this favor would be our children, the children of believers. You remember what Paul says on that subject. He says, "the believing husband sanctifieth the unbelieving wife; the believing wife sanctifieth the unbelieving husband." What does this mean? From the divine standpoint the fact is that if either the husband or the wife are in Covenant relationship to God, so far as their children are concerned they are counted as being the children of the believer and are under divine care in a sense in which they would not be under divine care if they were the children of unbelievers. "Otherwise your children would be unholy." Unholy—out of God's favor, "but now are they holy" because one of the parents believes. God counts their children holy even though the children are born before the parent believed. That believer has given *all* to the Lord. That includes his children, his horses and cattle, everything he had—his money in the bank and the property he has, everything went. They all became the Lord's. The children became the Lord's in the same way as the property and the Lord's supervision was over the children as it is over all the interests of those who are His people.

I remember in my own case (I don't think I have ever mentioned to you here before), in my own case when I was about 15 years old, I reasoned the matter out one day and I said, "See here, you go to God in prayer, and you ask Him for certain things. By what right do you go to God? You are not a member of the church. God only has a dealing with the church. Is not that so?" and I said, "Yes, I guess it is so. I don't quite understand: apparently it is only the church." "Why then do you go to the Lord in prayer?" "Well," I said, "I presume I go to the Lord in prayer because my parents are Christians. I am their child and all they have belongs to the Lord. I suppose that is why the Lord allows me to come in prayer." "How long will this continue?" "I don't know; I suppose God will continue to be in that relationship up to the time that I reach a discernment of mind myself, till I have a personal responsibility. Yes, that seems right." "And about how soon do you think you are going to have a personal responsibility?" "Well," I said, "I don't know. Thirty years of age under the law, but we are not under the law. I don't know. After I have a discerning mind that I can reason the matter out, I guess I shall have a responsibility from the time I am able to reason it out." "What are you going to do about it?" "Well," I said, "I would not like to be without a God. I need a God." "Well," you say you believe you have a parental standing and you don't know when it will run out, when you have come to the place of personal, intelligent responsibility." "Yes." "Don't you think you have come to that place now?" "Well, I think I have," I said, "I think I have." "What are you going to do about it?" I thought it out and I said, "Oh, God, I will give Thee my heart. I am so glad that You are willing to accept it. It is such a privilege for me to give Thee my heart. I need a God and I need all the blessings You have promised to Your people. Lord, let me be one of Thy people."

And I believe, dear friends, that was exactly the right thought, although I have come to understand the divine plan much better since my childhood's days, my mind is still the same on this subject. I see nothing in the Scriptures to the contrary.

This person whom I cited as not having any right to pray said, "Why, I feel so lonely now that I cannot go to God in prayer. I feel as if a great loss has come into my life," and I said, "It is good for you; I hope you have such a loss that you will want to trust God forever. Give all that you have and then realize that you have not been a profitable servant, that you have not brought Him anything great, but that you have only given Him the fag ends of a life. That's all you or I can give, so when we have given all we realize that the Father could not accept our sacrifice at all had it not been for the arrangement He made through Jesus, by which—the death of Jesus—the merit of His sacrifice can be imputed to us and thus make our little offering acceptable."

So then, dear friends, the first point in approaching God, in this fellowship, is to realize that the only way open for approaching God is through Christ, and to have a desire to approach God the Apostle gives us a suggestion along that line when he speaks about certain ones as "feeling after God if haply they might find Him." This desire of the heart must come first. You will not "feel" until you desire to "feel," and then you will begin knocking and searching. "To him that knocketh shall it be opened; him that seeketh shall find." So when you began to want to have fellowship with God and to realize that you were poor and lonely without any fellowship, then you began to pray and Jesus said, "Come unto Me all ye that labor and are heavy laden and I will give you rest." This weariness, this heavy laden condition of the heart, is all the result of sin and depravity in ourselves and those around us and the lonely feeling and the selfishness in ourselves and the selfishness we come in contact with outside, we despise. We would like to come "nearer my God to Thee," and if we just ask the Father He does not answer our prayers directly, but merely sends to us, perhaps a brother or a sister or a hymn or a text of Scripture or something that points us to the way just as the angel told Cornelius to send for Peter that he might be told the way. So God uses some other agency with you. Perhaps it is a hymn and in that hymn you find a verse which describes the way to present your body. Perhaps the testimony of a brother or perhaps a conversation or perhaps reading your Bible for yourself you found the way, you found the only way to approach God was through the new and living way which Christ had opened up. It is the way He opens up for us to come to the Father, to come to fellowship with Himself, to attain to all the glorious things He has in reservation. What is this way? The way of sacrifice. "Present your bodies," make your sacrifice. No other way. Sit down and count the cost, the Lord says. Don't do it hurriedly. Think it over. You must get very hungry for the Truth before you will appreciate it. You must see how lonely you are without a God before you see what a great privilege you have in having a God. So don't do it hastily. Just do the very reverse of what the evangelists say. Sit down and count the cost. And if you count the cost, what do you find? Oh, you find that the cost is indeed great in one sense of the word, not to be slightingly thought of at all. All you have, everything, that's the cost. But how little you have, how little you have, and how much you are going to get in return. When you go to the store to purchase something you may say, "I have only a little money and I must count the cost. I have not much to invest," and you look round and you see this and that and something that is a great bargain and you invest in that. "Oh," you say, "it is all the money I have, but it was such a bargain." So, dear friends, we will never get another chance like the present of getting this great bargain of getting our Creator to be our Father and Jesus our Redeemer to be our Elder Brother and our Bridegroom and our Advocate with the Father, the one through whom we have forgiveness of sins and reconciliation through His blood and fellowship with the Father and with the Son, as the Apostle says. This was the thought in the mind of dear Brother Paul when writing to the Philippians (I will give you my text near the end, my dear friends!). The Apostle said, "Yea, doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Mark you, my dear friends, just to *know* about it is so good, to know about it so good that it would be worth the loss of all things: just to have the knowledge of Christ Jesus. Well, that's very strong. Just the *knowledge*. How much blessing you have from the knowledge you have received, how much I have! Just

suppose for a moment that instead of getting anything future suppose it was all going to end at death, we would have the best time in the world. The world would say, "Oh, you have not had a good time." Yes, my dear brethren, we have had that. We have had the peace of God and all the joy of the Holy Spirit.

Now if the Apostle considers this so great a matter, "Yea, doubtless I count all things but loss . . . . . for whom I have suffered the loss of all things and do count them but dung that I might win Christ and be found in Him," you see the knowledge was necessary, because without the knowledge he could not do anything. You cannot become a servant of the Lord without knowledge. Hence the necessity for preaching as the Apostle says. We cannot pray people into Heaven. God does not propose to save people by praying for them and you and I have never been authorized to pray people into Heaven. We are authorized to go and tell them the terms. If they hear the terms they do not need us to pray for them. God Himself has made the whole arrangement: it is all planned already. It is like as if there were a table here spread with certain food and we were hungry. Suppose it were announced that everyone here who desired to have it could partake of the food. You would not need to say, "Please may my friend partake of it?" Why, go and tell your friend to come along. So God has prepared the feast and it is not for you and me to say, "Please may this one have this?" God would say, "I thought I told you it was for *all who desired it.* Send your friends along, don't stop to pray to Me."

The knowledge you see, then, is so valuable. If you had never heard of Christ, of the way, then you never would have been in Christ today. Thank God for the knowledge of these things, for the knowledge of the way to eternal life. Many others have been deceived and did not know about the "narrow way," did not know to take it. Thank God for knowledge in the matter, dear friends, that we may make "our calling and election sure."

Now the Apostle goes on to say "that I may be found in Him" (Phil. 3:8, 9), a member of His Body, associated in the Body of Christ, of which Jesus is the Head. Was not the Apostle in Him already? Yes. There are two senses of being in Him. We are in Him now by faith and consecration and we hope to be in Him beyond the vail in glory. We hope to be counted worthy to be members on the other side. He says if we are faithful we may be sure He will be faithful and if we are faithful then He will not blot our names out of the book: He will let them stay in, just as they were when we came in. When you said, "I am making a real consecration," He said, "Well, I will mark down your name in the Book of Life. You have made a good confession: go on now in the way and you will be a member in that glorious Body beyond the vail." But suppose you fail. Suppose you become worldy minded and lukewarm and fail to keep your covenant, then what? Oh, then you could not be of the Body, because all the Body are to be copies of God's dear Son, and if you were not zealous and earnest as He was, then your name would have to be erased and another one's name would be put there instead and so the whole list would be complete.

The Apostle says "that I might be found in Him, not having our own righteousness (which was of the Law) but that which is through faith in Christ." That is the righteousness we want, the imputed righteousness of Christ, the righteousness which is of God by faith, the righteousness which God imputes to us.

"That I may know Him." What does he mean by "knowing Him"? Did Paul not know Jesus? Did He not reveal Himself to him on the way to Damascus? Had he not seen Jesus in a more particular way than any other? What does it mean? It means this: The word here signifies an "intimate acquaintance" with Him. Now when Saul of Tarsus met Jesus on the way to Damascus and was smitten down with the brightness, he did not know Him. He had learned a little about how great this One was whom he had been persecuting. He learned that much about His greatness, but he did not get acquainted with Him. How do we get acquainted with the Lord? Oh, you know, there was a time that you did not know Him. You knew about Him, that He had done this and that and the next thing, but that was *a knowledge of* Him. There is a difference between having a *knowledge of* a person and being *acquainted with* him. "You know your King?" "Yes, I know King George. I know he is reigning." "Do you know him?" "Oh, yes, I know a good deal about him." "But do you know him?" "Oh, no, I never was introduced to him." "That's what I mean."

Those who come into fellowship with Christ, there is a fellowship established between them. This is "getting to know." And does this make any difference? Oh, yes, Jesus says it is a very difficult matter to get to know the Lord. Difficult matter? Oh, yes. He is so high and we are so low, it is difficult to get well acquainted. How do we get well acquainted? Why, as we grow in grace and as we grow in knowledge, in love, in the Heavenly Father's spirit, and the spirit of the Lord Jesus Christ. Do you get the thought? Every day that you live as a Christian you are getting into that place where it will be possible for you to enjoy more and more of fellowship with the Father and the Son until you finally come to have such a spiritual appreciation of God that you will really *know* Him, really *know* Him, not merely *know about* Him. He will come unto us and sup with us and will reveal Himself to us and show us His real character, and we will get to understand, we will have the spirit of our Father and our Lord Jesus. Oh, we will know God, whom to know is life eternal. Those who get into this fellowship will have the eternal life. Those who do not get to know Him, who do not come into this fellowship will not be in a position to have eternal life. That's right. That is what the Lord meant. Yes, indeed. And so you see the blessed experience which brings us nearer to God is making us ready for this eternal life and glory, honor and immortality.

Now the Apostle continues "that I might know Him and the power of His resurrection." What does He mean by the power of His resurrection? Any power in the resurrection of Jesus different from the resurrection of anybody else? Oh, yes, His was a special resurrection. In His resurrection He was changed from the earthly nature to the divine. Oh, the power that not only raised Him from the dead, but raised Him up far above all others, that's the power and resurrection the Apostle wanted to know, to experience also the power of that resurrection—not merely by and bye, but to have it now, to rise with Christ, walking with Him in newness of life, day by day, a new creature in Christ and thus to share with Him in that great glory.

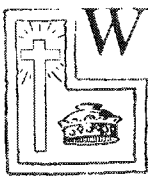
"That I might know Him and the power of His resurrection and the fellowship of His suffering." Well, you see there is one kind of fellowship we have in our mental vision with the Lord, in our talking about holy things, considering the Word and then there's another, "in the suffering of Christ." What kind of fellowship is that? That's the fellowship that unless you have it you cannot get the other. If you managed to avoid all suffering it would mean that you were not living as you might. If you manage to avoid all shame for Christ's sake it will mean that you are guarding yourself very carefully to avoid that shame. It will mean you are afraid of that shame, that anyone might say, "You also are one of them," as they said to Peter when he denied the Lord. "He that is ashamed of Me and My Word, saith the Lord, of him will I be ashamed." St. Peter got over that. He did not stay in that condition, but it was given as an illustration of what might happen to any of us. We might get into such a condition of terror that we might deny Him. If St. Peter had not got over it he never would have got into the Kingdom. He became such a faithful follower and endured so much for Christ afterwards. It is said of him that when he was crucified, by his own request, he was crucified head downwards, saying, "I am not worthy to be in such a glorious position as was my Lord." It showed how he wished to have fellowship in the Master's sufferings.

This is the way to get fellowship: whatever you can do which will be in the Lord's service, the service of the Truth, the service of the brethren, do it and you will be getting into fellowship with Him, not only in mind, but also in suffering, also in His spirit, and only by drinking into this spirit and getting fellowship with Him will you have the strength and fortitude to fight the good fight and be faithful and loyal in laying down your life, walking in His steps. Then to all such as are thus favored the Lord has provided a glorious fellowship beyond, that we should have part in the first resurrection and share in His glory.

"Sun of my soul, my Father dear,
I know no night when Thou art near.
O may no earth-born cloud arise
To hide thee from Thy servant's eyes."

DISCOURSE BY PILGRIM BRO. WM. CRAWFORD, LONDON.

SUBJECT: "THE NEW CREATURE, ITS HOPES AND OBLIGATIONS."



WE are reminded this afternoon that this is Hope Day of the Convention and so we are going to talk about the hopes of the New Creature. We are going to talk about the New Creature and inquire regarding its hopes and its obligations, and our text you will find in 2nd Cor. 5th chapter, verse 17. "Therefore if any man be in Christ he is a New Creature." This chapter from which our text is taken, from the ordinary viewpoint is perhaps as difficult to understand as any other portion of the New Testament. Indeed, from the standpoint of the world or the nominal Christian it is wholly impossible to comprehend it, and the reason of that is that the Apostle is here speaking of things from the standpoint of faith. He is speaking here of spiritual things and the natural man, the man without faith, cannot comprehend the things of God. From the standpoint of the world, God's dealings with the human family in the present time are entirely a mystery: there is no evidence to the world, in this present Age, of God's power or His love or His wisdom operating on their behalf. In a past Age, God did, to some extent, to at least a portion of the human family, manifest Himself in all these ways by signs, miracles and wonders which he performed on their behalf, but in accordance with the Apostle's statement, all these things have vanished away and now it is purely a matter of faith. We are living now in the day of Faith and that is why we find so many people today who have come to the conclusion, and many more who are coming to this conclusion, that there is no God. The only God they have any evidence of is Nature,—the cold relentless laws of Nature. But from the Apostle's standpoint, things are entirely different. He says, "we know," "we are confident," "we are always confident." Why so? Oh, the Apostle says, "because we are walking by faith and not by sight." It is because we are viewing things from an entirely different standpoint. The world down here has no faith at all; they are blind to all the great facts of God's love. But the Apostle says we who have faith and who see beyond the present mystery of things, we know and we are confident, not only that there is a God, but that he is carrying out a great and wonderful plan. Now, the world does not know that at all. They have not got the faith even to believe it if you tell them. But from God's Word and from the standpoint of those who have faith, the Apostle says we are assured of all these wonderful things. And what more do we know? He says, in our text here, we know that in this present Age when it seems to the majority that there is no God at all, we know that God is working out one of the grandest features of that plan, *He is making a New Creation*, and "if any man be in Christ," he is one of these New Creatures.

Now, we see then that it is because we have faith we understand these things and it is only from the viewpoint of faith that we can understand all these wonderful things spoken of here in this letter of Paul to the Corinthians: they are only revealed to faith. But then you say, if God has such a wonderful plan as that and is now carrying out such wonderful features of that plan, where are these New Creatures? We answer, my dear friends, from the standpoint of the world they are not recognized at all. The Psalmist says, "They are made in secret and curiously wrought in the lowest parts of the earth." "Not many great, not many wise" in the social scale—out of the very lowest strata of the social scale in life, there God is secretly working out the members of the New Creation, and so from the standpoint of the world they cannot see or recognize this New Creation. They are only known unto God Himself and to those who receive God's spirit. It is revealed to faith, and to those who have the spirit of God. John in Revelation 2, 17 expressed the thought thus. He says God is giving them a name which no man knoweth except he who receives it, and so then we have the witness of God in our hearts, and only those who have faith and the spirit of God can recognize the fact that God is really making this wonderful New Creation.

But, then, whom does God recognize as being members of the New Creation? Whom does God count as being New Creatures? We answer, God does not count everyone as a member of the New Creation. He is not counting the heathen or the vast majority of Christendom or even some who have faith, as New Creatures. All these belong to the old creation and are still under the condemnation of the Fall; and the Apostle does not say, "If any man has faith, then he is a New Creature." No, he does not say that at all. It is implied of course that all these New Creatures must have faith, but he does not say that every individual who has a measure of faith is certainly a New Creature. Not so. It requires a great measure of faith to come to the point of being a New Creature. It requires that we receive *all* the benefits of justification in the present time: we must come to the point of being begotten again. The Apostle says, "If any man *be in Christ* he is a New Creature." What does it mean then to be "in Christ?" We can only appreciate the thought when we understand who Christ is and what the term means, and we gather from the Scriptures that the term "Christ" is an official title, is an office or title that God has called His son Jesus to occupy. God called Jesus to be the Christ and to occupy this office. And we learn further that God, during this present Age of Faith, is also calling a class to the same office—a class who are patterned after the same likeness of the Son in character and who will recognize Him as their Lord and Head. The Apostle says, "No man can call Jesus Lord save by the holy Spirit." That is to say, then, it is only the few who now recognize the Lordship of Christ, the Lordship of Jesus, it is only those who are "in Christ." Those who are actuated by the same spirit as the Head, who have laid aside their own wills, their own conception of things down here, and who have received the spirit of the Lord into their hearts, these then can call Jesus Lord, and these are the only ones, my dear friends, who are "in Christ" or members of the New Creation of this present Age.

But, then, to carry the matter farther, and to a finer point still: After all, now, what really is the New Creature? We talk about ourselves, and say, we are New Creatures, and talk about the New Creation generally, but to come to the point, what really is the difference between those who are New Creatures and the world of mankind outside. We have the same bodies, the same facial expression, the same everything about us as the world. After all, what is the New Creature? Oh, that's the important point, my dear friends. What is the difference between those whom God says are New Creatures, now, from what they were when they belonged to the world? We can only answer that question and appreciate it clearly when we understand that there are two standpoints from which the New Creature is viewed in the Word of God. There are two viewpoints from which the New Creature is spoken of, and taken from in the Word of God. There is what we might call the actual standpoint, or the standpoint of the human plane, from which the natural man views it, and from that standpoint the Word of God talks about the New Creature; and then there is the reckoned standpoint from which God views these New Creatures and from that standpoint too we find the Word of God again and again talks about these New Creatures, and so then to harmonize the matter at all and to understand the answer to our question we will require to keep in mind these two viewpoints of the New Creature. The same thing is true of many other questions. We find many other points in regard to the Word of God generally that can all be easily harmonized when we reflect that there are different standpoints of the same thing. We find sometimes the brethren say, "Oh, it is this way and it cannot be another way" and another says, "No, it is this other way." They are looking at the same thing from different standpoints and if they only brought the two points together they would find he whole matter easily reconciled.

In the same way we can talk about the New Creature and understand all the Scriptural expressions regarding one viewpoint and another. Now, then, from the standpoint of the actual fact, what really is the New Creature, and what have we now we had not formerly, before God said regarding us "Ye are in Christ" and "Ye are New Creatures." We answer the only additional thing we have that constitutes the difference now from formerly is the new mind we have received; the newly developed mind or will is the only thing we have actually in the present time that constitutes the difference between those in the world and those whom God says are New Creatures. That is, our minds are transformed by the power of God's spirit coming through the channel of the Truth, cultivating the higher qualities of our minds and mortifying the lower qualities, and so that we have a higher view of things. That's the great point. The world

recognizes this fact, too. You will find when one has received the spirit of God in his heart and begins to think and act from the same standpoint, the world soon takes note. They see there is something there they did not see formerly. They see that one has been with Jesus. But so far as the flesh is concerned, you see there is no difference at all. The only thing we have from the natural standpoint is the new mind begotten by the spirit of God through the channel of the Truth.

But then, you remember now (just to illustrate the matter) how the Apostle in the 4th chapter of 2nd Cor., talking of this very point, verse 6, says, "For God who commanded the light to shine out of darkness." Our hearts required light. You see they were dark formerly, and God the Author of Light commanded the light to shine "in our hearts." "Hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "Hath shined in our hearts"! How? by the glorious Truth, the message of God's plan and purpose. The Apostle says, "To give the light of the knowledge of the glory of God in the face of Jesus Christ." What does that all mean? Oh, it means, to waken our thoughts to an appreciation of the great purposes of God now and the great feature of God's plan concerning us in this present Age: to reveal the fact of the opportunity of being members of the Body of Christ. God has commanded the light to shine in our hearts now, but the Apostle says that has not changed our bodies. He says we only have this treasure in earthen vessels yet. It has not changed our bodies at all, you see; we have the same body still, the same flesh and blood and bones yet. But we have this treasure. What's that? The glorious light of Truth begetting there a new mind and disposition. We have there the begetting of the New Creature caused by the indwelling of God's holy Spirit in our hearts, but we have this treasure in earthen vessels, and he says there is a purpose in that, namely, that "the excellency of the power might be of God and not of us." If we had transformed bodies also, we might take some credit to ourselves, but the Lord has done the matter entirely in this way, He has only given us the new mind in the earthen vessel, and all the time God is demonstrating thereby that the power and glory and excellency of the whole thing is of Himself and not of us. It is God who is working in us to will and do of His good pleasure. Thus, then from that standpoint the only thing we have actually in regard to the New Creature is the new mind, begotten there by God's spirit.

Now, what about the other viewpoint? Oh, we find, dear friends, the other standpoint is entirely different. From the other standpoint the Apostle says we are not in the flesh at all. He says, "Ye are not in the flesh, but now ye are in the spirit if the spirit of God is dwelling within you." If you are begotten again God counts you no longer a fleshy being, and the thought is that when we present our bodies a living sacrifice, at that point God accepts the sacrifice and then the sacrifice has got to be consumed and destroyed, and from God's viewpoint then we are dead as human beings and are raised to spiritual life as spiritual beings. Oh, yes, my dear friends, that's the point of the whole thing, that God counts me now a spirit being. He counts me entirely spiritual, having a spiritual mind and a spiritual body. He counts me as experiencing the power of Christ's resurrection already and that's why the Apostle said on many occasions, he says, "We are seated in the Heavenlies in Christ Jesus." "We are blessed with all spiritual blessings in the Heavenlies," and "we can judge all things, but are judged by no man." Why? Because we have the mind of Christ, because we have the holy Spirit in our hearts, because we are raised to a higher plane of life and thought. And the thought is that when we offered ourselves a living sacrifice in God's service, from that time on our sacrifice is accepted by God and now we are New Creatures. "Reckon yourselves," Oh, yes, we have to do a lot of reckoning in the present time, and we ought always to have in our minds God's standpoint. It is no good God counting us something if all the time we say we are not; if all the time we are walking in the flesh it is no good God reckoning us in the spirit. "If ye live in the spirit then walk in the spirit," and living in the spirit means that we from the standpont of our minds are setting our affections upon Heavenly things. We are looking at things from the standpoint of Heaven and not from the standpoint of earth. If we can only do that we will have some power in the spiritual life and it is because we are thinking down on the earthly plane that the world sometimes overcomes the New Creature. If we could always view things from God's standpoint, that's the standpoint of power, of overcoming, and that ought to be our standpoint, my dear brethren, the reckoned and faith standpoint. And so we see then, the position of the New Creature in the present time is a very peculiar one. God says we are to walk in the spirit. That is, we are to walk in accordance with the Heavenly Kingdom down here in this evil world. It is not a very easy thing to do, to walk through this world of ours surrounded by evil and at the same time obey the laws of the spiritual kingdom. That's the very thing, however, to put the whole matter in a nutshell—to have the new mind dwelling in us and controlling our thoughts and our words and actions as far as possible in our daily life. We can only do that then when we appreciate the fact that God is reckoning us as New Creatures and we are "setting our affections upon things above."

Now, before we talk of the hopes of the New Creatures, let us talk first of all of its obligations. The New Creature has not only a hope set before him, but he has also certain obligations at the present time to fulfill in order to attain the kingdom, to attain to the glorious hope set before. What are the obligations then? We find every natural man has obligations also, of various kinds. If we are in the world at all we must fulfill certain obligations. First of all obligations to our parents, those who gave us life, those who cared for us in our baby condition. The highest of all natural obligations is to be paid there. And second we have obligations as natural men to our brethren in the flesh and an obligation to the world outside in general, and so in like manner we, who now from God's viewpoint have ceased to live in the flesh and begun to live in the spirit, we have certain obligations also. What obligations? We have now obligations to our Heavenly Father, the highest of all obligations, to Him who gave us spiritual life—"God, who caused the light to shine into our hearts" and begot there the New Creature. We owe then to God the very highest of all obligations. And the second one from the standpoint of the New Creature is the obligation to the brethren, the spiritual brethren, the various other members of the same New Creation, all who are begotten of the same spirit; and the third obligation is in regard to the world outside, who as yet do not share in the blessing of the present time.

I want to talk for a short time in regard to these three obligations and how we shall fulfill them and obey them in our present life. It is a very important matter to the New Creature.

What about the obligation to God? As we were saying, this is the very highest of all. What do we owe to Him? The Apostle says, "We love God because He first loved us." We owe Him Love—Love supreme, with all our hearts, minds and souls. Nothing less, my dear friends, than a full devotion of heart and soul is the obligation we owe to our Heavenly Father, and it is because God loved us that we can and do love God in return. We could not love God at all if God did not plant His love in our hearts. "Love is from God." We have not got it ourselves. We can only pay the obligation to God as we receive the love of God in our hearts and that is only when we come in contact with God's spirit. We sometimes think about love in the world. The kind of love in the world is not the love of God at all. It is a selfish love, more or less, a very narrow love, not a sacrificing love at all. But love in the highest sense only springs from God. It is begotten in us by His holy Spirit. And so then, having received the love of God in our hearts we pay our obligation to our Father and love Him in return. What does it mean to love God? Oh, it means very much more than saying "I love God" and such like. It means very much more than that, and the thought comes to my mind just now, to love God you require to understand God's character, we require to understand the great principles that underlie God's holy and righteous character, and the thought, my dear brethren, is this, that all these right principles that we can discern down here in this world are just the counterpart of God's character. If we can discern Justice as a principle, if we can discern Love or sacrifice as a principle, if we can discern holiness and righteousness, these are all counterparts, reflections of our Heavenly Father's glorious character. It means then, if we love God we are loving and appreciating these principles that underlie God's holy character. Oh, yes, my dear brethren, it amounts to that. And so we see then if we say we love God it means we love and appreciate the great principles, attributes of His character. It means we love justice, and if we find ourselves inclined to be unjust or find anybody else who is saying he loves God and at the same time is acting very unjustly, oh, my dear brethren, we

see there we don't love God so much as we thought. If we love God with all our heart and soul it would mean a searching after and appreciating of the great principle of justice. We would strive to be just in all life's affairs. And further, if we say we love God and still find that our hearts are not willing to sacrifice and go beyond the bare principle of justice, and to suffer for the Truth and suffer for the Lord and to sacrifice in His service, if we cannot count it a reasonable service to present our bodies, I am afraid we are not paying our obligation to our Heavenly Father as we thought we were.

Now we see, then, to love God means to have an appreciation of the glorious principles of His character and to strive down here in our present life so far as possible to be in line with all these principles, and thus we can judge ourselves. The Apostle says we are to do that sometimes—judge yourselves and see whether you be in the faith"; judge yourselves by the great standard of god's character and see if you are endeavoring to cultivate the spirit of love for our Heavenly Father as we ought to.

A further thought: We find now from the scriptural viewpoint that "darkness covers the earth and gross darkness" men's minds regarding our Heavenly Father's character. We find God's character blasphemed in the present time even by those who profess to be His children, and so if we have love for God, won't we be active, won't we be zealous in the Lord's service to scatter all the mist of darkness regarding His name? Oh, yes, if we find ourselves quite satisfied at the present time to allow all the error and mist of darkness to remain in men's minds I am afraid we are not paying our obligation to our Heavenly Father; and so at this harvest time we have opportunities now that the Lord's people never had in the past of showing our love to our Heavenly Father by scattering all the darkness surrounding his character. If we are not zealous in the present time in His service it amounts to saying we are not paying to the full, as we ought to, the obligation to our Heavenly Father, the one who gave us spiritual life.

Now, you see when we say we love God it implies a great deal. "If you love Me you will keep My commandments." If you love Me you will follow the leading of the light of Truth and so then when we are paying our obligation to our Heavenly Father as New Creatures we are striving as far as we can in these "earthen vessels" to be in line with God's spirit and character and all these principles underlying His great Name. It means a great deal to pay our obligations to our Heavenly Father.

And what more? The second obligation is to the brethren. What do we owe to them? The Scriptures tell us we owe to the brethren love also. They say, "If any man sayeth he is in the light and hateth his brother he is in darkness even until now." If we say we are paying our obligations to the brethren and at the same time have reservation in our hearts and cannot give our love and fellowship to our brother, the Apostle says we are walking in darkness. We have not understood the matter from God's viewpoint and when the Apostle John says here, "If any man sayeth he is in the light and hateth his brother." . . . He does not mean the word "hate" in that general sense that it is used in the world. He does not mean turning an enemy of one and reviling one. "Jacob have I loved and Esau have I hated." This does not mean God turned an enemy of Esau. It means that God saw in Jacob a man of faith, a man of faith whom He could use more fully in His plan and purpose, giving more of His spirit and fellowship, and God loved Jacob then and hated Esau. In what way? Oh, He saw that Esau was a man of little faith, a worldly man who had very little faith in God's promises and He could not bestow there the same amount of fellowship and love as He could to Jacob and so He withdrew His spirit of love to that extent because Esau could not receive it. So in the same way, my dear brethren, if we are saying we are in the light and hate a brother in the sense of withdrawing our fellowship holding back the love due to the brother, it means there is a measure of darkness in our hearts still. And so, you see, we owe to the brethren love. We have got to serve the brethren and law down our lives for them. How can we do that? Oh, it is a very important matter to understand, and it is not the thought to pay our obligation to one or two of the brothers, but to *all* the brethren, the members of the New Creation in this present day. It is a very difficult matter sometimes. We are all fallen creatures according to the flesh and from the standpoint of the world we have all got some very knotty points in us. It requires a great deal of patience to pay our obligation to the brethren sometimes, but the Apostle here in this chapter gives us a key to the thought of how we may pay our obligation to the brethren. Chapter 5, 16. "Henceforth (when is that from? From the time we are New Creatures, from the time we have received God's spirit in the heart). Henceforth know we no man after the flesh." Why not? Because God says you have not got flesh at all. "Wherefore, henceforth know we no man after the flesh." Ye are not in the flesh, but ye are in the spirit, and so he says then we are not to know each other according to the flesh. We are to recognize the fact that we are now New Creatures in Christ. "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more." The thought is that just as God looks upon me and reckons me no longer flesh, having no more imperfections, having no more knotty points about me at all, so we must look on each other. God says I am spotless in Christ Jesus, I am raised to the new life. That's the standpoint of faith, God's viewpoint.

You remember now, going back to the Tabernacle, there on the Day of Atonement when the Priest sacrificed the bullock outside he did not bring the carcass into the Tabernacle. Why not? Because the tabernacle itself is how God views the New Creature. The one who went into the Tabernacle was Aaron and so only in the Holy there could Aaron himself enter. He represents the New Creature from God's standpoint. But the carcass outside is the natural standpoint, the flesh. And so from God's viewpoint of this matter all fleshy imperfections are gone altogether as long as I am striving to overcome the flesh and to be conformed to the likeness of God's dear Son. God does not count anything about me imperfect. He counts everything absolutely perfect in us who are in Christ Jesus and covered by His robe of Righteousness. But then, what God counts unto me He expects me to count to every other New Creature. God does not expect me to go and say to you, "Well, now God is counting me absolutely perfect, but I see some very imperfect things about you. I wish you would mend your ways." Oh, my dear friends, God expects us to have the same love for the brethren, the same kindly intentions and the same patience and the same viewpoint for the brethren as He Himself has for us. And so you see then, that's the Apostle's thought here. "Wherefore henceforth know we no man after the flesh." We must all regard each other from God's standpoint, from the standpoint of the new mind, and if we can do that, love will cover a multitude of sins. It will cover up and hide all the little trifling things of the flesh that mar our fellowship and cause distress of mind so often. It will cover up all the backbiting and evil speaking and all the things that belong to the flesh, and that's the only standpoint from which we can preserve the unity of the spirit in the bond of peace. If we endeavor from the standpoint of the flesh we will fail, but if from the standpoint of the Apostle here when he says that we are not in the flesh at all, but are raised to a new plane of life and count all the brethren from the same standpoint just the same way as God is counting us. In doing that we will be living in the spirit and walking in the spirit.

Another thought along this line: the Apostle says in chapter 3 of Colossians that in our service of the brethren and in the paying of our obligations to the brethren (vs 24), "Ye do serve the Lord Christ." Oh, if we could only get that thought in our minds and get it impressed there deeply it would help us a great deal to pay our obligation to the brethren and to preserve the unity of the spirit. I remember long ago we used to have a hymn at the Sunday School which went like this:

> "I think when I read that sweet story of old
> When Jesus was here among men
> How He called little children like lambs to His fold,
> I should like to have been with him then."

and the thought in my mind was "Oh, if I only had been living when the Lord was here upon the earth, how I would have shown my love and appreciation in service. But, my dear friends, the Apostle says here, Christ is still in the flesh yet. "In serving the brethren we do serve the Lord Christ." We have the same opportunity and privilege of showing our love yet because of these New Creatures. They are really members of Christ in the flesh and what we do to them is taken as done to our Lord and Head Himself.

We see then in serving the brethren and paying our obligation to them we are really serving the Lord Christ and manifesting our love to Him, and thus if we take that view-

point we can overcome all these imperfections and all these knotty things in our fellowship and preserve the unity of the spirit. But if we take the other viewpoint we will have nothing but trouble and distress all the time and the unity of the siprit will be broken.

The Scriptures tell us that the natural heart is deceitful above all things and disperately wicked. The natural heart is deceitful, that's to say the human reasoning or human viewpoint of things, the natural man. Whom does it deceive? It cannot deceive God. But it will very very soon deceive the New Creature if we do not take care. It does sometimes deceive the New Creature, and the thought is, then, if we allow our plane of life and thought to come down, down to the worldly plane of things we will soon be deceived regarding our obligations both to the brethren and to our Heavenly Father Himself. It will soon be, my dear friends, that the new mind will be overcome by the deceptions of the natural heart or by the spirit of the world or the inclinations of the flesh, and the only way to maintain our faith and spiritual life is to live high on the spiritual plane of thought and have the mind of Christ and be able to detect every wrong thought of the natural heart. We find sometimes we have the inclination to begin in the spirit and finish in the flesh. The Apostle speaks of some in his day doing the same thing. He says, "Having begun in the spirit, are you going to finish in the flesh." There is the same test to all the New Creatures today, that after we have offered ourselves in sacrifice and are taking a higher view of things we begin to get second thoughts that after all there is no need to suffer like this and gradually we may drift down to the human viewpoint and consider the matter from the standpoint of right and wrong. It was not because we are always doing right that God said we would be New Creatures. It was not because we were merely *just* that God said we had the holy Spirit in our hearts. It was because we had come to the point of sacrifice. It is because we went beyond the mere principle of justice and sacrificed all our just rights and privileges and the things that belong to the natural man down here. It is because of that that we are counted as New Creatures and there is a danger then of going back to that viewpoint. We sometimes say, in regard to our actions, "Well, after all there is nothing wrong in doing so and so." That's too low a standpoint. We are coming down from the right standpoint. It is not a question of right and wrong now, it is a question of "how far or how much I will be helped to carry out my sacrifice if I take that or this course." It is a question of having God's spirit, of being helped to carry out the sacrifice faithfully unto death. That's a very deceitful way of reasoning sometimes. It brings suggestions in that there's nothing wrong, and from the plane of the world it is quite right, but we who are New Creatures are not to judge from the standpoint of right and wrong but from the standpoint of love and sacrifice. That's a higher standpoint than merely being right or wrong.

So then it is in that way we can pay our obligation to the brethren, to all the members of the New Creation who are walking the same pathway of faith.

The third obligation is to the world. What do we owe to the world? The Apostle says we owe them love also. It is love all round,—to God, to the brethren, and to all mankind in general. "As ye have opportunity do good unto all men, but especially to the household of faith." But in paying our obligation to the world we have got to take note and observe how God expects us to do it. God loves mankind far more than we love them. We can never love to the same extent as God. But how does He love them? He has not shown His love yet. He wisely, as it were, restrains His love for mankind because they have not learned yet the exceeding sinfulness of sin. They have not learned to appreciate His love. In the same way then if we try to show our love to the world as we do to the brethren we will be casting our pearls before swine. The Apostle says, "Be ye followers of God as dear children." Copy Him, walk according to His plans and will and see how *He* loves the world. The love is to be in our hearts ready on the first opportunity to do good unto this one or that one as the opportunity occurs, but the Apostle says the main thing is in regard to the household of faith. They can receive, they can appreciate, they can understand our love in the present time, therefore, we must bestow on them first of all our love.

Well, then, these are the obligations of the New Creature and now the Scriptures tell us the New Creature has certain hopes. What are these? The hopes of the New Creature are of a twofold kind. We have hopes in regard to the present lifetime and in regard to the future. What kind of hopes have we now? The Lord says that "through much tribulation we shall enter the kingdom." "In the world ye shall have tribulation." "The man who will live godly must have persecution." Nothing better than that? Nothing but that is promised at the present time. Suffering and the cross, but by and by reigning with Him. Being dead with Him to earthly hopes and ambitions and by and bye living with Him. So we see then that the great thing that in the present time we are to hope for is trial upon trial, tribulation upon tribulation. But he says at the same time while we endure all these tribulations we can do so cheerfully. How? It depends altogether on what plane of life and faith we are living. If we are high up on the plane of faith then the Apostle says we will count these things trifling and of no importance at all compared with the exceeding and eternal weight of glory. But it is only as we are living high up in the plane of faith we can see the glory. If we get down, down in faith and our faith becomes weak, the great weight of glory gets smaller and smaller, and in proportion then the trials of the present time will be great difficulties almost swamping the New Creature every time. So it altogether depends on the viewpoint of our minds, on the standpoint in regard to things as to whether we shall take cheerfully the trials of the present time or count them as burdensome and heavy. If we are living low down in faith we are liable to be overcome by the world. It is the high standpoint is the overcoming standpoint. We will overcome the world then; we will have the mind of the spirit then and count all these things nothing. It requires a lot of counting to reckon the matter up in that way. Notwithstanding, the Apostle says, we can do that, we can count it all joy. Why? Because we know and we believe that all these things are working together for our good: We have faith to believe that. But if we have not the faith to believe that we cannot extract any joy whatever out of these things. It is only in that way, we can count it all joy when we fall into tribulation and trial because it is working out in us a far more exceeding and eternal weight of glory.

What about the Beyond, then? Oh, the Beyond is entirely different. The Apostle says that we hope by and by we shall all be changed. What from and what to? Changed from these poor earthen vessels we have now: Changed from these poor bodies to glorious bodies like the Lord Himself, far above angels, principalities and powers and every name that can be named either in this world or in the world to come. Angels are only a little bit higher than the perfect man. The Bible says so. It says man, perfect man, is only a little bit lower than the angels. That means to say the angelic nature is only a little bit higher than man. But we are to be *far above all principalities*, not merely the angelic nature, but far above every name. There is no comparison at all. We can only approximately think of the matter regarding the great weight of glory beyond and the high exultation of the Kingdom; and so we have a grand and glorious hope for the future. If we suffer a while here with him and count it all joy we shall reign by-and-bye throughout all the ages of glory. But we are not to think that having come to this point of the Harvest time that our trials and difficulties are all over now. Oh not so, my dear friends, we rather think that God's plan is yet to test His creatures more than ever. We think His plan is to allow different trials and different tests to come very severely in the close of the Harvest time. Why? Because the Lord sees the necessity for it, to bring us close to Himself and to purge out all the dross of the human nature and take away and separate all those who have not got the spirit of the Truth, and to have a purifying and cleansing influence. So we expect yet great tests in the Harvest time and if we are the Lord's people in word and deed, if we are really New Creatures, we should be glad because it is going to bring us nearer to the Lord, it is going to raise us higher in the spiritual plane, it is going to make us overcome the world, whereas if we did not have these trials we might be overcome by the world, ourselves. So in giving us all these tests of faith and trials, the Lord is really "supplying all our needs"—supplying the very things we require to burn up the dross of character and develop our faith and fit us for the Kingdom. Thus we are deeply interested in all these things that are coming upon the house of faith because we

are looking for the blessing, we are trying to rise upon these stepping stones to higher and higher degrees of faith and to see from God's standpoint the reason for all these different things.

We might draw your attention to many Scriptures, but I shall call your attention to one which I certainly believe is a Harvest Scripture. Zech. 13:7 "Smite the shepherd and the sheep shall be scattered." Now this Scripture we understand applies in a double sense. It has a primary application to the Jewish Dispensation, the end of the Jewish Age, but then we understand it was mainly for *our* instruction, *our* up-building. And so we believe then in some measure and some way this very Scripture spoken here will apply later on in this Harvest day. It says, "Awake oh sword against my shepherd." The Lord of hosts says that. Why? Because God sees the necessity for these tests and for these trials of faith. He sees the necessity for permitting these things and the Lord shall permit them as He did back in the Jewish time. You remember there the Great Shepherd himself, the Lord Jesus, he was smitten by the sword of persecution and the sheep class were all scattered and all more or less shaken in their faith. We understand then (whether in the individual sense or the general aspect of the Truth) there is also to be a smiting in this Harvest time, a smiting of the shepherd and a scattering of the sheep—a great testing of faith and a great searching of hearts. It says, then, "And I will turn my hand to the little ones." The thought again is a test, in fact the whole thought in the Scripture here, is the Lord bringing (or permitting rather) a test. What about the "little ones"? The viewpoint we have of these is that the "little ones" here are those who only have a little faith and are walking in the light of Truth more or less but are not really living in the spirit, who are not really begotten of the spirit, and we understand there are a great many walking with the Lord's people and appreciating the Kingdom message more or less, but who have never made a full consecration to the Lord and who are not renouncing Jesus as their Lord. We would understand then when the smiting comes there will be a great falling off of those who have merely a little faith. They will go back to the world again. They only belong to the world. They did not go on to get the spiritual life, and that is the only thing that God is aiming at in the present Age—the spiritual life. All these steps of doctrine and justification are means to one end, of bringing to us the full benefits of justification—the spiritual life itself. And so then those who have not come to the point of spiritual life itself, God purposes to scatter them and separate them and they will go back to the world again.

It says "It shall come to pass that in all the land, saith the Lord (the land there in type was Judea where the message went forth, the nation of Israel, but "all the land" now embraces the whole land of Christendom where the Gospel has been sent forth) two parts thereof shall be cut off and die. Does that mean two parts of the world? We do not think so. The prophet is here speaking about sheep. He is talking about a shepherd having a flock of sheep and it seems two parts of the sheep shall be cut off in death by the end of this Harvest time. What two parts? We understand one part is the class who are faithful even unto death, who by the Lord's providence will pass beyond the vail and be ushered into the glorious Kingdom. They will be cut off in death in the Harvest time. But then there is another part and that is a class (small or large it may be) a class who will spurn the blood of Christ and deny the Lord that bought them. They will die the Second Death. The Scriptures tell us there will be a class like that. They shall be cut off in death: they shall die the Second Death and have no more blessing. And so it says then those who are begotten now New Creatures, there will be a great testing for them. It will be a question of life and death. "Two parts shall be cut off in death": one shall gain the Kingdom and the other shall be cut off altogether.

Then there's another part. He says "I will bring the third part through the fire. The third part shall be left therein and I will bring the third part through the fire." What part is that? We understand he is talking here of the Great Company Class who were not worthy of death and yet not worthy of the Kingdom. They had not paid their obligations sufficiently to God, to the brethren and to the world. They were living too low down on the plane of faith and were overcome by the world more or less. They shall be left to come through the great fire of trouble. What then? He says "I will refine them as silver is refined and will try them as gold is tried. They shall then call upon my name and I will hear them." Oh, yes, they had not been calling upon God's name in time to gain the Kingdom. They were too late to be the Bride of the Lamb. They are to be "saved so as by fire" and to share a lower honor and glory. And it says "I will say it is my people." God had not been saying that previously regarding this class. He says "I know you not as overcomers," but then in the great Day of Trouble when they learn the lesson and learn to pay their obligations to God and to those around them He will say "It is my people" and they shall say "The Lord is my God."

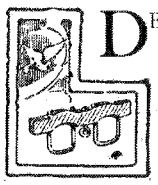
So the thought, then, is that we as New Creatures are to be tested to the end of our course but we can rejoice that all these testings are of God's love and His grace and provision for us, to fit and prepare us for a place in the glorious Kingdom, and the Lord says "He that endureth to the end shall be saved." It means then an endurance of faith. How can we endure? We can only endure by maintaining our love, our zeal, by maintaining our appreciation for the Father, the brethren and the world. If we lose that love our endurance will soon come to an end.

My dear brethren, it is part of the Lord's plan for our assistance and help to give us the opportunity of Harvest work. It seems to be a part of His purpose to give you, as a means of production and development of faith, a share in this great Harvest work and we believe that only those who have so much love for God and so much appreciation for His Truth and so much zeal in the Truth as to engage in the Harvest work to the extent of their ability will be able to endure unto the end. The opportunity is there and if we have not the zeal to enter in we will not be able to endure unto the end and won't gain the glorious Kingdom.

So then the New Creature has some very important obligations, but thank God beyond the present trouble is the Kingdom. May the Lord help us all to be of the class that will hear His "Well done," and may we all have an abundant entrance, not merely an entrance, but an *abundant* entrance into the Kingdom to reign with Him for a thousand years.

DISCOURSE BY PASTOR RUSSELL.

SUBJECT: "JESUS OUR SAVIOUR."



DEAR friends, as the Scriptures inform us we are all by nature children of wrath condemned to death and in need of a Saviour. "Saviour" signifies "lifegiver." Jesus became flesh in order to be our Saviour—not our Saviour from *eternal torment,* but from *death.* He is the Saviour of all mankind. He died in order to remove the curse of death from the human race. This curse has not been removed yet from mankind, but it will be in due time.

At the present time, however, God has made an arrangement whereby some by faith can come out now from under this death sentence. He has been seeking during this Gospel Age a class who will share in the *first* resurrection from the dead, before the world of mankind. What class is this? A class of people who have faith towards Him. "Without faith it is impossible to please God, for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." This is the class and the only class that God is dealing with at the present time, those who have this faith towards Him and exercising this faith you may consider yourself as though you had already passed from death into life, and, indeed, we have this new life begun in us, but it is not complete and it will not be complete, as the Apostle declares, until our Great Heavenly Father, who has begotten us to the new life at the resurrection from the dead, shall bring us in that resurrection to the perfection of life everlasting. We are like the remainder of the world so far as outward appearance is concerned. We are still imperfect. God speaks of the things that are not yet as though they were already accomplished and so we speak of being alive in Christ. At the same time with the Apostle we say our lives are hid with Christ in God, and when He who is our life shall appear at His second coming then we also shall appear with Him in glory. Our appearing will be with Him; He must come and be our life-giver and as the agent of the Father He must raise us from the dead before we can have eternal life. Then, as the Apostle explains, that which was sown in weakness will be raised in power, raised in glory. That which was sown an animal body, a human body, an earthly body, will be raised a spiritual body —in the case of the Church, not of the world, only the Church. This is the Apostle's thought, making prominent

the fact that Christ is the great life-giver and the more prominence we give to this matter the more do we come into touch and harmony with the Word of God and the Spirit of the truth. When we realize that we have no life of ourselves then we realize that we need this life-giver and if He had not come to be the life-giver, mankind would have been like the brute beasts in death. But because Jesus has died, therefore, we have the double assurance in that God raised Him from the dead that He will raise us up also by Jesus in His own due time.

From this standpoint, you know, it is that we speak of being asleep; falling asleep; all who have faith in the resurrection might be spoken of as falling asleep now, assured that there is a glorious awakening coming, and that will be the time the blessings will come—at the second advent of our Lord. "Even when we were dead in sin He hath quickened us together with Christ and hath raised us up together and made us sit together in the heavenlies in Christ Jesus." The Apostle's thought is that God is no longer treating the Church as though they were dead in trespasses and sins and under Divine sentence, but we are passed from that by faith; we first are recognized as passing from death into life by exercising faith in the promises of God, and He deals with us according to our faith; in proportion as we have faith, in the same proportion may we have the joys of the Lord and enter into all the provision He has made for those who can and do exercise faith, for without faith it is impossible to please God.

We are free to admit that half the people in the world today have, by virtue of their condition through the fall, lost that particular quality of mind which would be favorable to faith, and that those people will have a great deal more difficulty than others in exercising faith, and that perhaps they could not exercise it at all. If they cannot, then they cannot come in under the call that is now open. But God has a time and a way for dealing with them, though now He is only calling those who have come under faith and exercised that faith, and in proportion as they exercise that faith, in that same proportion they grow strong in faith and become more and more pleasing to our Father.

We have been raised up so far as the new creature is concerned. The new creature is raised up and has a standing with God, and yet the new creature is obliged to occupy the earthen vessel, as we sometimes say. The Apostle says we have this treasure, the new nature in an earthen vessel, an imperfect fallen body. The new nature is raised, but the earthly body is not raised. It is going down more and more into death and so there is a warfare, the Apostle explains, between the flesh and the Spirit; in proportion as the one perishes and dies, the other may grow strong in the Lord and be prepared for the great change of the resurrection. He says here, you notice, that we are not only raised up with Christ, but seated with Him in the Holy, the heavenlies. What is the thought? It seems to be the picture that is given us in Tabernacle Shadows. In the Tabernacle Shadows the High Priest made His offering, His sacrifice of the bullock and then He passed under the first vail into the Holy, into the presence of the Golden Candlestick, and the light that it shed, into the presence of the Table of Shewbread and the blessings implied thereby, and into the presence of God as represented by the Golden Altar of Incense, where he offered incense. This is what came to Jesus when He made His consecration at Jordan and then passed immediately under the begetting of the Holy Spirit into this special condition as a new creature. The Apostle says we also are to pass into the heavenlies. We have already passed in—all who have been accepted in Christ Jesus, all who have received the begetting of the Holy Spirit. First of all, they must have tendered their consecration to the Lord; it must have been accepted and that acceptance would be indicated by the impartation of the Holy Spirit, and then they would pass under the vail into the Holy. We get the thought that the vail, the first vail, represents the death of the will and the second vail represents the death of the person. Now when we pass the first vail it means that our lives are fully consecrated to the Lord, that we are dead, we have given up all our own will, we have become dead with Him, that we may become members of His body on the other side of the vail. Thus we enter into the Holy, into the heavenlies, into the first part of the Tabernacle which was called the Holy. We have not yet passed into the Most Holy; that will be when our death actually comes. Then, passing beyond the death actual, the resurrection will raise us upon the other side of the vail, according to the picture, and then we shall be in the presence of the Eternal God in the Most Holy.

We are represented in this condition by the Apostle as "seated with Christ in the heavenlies." That is a very beautiful picture. It is not that we are *standing* there as having no place of rest; it implies a restful condition. Those who come into Christ, they do enter into rest; as St. Paul says in the fourth chapter of his letter to the Hebrews, "We which believe do enter into rest." The faith in our hearts, the consecration and the obedience, with the begetting of the Holy Spirit usher us into this rest in the heavenlies, the Holy place. We are with Him; He is our elder brother and we have fellowship with Him. He is our Head, we are His members, the under Priests prospectively. We are to be the royal Priesthood if we are found faithful. We are, in a preparatory sense, the Royal Priesthood now, but everything depends upon the faithfulness with which we endure in the present time those trials and those tests of loyalty and faith which came to our Lord Jesus and which must come to all His followers if they would become His joint-heirs in the fellowship of the Kingdom.

Now comes a very important part, "That in the ages to come He might show the exceeding riches of His grace in His kindness towards us through Christ Jesus." Why, my dear friends, we might well say, "Has God any more riches of grace to give than He has already given? Have we not seen that He has given His Son? Has He not sent His Son into the world? Did He not willingly come to be the redeemer of man?" Yes, indeed, rich is the grace, truly so; provision for all mankind. As in Adam all have gone into death and condemnation, so all through Christ may come out of that condemnation and death. Is not that riches of grace? Yes, indeed, but that much of riches of grace belongs to all the world of mankind; that is not for us specially, that's for us inclusively. We are joined with the world in this general salvation, the redemption which Jesus purchased. But for the Church, (The Apostle is speaking to the Church), we have still further riches of grace. Yes! What? Oh, "the riches of God's grace wherein we stand," as the Apostle says in the 6th chapter of Romans. We have come into this grace wherein we stand. What grace? This is the grace that we have been accepted of the Father and begotten of the Holy Spirit and thus made children of God; we who were strangers and aliens and rebels at one time He has reconciled through the death of His Son and then given us this wonderful privilege above all the rest of the world and above all the world will ever have, this grace that we may become sons on that high plane, the Divine nature. And that's not enough, says the Apostle. God has more. Is it possible that the great Heavenly Father could do more for such poor creatures of the dust as ourselves who are so imperfect—not only human beings, but imperfect human beings, for the Apostle says the Church consists chiefly of the poor of this world, not the high and noble—the ignoble, and yet God has done so great things for us and He proposes to do all these great things in the future, making us joint-heirs with His Son in that glorious Kingdom to bless the whole world. Is not that riches of grace? Yes. Could you have thought of any more? No, no, we could not. What more then? What does the Apostle refer to when he says that in the ages to come He might show the exceeding riches of His grace. The thought, my dear friends, is that there are coming ages in which God will display still more grace toward the Church than in all these things that He has already given to us and promised to us, still further things, exceeding riches of His grace in ages to come. Wonderful! Oh, the length and breadth and the heights and depths of the love of God in Christ! No wonder the Apostle breaks out in these works! No wonder! I tell you he was getting a view of these lengths and breadths just as you and I are—a little more every day. As we have fellowship with the Father and with the Son through meetings and prayer, and are thus more and more conformed to the image of God's dear Son, proportionately we get nearer our God and proportionately we can see more of these lengths and breadths and appreciate the love of God, which passes all understanding.

But *how* can God show any more favor to us? Brother Russell, can you think of anything that could be more? Why, here as we have already seen we are to be associated with Jesus and we are to have this same Divine nature. Now there is no higher thing than that to give us. No. Well, how could God show any more exceeding graces than that?

And then the great privilege of reigning with Christ for a thousand years! You remember, he says, "To him that overcometh will I grant to sit with Me in My throne." Oh, Brother Russell, surely the Apostle made a mistake when he spoke of the exceeding riches of grace to be shown in future ages. How could there be any more? Well, we may be sure the Apostle was actuated by the Holy Spirit and did not overstate the matter and that there are still further manifestations of God's grace towards the Church.

Why, says one, He must love the Church very much. Oh, He does, He does love the Church very, very much and there is a reason. The reason is that He has made the way so narrow, so narrow, the terms so exact that only a certain class will care to go in that narrow way, only a very special class will follow on that way after starting and the Lord says that those who follow on through all the trials of the way, He says they are jewels, jewels, jewels. More than the angels, Lord? Yes, more than the angels. Why so? They cannot have at any time transgressed Thy Law, O Lord. Why are they not the jewels? Oh, my dear friends, we rejoice that the angels have thus shown their loyalty. We rejoice when we see in the Scriptures that there have been certain tests to prove the angels in the past when at the time of the flood some of the angels kept not their first estate, that some of the angels did maintain their loyalty, and, therefore, we see that they did have some testings and that some of them proved their loyalty by abstaining from sin. But, my dear brethren, the tests that come upon the Church of Christ are still more severe than any test that ever came upon the angels, and because these, the faithful ones, will pass through these tests, therefore the Father will specially love and honor them and set them on High. Does He not give us, through the Apostle, the illustration that the most precious of metals on earth are tried or proved by fire, that their purity may be manifested, that all the dross may be eliminated, and then does He not tell us that the trial of your faith is in God's sight much more precious than that, although that is the highest test in the line of earthly things. How precious the test, then, in God's sight to see that as we have allurements from the flesh, the world and the adversary, that we crush them out of sight and that our hearts go out loyally to God, for the Divine approval! "I delight to do Thy will, oh my God." The words of the Saviour, of all His disciples, and we must all come to that point or we cannot be His disciples. And then this same class, this Jewel class, are continually saying not merely at the beginning of the way, but all the way along, "What shall I render unto the Lord my God for all His benefits towards me?" Yes, that's the class that are asking that, that the Lord is specially seeking, those that are seeking to know and do the Father's will, and by the way I will mention it here that I have found it very profitable to myself in addition to all the manna texts and all the other good texts, to have one text for every morning, as nearly as possible the first thing in my mind as I awake and see the daylight, and that that text will be just that one that I have spoken—"What shall I render unto the Lord my God for all His benefits towards me. I will take the cup of salvation"—I will accept the terms, I will receive whatever God the Father may have for me today. "Calling upon the name of the Lord"—not trusting in my own strength, but all in the name of the Lord. And I believe you will all find *that* a very helpful text. It is true we have all done this; we have all said, what shall I render, we have all agreed that the thing we shall render is our lives, but we die daily, so we must pledge ourselves daily. And the very earliest morning is the best time to have the thought in our mind, and I think the little practice that way is the thing which will help us. So every morning let us say "What shall I render unto the Lord my God"; then we begin to think about the blessings, the riches of His grace, then we go on to the things promised and then these exceeding promises that reach away beyond, they will all come streaming into our mind and we feel oh! so thankful to God. And we have this blessed influence at the very start of the day, and I can recommend it to you all as being a very helpful practice.

Well, I say that on account of such faithfulness as God is expecting in the members of the Church, He calls them jewels. What is a jewel? A jewel is a very clear, transparent precious stone that may be polished, that may be made to look very beautiful. Yes, that's true. There are many things, however, dear friends, that look very clear, very transparent and very beautiful. You know there are certain dishes that are set upon the table that look just as beautiful as a diamond or a ruby. They are very clear and very burnished in some respects. But the one is merely glass, or such like, and the other is a very substantial thing. The one is almost indestructible and the other is not. So you see it is not merely to have a certain kind of outward appearance; He is looking for those characters that are like jewels, that are firm, firm for righteousness, firm against sin, firm to know and do the will of God. That is what your Father seeks and in proportion as He is finding this in you, or if you are even interested in the formation of character, He is saying "Here's another of My jewels," and this formation of character sometimes is slow, day by day, week by week, month by month, the tests come in to determine whether or not you will be one of His jewels, whether you will stand the polishing, be loyal through it all, will not chip, will not show any cross grain of your own, will be fully submissive to His will, say of every trial, "The cup which my Father hath poured shall I not drink it?"

Well, my dear friends, can you wonder when you look at the matter from God's standpoint, the nature of those whom He calls to be saints, can you wonder that the Father loveth us (we read "The Father who loveth you"), not because of our character likeness, but because we have His Spirit, His Holy Spirit received into us and lived in and lived out; this is what is pleasing and acceptable in God's sight. It is not merely what you and I might do on the spur of the moment in the way of making a consecration, but it is living out that consecration day by day. It is easy enough to stand up and decide, but can we live it? It is easy enough when everything is easy and everyone round us is praising God, but when we are alone, compassed by the adversary, and by the flesh and the world, then how loyal are we? God is seeking for those who will be so loyal for Him that they are willing to lay down their lives in His service and the service of the brethren. And for these He has such wonderful blessings as we have already been considering, and then in the ages to come He will show through us more exceeding riches of His grace.

Now, we said how could there be anything more? We just remind you afresh, dear friends, of what we have already said, that God has approximately (according to what astronomers can tell us) a thousand millions of worlds. Think of that! One hundred and twenty-five millions of suns and an average of eighty planets to each sun would be one thousand million worlds, and if the principle applies as the Apostle suggests, that God formed not the earth in vain, but to be inhabited, if that said principle be applied to all these worlds we may well say that God formed them not in vain: He formed them to be inhabited, and now He has on this planet granted man an exhibition of His love, justice, wisdom and power in His dealing with man, and has made you and me His witnesses. We have been right in the midst of it; our eyes have discerned God's loving kindness and tender mercy and by the time He shall have finished His work in us He will be ready to use us in connection with all those other worlds. Must we not suppose that since Jesus our Lord has been the Divine agent in connection with every feature of creation, for without Him not one thing was made that was made, if that be so will He not still be the Father's agent in connection with these other worlds? Yes. And if we become the Bride, the Lamb's wife, as joint-heirs with our Lord Jesus Christ, will we not be associated with Him in all the glorious work? Surely we shall be, my dear brethren. Now we can begin to see what the Apostle meant when speaking of how God in ages to come will show still further riches of grace for the Church. I don't know how many kinds of humanity God may have for these various planets. Undoubtedly one planet will have one kind of humanity and another planet another kind. They will all be human beings, all in the likeness of God, but in the same way as God has the tiny flower and the larger flower, the lily and the rose and what not, so He has variety all over, variety among the angels, various planes of angels, so we may suppose that amongst the different races of men there will be different natures, and so forth, they will all be in the likeness of the Great Creator in the sense that they will have those qualities by which they can appreciate Him and enjoy Him, and can appreciate the principles of His righteousness; all that will be the same, but there will be variety. And the Church shall be associated with her Lord in bringing to pass all those wonderful things. There will be a 1,000 years for the blessing work in connection with the

earth, and let us say some more for each of the planets and then go out amongst the others and see where eternity will be and you will see very easily that there is plenty of room, age after age, for work after work, until the whole creation will be filled with God's glory and His grace and the knowledge of Him. We are not to suppose that things are to be carried on in the same way in other planets as they have been here. God here for those 6,000 years has been giving a great object lesson which is to last for all eternity. All the angels are to take note of that lesson, all mankind are to know about it, and the Church, which will be associated with Jesus, will have knowledge to the full and can testify to the full of the absolute justice of God and the inflexibility of His justice that when once He sentenced the race, nothing can set aside that sentence. The death sentence has been imposed and it must be exercised without mercy for 6,000 years. That is not all, for we see next the love of God manifested through Jesus as we never would have seen it had there never been a world to be brought back from the dominion of sin and death. We see God's love manifested in Jesus, in the giving of His Son and in Him coming into the world to be our Redeemer, and all He suffered and bore, and then we see, also, God's loyalty to principle in highly rewarding Him far above angels and principalities and powers and every name that is named, and oh we rejoice at His exaltation! And then we see the further work of grace in connection with ourselves, and thus we see, dear brethren, God's justice, His love, and ultimately we shall see His wisdom in the matter. All shall see God's power in connection with the recovery of man, even the great power of the resurrection of the dead, the most wonderful power of all power that God ever can or ever will manifest.

And then, my dear brethren, we think about those planets far and near. We have no reason to think we see all of them, that astronomers have seen all of them. They themselves tell us that there are probably just as many more that they cannot see at all, that there is no such thing as an end of space, where there are not planets, and we are simply lost in amazement and our hearts go up the more in gratitude to our Father and in appreciation of the great privilege which we have and the grace of God that has been so manifestly and so wonderfully in operation for us who are in Christ Jesus.

"For by grace are ye saved through faith, and that not of yourselves; it is the gift of God." What has the Apostle here in mind? Why does he say that by grace we are saved? It means, my dear brethren, by grace are we saved; it is not of any duty that God holds to us. It was not that God said, Here I have sentenced those poor creatures to death and it is my duty to them to recover them. Not at all. There was no duty in the matter. Justice merely said God hath created this race, created Adam, and given him the privilege of life everlasting. There was no obligation to give Adam everlasting life even of he had not sinned. He could have said, I have determined to let you live 1,000 years, or 100 years, or 10 days. There was no saying how long he would live. The flies and the various insects only live a certain time, and they have a certain amount of pleasure. God had the same right to say to man, I give you like the other creatures on earth a certain period of life to live, and enjoy yourselves, and then die, and we could not have said, Oh, God's justice claims that He shall do more for us. Not at all. It would be a blessing to have that privilege of life for a day, for 100 years, for 1,000 years: It is all of grace.

So when man came under the sentence of death there was no justice which could say to God, Now you must release them. Whatever was done to the sinner was of grace, of His own free will, because He delighted to be gracious to us and so He has made the plan. Now it is by grace we are saved, and it will be by grace that any of our race will be saved, not only in this age, but when the next age shall come and the world will have its opportunity. It will still be by grace, by grace. Yes, God is not bound to mankind any more than He is bound to the Church. No obligation whatever. It is His own free will He exercises.

In the next Age it will be God's grace by works, but now in our case, in the case of the Church, now it is God's grace through faith. You see the difference? A very wide difference between the advantages of this Age and the next Age. No difference so far as the grace is concerned, but a great difference so far as individuals are concerned. Now the offer is merely to those who can exercise faith and those who cannot exercise faith cannot have the blessings, and in proportion as we exercise the faith we may get the blessing, but in the next Age it will be by works and will not be such a test of faith. Now we walk through dark places and have merely the light of God's Word. We are walking in dark places, as the Apostle declares. "Weeping may endure for the night, but joy cometh in the morning," but the morning is not here and we need that lamp to our feet because it is a dark time and that requires faith. It requires faith to hold the Word of God as a lamp to our feet; it requires faith to walk by the light of God's Word, because there are many voices saying "Go this way and that way." There are many enticements every way, hence those who walk by faith, by the light of God's Word, are a specially loved class by the Lord and a class that He invites to a special place, because when the next Age shall be ushered in, dear friends, and the glorious Sun of Righteousness shall shine forth with healing in His beams and scatter all the darkness of earth, you can see readily, there will not be the same need for faith. They will not need to walk in the light of God's Word. There will be plenty of the light of the new dispensation shining and the light of the knowledge of the glory of God will fill the whole earth. There will be no place that will not be illuminated by that glorious light, and Jesus declares that He was the true light that lighteth every may that cometh into the world, all those who have gone down in heathen darkness, in Africa, millions on millions, all those of India, all those of China, and so on, all, who have gone down to the tomb in darkness, in ignorance of the true light that will enlighten every man that cometh into the world, no matter who he was or where he lived or when he lived, so long as he is one of the children of Adam, because as by man came death so also the resurrection. As all in Adam die, even so in Christ all shall be made alive. There's the blessed fullness of God's goodness. And when these come forth it will be morning then. It will be daylight then. It will be easy to see everything then: they won't have the same difficulties in connection with faith.

Oh, says one, don't you wish God had let us live then instead of now? Oh, no, I am glad to live now, to walk with the lamp now. "I would rather go in the dark with Him than go alone in the light," as we sometimes sing: beautifully expresses it, too. Why, you admit that it is hard to walk by faith? Yes, it is. You admit there are difficulties and pitfalls that we could avoid if we saw more clearly? Yes. Why should we not desire more light? Because God puts a special reward in connection with this dark pathway in which He asks us to walk by faith, a reward that will not come to the world when they walk in the light of the new Dispensation. Then they will know the things that are obscured now—the things that people are cavilling at now that they are ridiculing now. The whole world will see, know and clearly understand. They will not get a reward for faith because it is will not be difficult: they will not be able to avoid believing. You cannot help believing things that you see. You see me: there's no need for you to get a reward for seeing me. So then God's arrangement for the next Age and for mankind in general will be according to their works and so we read, you remember Jesus pictures that new Age in Revelation 21 and speaks about how all shall come forth from their graves and the dead shall come up and all shall stand before the great White Throne. That's the same great White Throne as we have in the 25th of Matthew. There it is spoken of as a judgment seat. All people are to be judged during that thousand year day, all mankind are to be before the judgment seat of Christ, before the great White Throne, representing the purity and justice of that throne, not established to condemn mankind; they have already been condemned, and the One on the throne is the One who has redeemed them from that condemnation, and He during the time He is on that throne will be there for the very purpose of giving a blessing to all those whom He has purchased with His own blood and scattering all the ignorance and darkness and binding Satan for the 1,000 years that he can deceive no more, and lifting up and helping all those who desire to come unto the Father through Him. But though they will not be on trial for faith it will be for their works, and the Lord will not expect them to do perfect works at first, because they will be weak. While Satan will be bound for a thousand years, while all the darkness and ignorance and superstition will be cast away and the light of truth will be shining clearly, and everyone shall know the Lord, and the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, nevertheless

they will have the imperfections of their own flesh to contend with. These they must battle with: to whatever extent they have lived regardless of the divine will at the present time and knowingly have done wrong, to that extent they will have degraded themselves and they will have all the more steps to climb up, but the whole world will have a priest upon the throne. It will not be merely a king with great power. He will be a king indeed, but His power will be used for the benefit of His subjects, not for their injury—to put down everything that's in opposition to righteousness, that He may thus deliver them from the snare of the Adversary and from the control of evil and darkness, that He may help them out of their own weaknesses: and so He will also be at the same time upon His throne a priest, the two phases joining. A priest forever after the order of Melchisedek, who was a king and a priest at the same time—a Helper and Teacher and general Blesser and Manifestor of divine mercy, all that, because these words "priest" and "king" mean "ruler" and "governor," and one who has the power and authority to aid and to help us.

My dear friends, when we see what God has for the world we can see that gradually as they will give heed to the instructions of the great Priest upon the throne, the great Teacher of that time, Jesus the Head, the Church His Body, as they will give heed, they will be helped out of all their weaknesses and gradually come to more and more strength of mind and of character, increase of knowledge, until they, if they will, may come fully up out of all that they have lost in Adam, fully up to all the perfection from which Adam fell, all the blessings that were purchased for them by the death of Jesus. All, all through works, works, works. They will require by their efforts to get out of sin and to fight against sin. Oh, they will not be successful in one moment, or a week, or a year, but during that thousand years they will have the fullest opportunity and plenty of time to get clear up out of their weaknesses so that they may be fully perfected and able to do perfect works, made completed by the assistance granted them during that 1,000 years.

Now, you see the difference between that day and the present time? Now God is judging us according to our faith and says, According to thy faith be it unto you, because now good works are impossible, and if God would say to us "According to thy works be it unto you," oh, we would have to give it up. Good works are not possible: perfect works are not possible: we could never commend ourselves to God by good works, because restitution has not come to make us perfect so that we could do His will. But we can have the perfect faith and the loyalty of heart and we can show by the best works we are able to do what we would like to do if we had perfect bodies, and He says, "I will test you not by works but by your faith and the degree of obedience which you strive to render. I will know how hard you strive to do perfectly My will, I will see this and it will be according to your faith and your attempted obedience that I will regard you.

Neither will they be entirely without faith in the future. but faith will not be the test there, just as works are not the test now. Faith is the test here, so then faith will not be the test there, but works, because they will have the uplifting influence of restitution bringing them back where they will be able to serve the Lord. So the Apostle is speaking here of works and he says, "for my grace are ye saved"—you can count yourselves saved now, reckon yourselves new creatures in Christ all through faith. But, oh, says one, I have not faith. I cannot believe it. No, only those who can accept this grace by faith can have it now because this is the class God is calling now. This is the class He is accepting now, none others, and that faith is not of yourselves. It is the gift of God. Why, is faith a gift of God? Have we nothing to give Him? How can it be my faith if God gives it to me? Well, my dear brethren, let us see how that is. Some of us were born with this quality of faith in our minds—ability to exercise faith. We were born with that ability. Did we acquire it ourselves, or were we born with it? Then it is of God. The first man, Adam, had faith, had the quality of mind that would enable him to exercise faith, and some of his race have fallen in one way and some in another way, and some have so fallen that they find it almost impossible to exercise faith. But if you and I are able to exercise faith, where did we get that quality? Oh, we got it from heredity. Yes, and where did Father Adam get it? From the Father. Very well, then you did not make the faith yourself, did you? I did not give myself the quality of exercising faith.

But more than that, after we do exercise faith it is God who leads us on in this way of faith and He gives us the trials and the testings and the instructions and the encouragements and all the experiences to draw out our faith and give us more faith and more faith. Have you not more faith than when you began? Yes. Where did you get it? Was it that you merely resolved to have more faith? No, you were in the school of Christ and the great Teacher appointed by the Father was instructing you and giving you lessons that developed you in faith. You grew in faith as you grew in grace and this is what the Apostle is saying here. He says "not of yourselves, it is the gift of God: not of works lest any man should boast" Eph. 2:8, 9). If we did good works we might say, "See how good I am?" and feel as if there was some credit due us. But the more we see that all we have is from God, that we never merited such favor, that we never did anything to commend ourselves to God, then our hearts are glad. "Not of works," the Apostle says. It is faith and that faith is not of our own manufacturing either. It is our faith. We must have got the faith, but God has been working in us: He has been giving us hardships and experiences and He has developed our faith. Everyone of us as Christians do well to look back and see the divine providences in our experiences that we may see how God has been doing this work, developing faith in us and helping us to have more faith, and so the Apostle says in the next verse, "For we are His workmanship." Ah, there you see, my dear friends, that's the point. Who worked this faith in you? We are His workmanship. It is God that worketh in us both to will and to do. How does God work in us to will and do? Does He cause some miraculous influence to lay hold upon our hearts and brains and put thoughts in there to compel us to do this and that? Oh, no. Far, far different. How then? The Apostle Peter tells us. He says, "God hath given unto us exceeding great and precious promises that by these we might be made partakers of the divine nature." That is how God does it, by these precious, inspiring promises. We cannot get along without the Bible, my dear friends, no one can be a Christian and a child of God without the instructions from the Father's Word. By these, then, is the power of God working in you to will and to do.

What more can He say than to you He hath said
You who unto Jesus for refuge have fled?

As you have listened and as you have sat to be instructed by the Father, as you have sought to walk in the "narrow way" He has come near to you and you have had more fellowship with Him, you have appreciated more and more His character and plan and you have grown in grace and knowledge and have become more determined to do right than ever before. That was the Father's drawing and not of yourselves. It was God working in you "for we are His workmanship."

Oh, my dear friends, let the workman go on in your hearts: let Him melt and fashion: let Him chisel and polish: let Him make of you, as the Apostle says, a vessel unto honor. You remember the Apostle says, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor"—less honor. The potter makes some vessels plain and some he ornaments, so the Apostle's thought is, God has a great factory and you and I are in His hands. He is moulding us and fashioning us. Let Him work out whatever He is willing to do. He will only work through His providences and He will make of you the very best that is possible to be made. Is not that so? And you have so much to do. You say, "How can I have *anything* to do if God hath determined to do this?" Oh, my dear friends, He has made our will the very keynote of our existence and you have a will by which you can will yourself out of His hands, or you can will yourself into His hands and yield yourself to be a minister of righteousness, to be used of Him and made meet for His future use in the glorious kingdom.

Now, I trust that all of our hearts are saying, "O Lord, work in us more and more to will and to do. We boast not of any works of our own. We realize that what we are is by Thy grace and by that grace we are determined that under all these blessed privileges, God being for us, we shall be submissive. The Father Himself loveth us and He is desirous of making us jewels and ultimately of gathering us as jewels when He comes "to make up His jewels." O, we want to be among them, we do, and that means that we want now to be submissive. Don't think you must do the work. If you find things going different from what you had expected them, still

it is God's providence for you. I have heard from a great many of God's people who told me that they could see most distinctly God's providences in connection with their lives. I think if we are watching for them we can all see these dealings. So many at home have said, "Brother Russell, if it had not been for the breaking of my leg (or the rheumatism, or what not), if it had not been for these things I never would have had such a blessed privilege as I had by reason of this coming upon me. It gave me leisure time, it kept me off from my business, it placed me on my back or on a chair, and I was obliged to have nothing to do for a while and to let worldly things go, and God took advantage of that very thing and He providentially brought to my notice the Truth, and oh, the blessing I have gotten. I thank Him for the affliction and for all the providential care that He exercised over me as His child, though He gave me affliction."

But, my dear friends, that same person could have received the matter in a very different way. He could have been dissatisfied and discontented and lost all opportunity for blessing. In proportion as we exercise faith in God, in all the circumstances and conditions of life in that same proportion we will get the blessing that God designs to give us.

DISCOURSE BY BRO. J. HEMERY.

Text—Eph. 1:4-7. *"Accepted in the Beloved."*

IT is not very easy to single out verses of this chapter. Paul, writing of our "High Calling of God in Christ Jesus" was so full that he hardly knew how to come to a full stop, and the whole chapter might be said to be two long sentences. The thoughts that we have before us are concerning "Our redemption through His blood," our justification by faith, and our acceptance in the Beloved. Having justification we are accepted in Christ. Both thoughts are full of the riches of the grace of God. That we can be justified in the sight of God, counted by Him as holy, is a wonderful thing, revealing the loving kindness of our God, the great grace which has come to us; but here we are told of the forgiveness of sins and of the High Calling, the hope that lifts us up above the things of earth and brings us into closest fellowship with Him. We do not know how to express our gratitude to God for revealing this to us. The place of justification in the plan of God is a most interesting study, but our studies deepen in interest when we come to realize that through our faith God has justified us. Indeed, there is no phase of the plan of God and no part of the Scriptures which is not a most interesting study; we cannot "search the Scriptures" anywhere but we find there that which entrances us, which tells us of glories beyond anything that we could have imagined. That is the case no matter how much we know of God; we are always finding lengths and breadths, heights and depths, that we never imagined were there. The further we sail in the ocean of God's love, the wider and deeper it becomes; and the nearer we get to the heavenly kingdom the more wonderful the records of its glories seem to be. What a wonderful word of truth God has given! It instructs our mind in His will; it tells us of His glorious character; it works in our heart so that it also is expanded and blessed. The wisdom of the world may appear to expand the mind; indeed it has sought out things deemed beyond its skill. But man by wisdom does not find God. It is a lamentable fact that the tendency of "Scientific" teaching leads towards infidelity, towards unbelief in God, and not towards Him. Human wisdom loses God and throws man back upon himself; it makes him selfish, for since he has no God to undertake for him he must undertake for himself. If we would be enlarged we must be filled with the love of God, and then both minds and hearts are expanded, and we begin, not only to love God in a way hitherto impossible, but also to love our fellow men. The subject of justification before us this morning is one that helps us to understand the loving kindness of our God. Take the situation: God condemned the world of mankind in our forefather Adam because he had sinned. His plan was to try the race in its progenitor. The world was condemned, they were sentenced to death. But were they absolutely cut off from favor? No. When Adam went out from the Garden of Eden, when he realized that God was, as it were, behind him and the desolate world before him, what did he find? The sun shone on him just the same; the warm beams of the Eastern sun were not limited to the Garden of Eden. Adam learned that if he sowed his seed God would bless him with bread for his need; his children also have learned it, though they have often forgotten the donor. God has witnessed to His goodness by blessing the world with fruitful seasons. We have something here to think of God and His loving kindness. The condemned race had no claim upon God; it was unworthy of the favors that He gave; yet He made His sun to shine upon them and His rain to come down upon them and gave the fruitful seasons in regular sequence. As the Psalmist said, "Thou openest Thy hand and suppliest the desire of every living thing." God has not shut up His blessings from mankind. Good men have, doubtless, realized that there is a great purpose behind all this, that it means that some day God will open His hand and not only supply the wants, but pour out His blessings upon all. How happy are we who have learned that this *is* His purpose. We do not say that we *hope*, it may be so—that we should be very glad *if* that *should* be so. We are not of those who blindly hope for a Golden Age. We *know* it is coming! Our eyes have been enlightened, the Word of God has been made plain, in it we have a firm foundation. God not only manifested His favor to the world at large in this benevolent and God-like way but, by and by, He began to take some men to Himself—brought them near to Him; but He did not give men very much enlightenment in those early days. We are not told He instructed Abel; nor that He instructed Enoch how to walk with Him. The inference is that He left Enoch to find Him. The Apostle, writing to the Hebrews, says, "Enoch pleased God and was translated," adds: "For he that cometh unto God must believe that He is and that He is the rewarder of them that diligently seek Him." Enoch diligently sought God and "Before he was translated had this testimony that he pleased God." God blessed Noah, who by reason of his faith became heir of the righteousness which was to be revealed; but there is no account of instruction given in the way of life. It is when we come to the second *age* that God's plan is opened out. Then, in Abraham's call, we have the great instance of an instructed faith—we might, indeed, call it the classical instance. Abraham became the father of the faithful, the instructor, through illustration, of all who should come after him. God counted his faith for righteousness. Abraham was the first said to be justified by faith, and it is there that the term justification makes its first appearance in Scripture. After Abraham, came Isaac and Jacob, sharers with him in the promises; and although it is not said of them that they also were justified by faith, we understand that this was so. The question now arises—If Abraham were counted righteous in God's sight, in what relation to God did he stand? Was he justified to life? Was he justified to life rights? There is nothing in the Scripture that would warrant us to answer yes. Whatever may be implied by his justification there is nothing to show that he was justified to life or lift-rights. That he had favor with God is clear, and probably that is what was intended. As we pursue our study we think it will be quite manifest that justification is limited in its effect by the message which accompanies it. God's message to Abraham was one of friendship, he was made "the friend of God," but no message of *life* was given him; we think, therefore, that his justification only brought him into favor with God. It may imply more, but God did not directly promise anything further. Why did God deal thus with Abraham, giving him greater favor than that afforded to Abel, Enoch, and Noah, and why did He continue to deal with some, separating them out from the mass of the world and bringing them into favor again? Why did God not leave the world's salvation until He could deal with it altogether? There are many reasons, one, that in this later day, this Gospel Age, He had a special purpose: He intended to gather out a people for Himself—the Church of Christ. God dealt thus with these Ancient Worthies that He might make of them figures, types, illustrations, for this special class that when in due time they came they might have better instruction how to make their calling and election sure. For our sakes God dealt with these Ancient Worthies specially; He brought them into favor and justified them to that extent, that they might walk before Him, that as His friends He could make them figures, illustrations, types and shadows of realities to come. Thus God blessed them and they had great favor in their justification. We are glad of this not only for their sake, but for our own. What a blessing to us that we can read of the faith of Abraham, of Moses and David. What encouragement we find as we read of their fidelity to God. Before we knew they were types for us were we not blessed by knowing of their love and fidelity? Now we are glad for them because they have this special place with God. With all this favor, however, they

were not delivered from condemnation; the law of sin and death continued to rule them; justified to favor but not to life, they must continue to carry the burden (see Rom. 7). With the coming of our Lord justification assumed a different aspect; it brought a different result, which proves that God had a further meaning in the word than that which it had to Abraham, Isaac and Jacob. Grace and Truth came with Jesus Christ, it was He who brought life and immortality to light, through the Gospel. When our Lord Jesus came He preached *life*, and the power of the Kingdom; He also showed that He had the power to forgive sins. He stated He was the resurrection and the life, and declared that whoever believed His word and the Father's word through Him would have entrance into life, that whosoever ate His flesh and drank His blood should have life. His message was *life, life, life.* The children of Israel had *favor* with God, but our Lord preached *life.* This was a greater grace, a greater, a more specific message. Thus with our Lord began a message of life from the Heavenly Father; a different aspect of grace was presented. When, therefore, the Apostle Paul, carrying on the word that Jesus began to speak, goes on to say that we are justified by faith, we are not to understand that we are merely justified to favor with God, but that we are justified to peace with God, justified to life. That this is the thought which underlies the message is seen clearly when we realize the fact that the preaching of the word of truth as it is in Jesus was always accompanied by the giving of the Spirit. The Lord directed the little company to wait in Jerusalem until the Spirit of God should come upon them. When it fell upon them it was seen to be the very spirit of life, a proof that their justification was to life, and whoever received this is counted as if he were righteous: All his sins are covered. We then have that which even Abraham the father of the faithful could not have, which even David, the king after God's own heart, could not have; which Isaac, faithful man as he was, could not know or enjoy. As our Manna text this morning reminds us, we have the forgiveness of our sins. What a blessing there is in that! God opened out His hand and held out a choice gift. When Moses and Aaron stood before the people after Aaron had sprinkled the blood on the mercy seat the people took off their sackcloth and cleaned themselves from the ashes, but they still had guilt upon their consciences. "Not all the blood of bulls and goats on Jewish altars slain could give the guilty conscience peace, or wash away the stain, but Christ, the heavenly Lamb, takes all our sins away." What an "opening of the hand" was that, cleansing the sinner's conscience so that he can come before God and be treated as if he had not sinned. Let us not stand before God as if we were guilty, condemned sinners, for if we have believed that He gave Himself for us, and have believed that He rose again for our justification, we are at peace with God. The blood which cleanses sin has been put on the mercy seat on our behalf, its merit has been applied to us; our sins are covered by the blood. Let faith rise triumphant; let us not say in effect, "Lord, I believe You have forgiven me my sins, but I have one on my mind which is so black and heavy that I can hardly believe that one is forgiven." Do not speak thus. God says He does not lay any charge to His elect. The justified are God's elect, predestinated to be conformed into the image of His Son, and are accepted in the beloved. The Apostle gives out a challenge. We like to think of it. In vision he sweeps heaven and earth, angels and men, and says, "Who shall lay anything to the charge of God's elect?" Shall God? No! It is He that justifies. He is not both laying charges and justifying; that would be a contradiction; that could not be. Shall Christ? No. It is Christ that died for us and is even at the right hand of God and who maketh intercession for us. Who then? Let heaven and earth, angels and men combine; let them make charges against us; if God justifies us and Christ intercedes for us what matters if all are against us? How grand a position. As he goes on to think of this grace he triumphs in it. Again his mind ranges abroad, he sees that God, who gave His only begotten Son, is for us; no condemnation can stand against us. He says, "What shall separate us from the love of Christ?" Where is that which separated us? Can anything in heaven or earth? No! Things present, things to come? No! *Nothing* shall separate us from the love of Christ. "Accepted in the beloved." But Scriptures are always very emphatic upon this, that this justification is only "in Christ," that none is justified outside of Him. We are not justified in ourselves, or apart from our Lord. Nor are we justified in order that we may come to our Lord; that is not the thought. We are justified only *in* Him. We know that God has dealings with us before we come to this place of favor in Christ. In a way God *counts* us justified, but He does not actually give us the justification. Our position after God began to deal with us and while we are being instructed in the way is very much as it was with Abraham when he stood in favor with God. "The eyes of the Lord run to and fro through the earth" seeking out those whose hearts are right towards Him, for He proposes to gather a people to Himself; He intends to have a Holy Nation. From the first Advent to the second Advent God has visited the Gentiles, to gather out a Holy Nation, a people for Himself. He has been gathering them one here and one there, sometimes a little cluster of a family. "One of a city, two of a family." These are God's elect. Elect because of this purpose, joint-heirs with His dear Son. Before He instructs these ones whom He is gathering, He, as it were, covers them with His favor. He sees their hearts are opening towards righteousness and He sends out some of His truth to them. He guides them as He guided Abraham. He leads them on until they come on to see the privilege of a full consecration, that they are permitted to walk in the footsteps of the Master. Still following the Lord instructs them further; He shows them that consecration is not a matter of giving such goods as they have to Him or offering to Him what mental or physical ability they may possess. It is a matter of giving themselves to Him. There is a great difference between saying to the Lord "I have many hills and many cattle; I gladly give these to you," or, "Lord, I have some mental ability I will give in sacrifice." Rather let us say, "Lord, I see the privilege of walking in my Master's footsteps, and counting myself as an offering to You. It entails all that I have, of position, of mental ability, and all that I have of what is called this world's goods. I see my privilege of giving all, even if I have not a penny in my pocket, even if I have no mental ability. I am glad that I can give myself as an offering and present my body, worthless as it is from my point of view. I am glad that I can present my will and my body, myself to You." That is the sacrifice to which our Lord is leading us and that is where we stand with our Lord. When we come there and God sees that we are willing to make our sacrifice, then, and not until then, does He justify us. It is in mercy that this is so. When we come there and give ourselves to God, we come, as it were, to our death, the death of self. God there and then fixes that justification which has been over us; now we are justified in His sight. And what now? We stand where our Lord stood. How true it is that "the truth is in Jesus"; a very beautiful expression. Nearly everything we want in the way of light upon faith or practice is found in Jesus. Here He is our example. By reason of being born under the law and keeping it He had a right to life (Num. 19) and He daily realized the protection of God. Yet He said, "Thou wilt show Me the path of life," Psa. 16, as if it had yet to be revealed to Him. He was on one path of life, but He had not been sent to the world that He might keep under the law and live forever. His words are, "Lo, I come, in the volume of the book it is written of Me, I come to do Thy will, O My God." He came to present His body a living sacrifice, so although He had the right of life which was provided by the law, He saw that could not be a path of life to Him. He discerned God had a new way to be opened which He Himself knew not of, but He said, "Thou wilt show Me the path of life." The new path of life for our Lord was through death. Adam was driven out of Eden and from communion with God. Our Lord had the communion of a perfect man, but for our sakes He went out from His Eden. He closed the gate behind Him, and went down to death. But He saw the light breaking beyond; like Bunyan's Pilgrim, He saw a strait gate and life beyond it. Day by day He went on trial. Every day the path of life was opening out clearer and deeper to him. Look at Him there, John almost afraid to come too near to Him. Jesus spoke to him and said, "I have come to be immersed." John hesitated. "I should be immersed of You rather than You immersed by me." "Suffer it to be so now for thus it becometh us to fulfill all righteousness." Our Lord Jesus was then immersed into the will of God; the Lamb of God, He offered Himself without spot to God. He was the holy, harmless, undefiled one, a perfect man and contaminated with the world's vice. There He was, the only spotless one that had been in the world. The path of life grew brighter as He was faithful to His consecration. His sacrifice was finished at Calvary. Soon He was raised from the dead to the Father's right hand. Where there are "pleasures for evermore." There He began His priestly work for His Church, His Bride. The value of His sacrifice was so appropriated that those who would follow could be accounted righteous. Those who have followed Him, being will-

ing to pay the cost of discipleship and who have come before God willing to make consecration, have had the blood applied. They have been freed from the Adamic sentence; their sins have been forgiven, righteousness with its rights is imputed to them. God sees that their heart and mind are so disposed toward righteousness that He can with safety grant them this great favor. They now stand before Him if perfect in His sight; now they can sacrifice their (imputed) human life rights as their Master sacrificed His. They place all they have into God's hands. The right to live as men righteous in God's sight is not reckoned a thing to be retained. These also see the new, living way, to life, and they reach forward as He did. Indeed, they must now go forward, for "He who would save (retain) his life will lose it," while "he who loses it for My sake shall find it." For them, also, the path of life is through death. Each disciple goes into his Jordan of consecration. These are those whom the Father seeks and for whom our Lord is the Good Shepherd. These the Father draws to the Son; He brings them to consecration; He hands them over to the care of Jesus. Some of these need much of the Shepherd's care, and some need very much of His merit applying to make them presentable to the Father. But His grace is sufficient for every need. The Lord applies His merit to each and each stands complete in Christ no matter how poor he may be in his own estimation or in that of the world. When God has blessed him with a knowledge of the truth and His favor he is more beautiful than the sons of men; more worth than the great ones of earth. As he stands there and the merit of our Lord Jesus is applied to him he is justified in the sight of God and none in heaven or earth can lay a charge against him. Justification, therefore, comes to us only as we are in Christ, only as His merit is applied to us. Were this given to us as individuals we could not bear it; we should be accounted perfect without having the strength to retain our standing; we should "fall." God has arranged an advocate for us who are begotten in consecration to the heavenly calling with Christ. But He has no mediator for those who would walk upon the earth. Justification is given only to those who seek the heavenly Advocate's aid and is given only for the purpose of covering their imperfections. Our justification in Christ is that we may retain our place with our dear Lord. "Accepted in the beloved." The beloved was God's dear Son, whom He appointed to be heir of all things, the one who, like Isaac, was to be blessed with abundance of riches. Isaac not only had the birth right to "bless all the families of the earth," but he had the birth right as much as he held the reversion of Abraham's property. So our Lord Jesus not only had been made heir to the Kingdom, but God says, "all that I have is Thine." He has also this great blessing of holding the birthright promise, "In Thee shall all the families of the earth be blessed." He it was that was with the Father before the world was, the Father's honored agent in bringing every created thing into existence, whether things in earth or things in heaven, all were made by Him. He it is who has had all the favor of unlimited communion with God and who is made heir of all that the Father has, and who is about to be blessed by being the dispenser of all the treasure of the Kingdom of Heaven. "Accepted in this beloved," accepted in Him. What grace can this be? Does it mean that we are to be blessed with Him, that we are to receive at His hand blessings similar to those He will pour out by and by to the world? No. Accepted in Him. Let us read the passage (verse 4), God has predestinated these sons before the foundation of the world that they shall be children of God. We have heard of the only begotten Son of God, but what do the Scriptures mean when they say that we are chosen in Him as children of God? Nothing less than this: That God intends to have a family. Our Lord Jesus was the first born of many sons, God has Him as a captain of their salvation "to bring many sons to glory." What a great place our Lord had, the nearest to God, the greatest and brightest, and yet He became a man, was faithful unto death, even the shameful death of the cross. God highly exalted Him and gave Him a still greater place, a still greater name, the greatest name both in this age and the age to come, and has made Him His own dear Son, not by creation, but begettal and birth. The Spirit of God begat Him; the Spirit of God worked within Him; the seed developed and there was one begotten in God's own likeness and made immortal. And our text says God predestinated *us* to the likeness of our dear Lord, and to be children of God even as He is, though in all things He has preeminence. This is the thought which is presented before us this morning, that we can be accepted in the beloved, and made sons of God, joint-heirs with Christ. As God cared for our Lord, blessed Him and guided Him in His way and preserved Him, so has He undertaken to bless and guide and instruct and preserve us. We speak of ourselves as the sheep of His pasture; we speak of Him as our good shepherd. God says through His servant David, "He leadeth me in the paths of righteousness for His name's sake." Our dear Father has undertaken to be our caretaker. He has appointed our Elder Brother to be our Good Shepherd. We could never expect God to undertake for us such great responsibilities as He has Himself assumed. Being our shepherd He must feed us, care for us, protect us from the wild beasts which would destroy us. He leads us in the paths of righteousness for His name's sake. He has said He will take out a people for His name, and He must accomplish His purpose. He does this for His own glory's sake, and not because we are specially worth. He designed to bless His dear Son, to give Him a Bride, and, at the same time, to draw many sons to Himself. These He gathers out of the evil world, thus magnifying the power of His grace. Just as surely as God blessed Jesus, protected and cared for Him, instructing Him in the way, so surely will He bless each of the many sons who are coming into glory. (Rom. 8:31-32.) Accepted in the beloved, accepted by Jesus, we rejoice in the hope set before us. God's eyes has been upon us. We have hardly known what power was drawing us, but we see where it has brought us. We see our Lord Jesus, in whom we have justification. We can well imagine our Heavenly Father saying to Jesus, "Here is another dear sheep, My Son." And Jesus says, "I am the Good Shepherd; and the Good Shepherd giveth His life for the sheep." But Jesus does not find the sheep; 'tis the Father who finds them, and who brings them to Jesus. "None can come unto Me except the Father draw him," and "Whosoever cometh unto Me I will in no wise cast out." Our Lord had no choice as to who should be in the family of God; no choice as to whom He should advocate. All these things are arranged by the Father, but are gladly accepted by the loving Son. We are then accepted by the Lord, but before that we were accepted by the Father. Now we are accepted in the Beloved, in whom we have redemption through His blood, even the forgiveness of our sins. Accepted in Him, justified, let us work out our salvation with fear and trembling. As our Lord was perfected, so God designs this for all His sons. He desires to see the image wrought out in us all. He has this work going on in us so that we may have the family likeness and that His family of sons may be completed, the most important part of all God's creation. Our Lord in His glorification was a manifestation of the greatest power that the Father has ever put forth. God never did so mighty an act as when He raised Christ from the dead and seated Him at His own right hand. That was the greatest thing He ever did; it is the greatest thing that God ever will do, yet the glorifying of the Church is a great thing, for the Lord Jesus was perfect to begin with, but we were atoms of squirming dust and God brings us out of that and stands us with the Lord to be raised to these high places along with our dear Lord. "That I may know Him and the power of His resurrection," the power that He wrought in Christ when He raised Him from the dead, prayed Paul. Dear brethren, this is Hope Day. God gives us a good hope through our Lord Jesus Christ. We are saved by hope. Let us lay fast hold of the hope He has given us in His own immutable Word. We may have it sure and strong as an anchor cast within the vail. Now the Lord grant that not only by our meditation this morning, but all through our convention time, that realizing the favor we have of God that He has begun the good work in us, we may say with the Apostle, "I know that He will complete the work until the day of Jesus Christ." Let us lay hold upon the hope set before us, being confident in this thing, that He that hath begun the good work will complete it unto the day of Jesus Christ.

SYMPOSIUM—THE STEPS OF GRACE.

THE CALL—BRO. F. GUARD, OF LONDON.

WE desire to draw your particular attention to Col. 1:12, 13, "Who hath delivered us from the kingdom of darkness, and hath translated us into the kingdom of His dear Son." Also 1 Pet. 2:9, 10. "Who hath called you out of darkness into His marvelous light . . . which in times past were not a people, but are now the people of God."

In the short time at our disposal we shall be able to speak about the "Call" only in its most elementary aspect; the things following the "hearing

of the call" will be dealt with by the other brethren. We always feel very grateful to our Heavenly Father when we think that there has been a Call, and for this reason—it shows us distinctly that the original impress of the Divine image has not been entirely obliterated from the minds of men. I say we are glad, because it has made it possible for the Heavenly Father to set His hand to a work which will culminate in the blessing of all the families of the earth.

There is only a certain class who can receive this call. This class is composed of those who recognize the unsatisfactoriness of their own condition. Now, it is very easy for people to recognize unsatisfactory conditions in general. They can realize the hopelessness of their financial condition, or the difficulties they have to procure their daily bread, etc. They can recognize the many national and political difficulties; but these are not they to whom the Call becomes intelligible. It is only those who recognize the unsatisfactoriness of their own *personal* condition, and the hopelessness of their *heart* condition, who accept the Call when they hear it. The immediate effect is to cause them to appreciate their need of a Saviour to help them out of their pitiable state.

This, then, seems to be the pith of the matter—that only those who have a leaning toward righteousness, but who realize their own weakness, will receive the Call. There are many noble people in the world, possibly more now than ever before in the history of the human race, but when they hear the Call they do not respond, for they are seeking to bring about social reforms by their own power,—they do not realize their own deficiency. They are demanding that things shall be brought to a proper standard *now*, instead of waiting the Lord's due time. They lack faith in God. If they would only obey the Call they would soon perceive that this is not yet the time for social reforms. This is the time for the calling out of those who are to be the great Social Reformers of the future.

The first Call in its most elementary sense was that of Adam's, when, after he had stepped aside from the path of rectitude, the "Lord God called unto Adam and said unto him, 'Where are thou?'" Adam, in the truthfulness of his nature, told the Lord all about it. We believe that this is the first suggestion that the Heavenly Father was willing to give a Call to his fellow creatures. Adam had not gone so far as to be in an irretrievable condition. There was a remedy, and this remedy was shown in a figure to Adam. Later on, as you will remember, when Eve brought forth a son, she said: "I have gotten the man from the Lord," thinking that Cain was the promised seed who was to crush the head of the tempter, and restore blessings to them.

Further on in the pages of sacred history we read that the Heavenly Father called another man, to whom he promised something of a more tangible nature, saying: "Get thee out from thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation . . . and in thee shall all the families of the earth be blessed." It was in these terms that Abraham, the father of the faithful, was called.

What does the Call imply? In simple language we suggest that the Call is in reality a Call to *life*. This is just what the poor dying race requires above all things; and the loving Heavenly Father has made it possible for the Call to life to go forth. Those who hear and receive the call get a satisfactory answer to their longings after right things, and by means of the Holy Spirit they can progress step by step from death to life conditions. These progressive steps will be dealt with by the other speakers.

Now, it is important to notice that our beloved Lord said: "I came not to call the righteous, but *sinners* to repentance." He constantly impressed upon his hearers the fact that their great necessity was life. His preaching, indeed, constituted a continuous call to life. Although he was sent by the Father to the Jews alone, there were some outside of Israel who had a longing for right things, and the Lord did not pass them by, but honored their faith. It was because the Lord saw this righteous desire among the Gentiles that He afterwards extended the general Call to all nations. By and by He will extend the Call to life to every individual of every nation born into this world.

There is one very forcible instance of our Lord's message of life recorded in John's Gospel, 6th chapter. This message eventually caused a division amongst His disciples, for its teaching was too deep for most of them to bear. You remember when Jesus had miraculously fed the five thousand people, they next day came seeking Him. Jesus, however, divined their purpose in coming to Him, and said: "Verily, verily, I say unto you, ye seek Me, not because ye saw the miracle, but because ye did eat the loaves, and were filled." The people answered, in effect: "You make certain claims of your Messiahship, but what sign do you give, that we may believe you? You certainly gave us food in a miraculous way yesterday, but after all there was not so very much in that, for you had something to start with. You had the five loaves and the two fishes. Now, Moses gave our fathers manna in the desert, and he had nothing to start with; and, besides, he continued to feed them for forty years!" Our Lord answered: "Moses gave you not that bread from heaven, but My Father giveth you the *true* bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world." Then he added in a most pointed way: "Not as your fathers did eat manna, AND ARE DEAD: he that eateth *this* bread SHALL LIVE FOR EVER."

JUSTIFICATION. BY BRO. J. C. RADWELL, LONDON.

THE Scriptures assure us that God has a standard of righteousness and that for any one to be in harmony with God, well pleasing to Him, it is absolutely necessary that this standard of righteousness shall be maintained in his life. They assure us that there is none righteous, no not one. This condition of things originated away back in the Garden of Eden as a result of Father Adam's disobedience. You remember how the Bible calls our attention to the fact that God created man perfect and in mental and moral likeness of his Creator. He was in harmony with Jehovah, he had that righteousness in himself which was pleasing to God and gave him a standing with God. But he fell and as a result of his fall the sentence of death passed upon him, and not only him but from him to every member of the human family. Romans 5, 12.

Thus we have the position that we are all below that standard of righteousness which God lays down for us to be acceptable to him. What is the position? He was rich: for our sakes he became poor that we through his poverty might be rich. (I refer to our Lord Jesus.) He came down to this earth for the very purpose of bringing you and me and the whole world of mankind into that condition whereby we should be acceptable to the Father and this work is the work of Justification. How will it be with the world? And what did our Lord do when he died? The Scriptures tell us that he was a perfect man, that he was absolutely in harmony with Jehovah, that he had a right to retain that perfect human life but he laid it down. He laid it down in death. He did not forfeit that life and therefore at his resurrection he has the value of that life in his hand so to speak and he can dispense it to whomsoever he will. In harmony with God's plan the Lord Jesus in the next Age proposes to offer everlasting life to whosoever will accept it but only upon certain conditions. The laying down of our Lord's life in sacrifice procured the ransom price but that has not yet been applied on behalf of the world. God hesitates yet, our Lord hesitates yet before that price is paid over to Justice. When that price is paid what occurs? It guarantees to every man that he will have the opportunity of coming from under that condemnation which was passed upon the whole human race but it does not bring perfection to every man and for every body: to get into harmony with God it is absolutely necessary that they have a righteousness within. (I am speaking of the Millennial Age) absolutely necessary for each one to have a righteousness of their own.

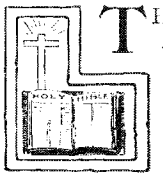
So our Father proposes that the whole race shall be handed over to the Lord Jesus. He bought the race, bought them with his precious blood; and the race being handed over to him, the Father has arranged by a wonderful process that he, the Lord Jesus, shall stand between the human race and Jehovah and shall act as Mediator and gradually raise them up step by step, step by step, until at last each man, each woman is absolutely in harmony with God, those who have been abiding by the conditions then laid down. At the end of that time what will happen? Our Lord will step on one side as it were and hand over the human race, actually perfect, having a righteousness of their own, well pleasing, to Jehovah. But what is going on now, dear friends? Is our Lord offering human life to us? Not at all. God has never proposed that yet. It is His purpose that those rights shall be handed to the world in due time

but the time is not yet. How then shall you and I get into harmony with God. If God cannot accept any save they are up to this righteous standard how is it possible if you and I desire to get to that position that we may be so and well pleasing to God? The last speaker described how that some had a longing to be like God, a longing for righteousness: some were hungering and thirsting after righteousness: some were recognizing that all their righteousness was as filthy rags, and to such the Father explains somewhat His plan. He explains to them that the Lord Jesus died, the Just for the unjust. Whilst they may know nothing of the *philosophy* of the death of Christ yet they believe the matter, they exercise faith therein, and God reckons to them justification. To what? He gives them justification to what? To fellowship with Himself. Oh but something more is to take place. This justification to fellowship was what the Ancient Worthies had the privilege of enjoying. They could not enjoy anything further as the ransom price up to that time had not been paid. As such progress in the ways of righteousness, turn away from sin, and desire to walk in fellowship with God, He offers them something else. He says, Now if you do certain things I will make it possible for you to have access directly to Myself. What is this that our Father does for us? We might say, how is it possible Father that I can get into harmony with Thee? Why there is something in my human nature which is all the time suggesting sin or selfishness or an unloving feeling and is it possible, Father, that I can get into absolute harmony with Thee? The Father proposes to all those who will take the steps which will be laid down by the next speaker, He proposes to cover us with somebody else's righteousness.

Now let me remind you again that the Lord Jesus still has the value of that human life to his credit. He did not forfeit it. He still has it to apply to whomsoever he will in harmony with Jehovah's plan. And he has something else in addition. He has righteousness to his credit. If our Lord had sinned he could not have maintained his human life. God cannot allow to live anything that is sinful. And so it was that our Lord lived that perfect human life, sinless, absolutely sinless, and so that righteousness which he had as a human being still remains to his credit. We sometimes say that the Lord imputes his righteousness to us. That is true, but what righteousness? Our Lord has righteousness now as a glorious spirit being on the highest plane. Does he give us that? Not so. Our Lord maintains that: were he to give us his righteousness, the righteousness that he has now, why he would be bereft of righteousness. But he offers us, or rather imputes to us the righteousness which is to his credit as a perfect human being, and so the Father says, Well now, I will view you no more as a member of the sinful race but I will look upon you as a New Creature in Christ Jesus provided you are willing to lay down your life and follow in the footsteps of Jesus. Is that clear? Our Father is willing that the righteousness of Jesus as a human being should be imputed to us; not that we have it, dear friends, we are still members of the fallen race, but God by His grace reckons that righteousness to us, and then, more than that, He imputes to us those life rights which he has. He does not give them to us. He is not giving them away at this time, but he just imputes them to us and reckons that we might live right away in the future and have those restitution privileges which the world will have in due time. This matter is represented in the Bible, this matter of Justification, as having a Robe of Righteousness, the Robe of Christ's Righteousness, covering you and me if we have taken the right steps as will be detailed shortly. The Apostle Paul mentions our condition. He says "Who shall lay anything to the charge of God's elect? Will God? Why, no, it is God who justifies." How so. He has made this arrangement whereby you and I can have this Robe covering us. God will not condemn us, surely not. "Will Christ? Oh no, it is Christ that died. In his great love he poured out his soul unto death that you and I might be acceptable to Jehovah. Will Christ condemn? Surely not." He that left such a glorious condition and came down to this earth and went through such a death, even the death of the cross, will Christ condemn? Indeed no. How grateful, dear friends, we should feel to our loving Father for having made such an arrangement that whilst we are members of the fallen race, whilst we have no righteousness of our own, yet God is pleased if we are endeavoring to walk in the spirit day by day, to just cover up our imperfections as much as we need continually. Cover them up and view us as New Creatures.

This is by means of an Advocate. "We have an Advocate with the Father, Jesus Christ the Righteous." But suppose you have come to that condition whereby this imputation of Christ's merit is made applicable to your case and suppose the Father has accepted you in this righteousness, and then later on you do something that you feel sure God would not approve of. "Oh, that has stained that Robe! What shall I do now? I have tried hard and yet this Robe is stained once more!" "We have an Advocate with the Father, Jesus Christ, the Righteous" and we make application to the Father through him and his blood is sufficient to cleanse us from all unrighteousness.

SANCTIFICATION. BY BRO. J. HEMERY, LONDON.



THE two steps we have had—the Call and Justification are very important ones. By nature we were sinners and our brother reminded us that God brings some to favor before Him because He has a set purpose, to bless the whole world through a Seed that He intends to appoint, and in order that these may have a standing before Him He has arranged this wonderful thing of Justification. They are not righteous by nature: they have imperfections before Him as they stand there but He counts them as if they had never sinned at all, and that is known in the Scriptures of God concerning this arrangement that He has made, God says "That one would give his heart to me if I made myself known to Him" and He counts righteousness to that one and that one has a standing then before God.

But you can quite see from this that Justification is not a thing in itself as once we thought, but a means to an end, the second of the steps to glory. Then the third step is our Sanctification in the sight of the Lord. What do we mean by Sanctification? The theological meaning has usually been that of a sinless life, a life that was holy in the sight of God. A very beautiful thought and a very beautiful ideal in life, but the Scriptural presentation, more often put than the other we think, is that of separation, sanctified or separated unto the Lord. One we may call the theological definition and the other perhaps the Scriptural definition. However, the Scriptural way has both thoughts in it. It means both separation and it means holiness as we ordinarily understand.

We are then, after we are justified in the sight of God, to be sanctified before Him. We are to be separated from the world and separated unto God, and as we are separated unto God holiness is to be wrought in us and we are to go on from strength to strength, from the shortcomings that we had, from the imperfect state we had when God first gave us Justification, until we as much as is possible to us approximate to the likeness of our dear Master—until we come to the measure of the stature of the man in Christ Jesus.

Separation then from the world and separation unto God is the Scriptural thought of Sanctification. We are to be separated from the world in that we have no longer its spirit, its aims, its hopes, its desires. The world wants to do well for itself. Perfectly legitimate. It wants to get on: it wants to have some show. The natural man has aims and ambitions that are perfectly right and good, many of them, and these so far as they are right would be proper aims for anyone to carry within his own heart and mind. But when God makes known to us this call of which our brother spoke and when He opens before us this vista of glory in the Heavens, why, my dear brethren, we begin to see that we can no longer have the spirit of the world, that we can no longer go in for worldly things, that we must sacrifice these, that we must be separate from them, and we learn then that it is our happy privilege to be separated from earthly aims, hopes and ambitions exactly the same way as the Levites in the Wilderness were separated from any lot or portion of the land,—separated to serve the Lord and to own Him and to find our inheritance in Him. Separated absolutely from the spirit of the world. That is the beginning of holiness in the sight of the Lord. We learn then that we must adjust every earthly relation, every earthly possession according to this new thought that has come into our minds and so whatever we have of earthly wealth we begin to adjust it according to this view that everything is to be for God. Whatever of earthly affection we have it takes a new place in our eyes. It does not follow that a man would be less good as a husband, less loving to his children, less careful of his obligations, but they assume a new aspect and the whole spirit and mind and heart with

all its affections begin to be adjusted accordingly. He is being separated from the things of the world, being separated unto God, and as this operation goes on God becomes more to him day by day. Earth and its hopes and desires get less and less a temptation and the beauty of holiness begins to strike upon the eye as never before.

It is not only then a separation from the things of earth but a separation to God, a constantly growing desire for fellowship with Him and for the beauty of holiness and ever, ever, there is a feeling of going up, up, nearer to God and nearer to the beauty of His Word.

Now then, there's the other thought, of holiness, as more ordinarily understood. The thought of a sanctified life. Sanctification is really making good our standard of Justification. When we come before God in the way that was described to us, and God counts righteousness to us, we are, some of us at any rate, very, very imperfect by nature. You remember how the Apostle Paul puts this, writing to the Corinthians. He gave a description, said some things that are ordinarily considered too bad to read, and he says "and such were some of you" and a good many of us would have to say the same. We may not outwardly be so bad as those who lived in Corinth in Paul's day but we have to put ourselves along with them in some things, and our Lord has been so gracious, bringing us to this favor, giving us Justification that we may stand before Him as whole in His sight: and now He gives us this glorious privilege of purging out the old leaven that we may be a new lump. In other words He says, "Now, my son, my daughter (if we may use the words of the Wise Man) my son, my daughter, I have accepted you in spite of your imperfections, I have given you My own spirit which is the spirit of Truth, the spirit of holiness which is the real living power of life, and now I want you to use that power that I have given you to purge out the old leaven of malice and iniquity that you may be a new lump in the sight of the Lord." Justification then was given to us that we might have a standing before God but that Justification there gives the power of the holy spirit that we may have the power of life within us and that's the new seed, the seed of the kingdom. Let it grow, my dear brethren, let it have that soil and the full use of that soil in which God has implanted it and it will burst out into full bloom. We need hardly do more than let it grow because God has seen that everything was ready for it to grow. He has indeed given us the flower of life, the spirit of life that we may grow in grace and in the knowledge of God, and so it is our work to work out our own salvation, to work out our sanctification by cultivating the graces of the spirit.

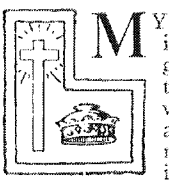
We are not only then putting aside the things of the world and striking our hopes for Heaven but we must pay attention to the garden that the Lord has given us, the garden of our hearts, and we must nourish and cherish that plant which He has put there, we must endeavor to grow that beautiful plant to bear the graces of the spirit and to cultivate holiness in the fear of the Lord day by day, cultivating a little more patience, a little more meekness, a little more gentleness, a little more love, and so we go on in this third step from strength to strength until we come, as we said a little while ago, more nearly like our dear Master.

Sanctification then is given to us that we might be of some use to the Lord. Justification you remember gives us a standing but God wants us to do something for Him when we have that standing: He wants us to be His witnesses here and so Sanctification is given to us that we might have a vessel clean to the Lord, that the power of His Truth might flow through us wherever He may want it, and so the more we will be a channel meet for the Master's use the more we purge ourselves working out the big "I" that's written there and the more we are able to say "Oh to be nothing, nothing" that the mercy and blessing and Truth of the Lord may flow through us. That's one purpose that God has given us Sanctification for. Another is that, becoming more like our dear Lord we may be ready for that glorious fellowship that we are to have by and bye when we find our everlasting portion with Him, that we may be fitted as vessels of His mercy here for the glory of the day to come. And as we go on, my dear brethren, from strength to strength, we find that we are getting more saintly in character, more Christ-like. We find that things that once troubled us begin to worry us very little. We find we are getting to that which John Bunyan said when he talked of the land of Beulah and the things which once be-
large seemed to be very small. The more we
knowledge, in sanctification, in holiness, the more
these little things that would worry the flesh get adjusted in their right place and their right proportion.

Sanctification, then, my dear brethren, is one of the greatest blessings, if not the greatest, that the Lord has given us. Our brethren will now come on and tell us how we go on step by step into the glory beyond.

DELIVERANCE.

BY BRO. C. FRANK HOAD, SEVEN OAKS, LONDON.



MY dear brethren, if we were to give a definition of the word "deliverance," we might speak of it as an act of freeing, rescuing, transforming or of giving up. When we think or speak of deliverance we suppose that there is something that needs delivering and also we would think of an agent or a power that could accomplish that deliverance. Now the previous arguments that have been put before you by my brethren, the positions which have been presented, have proved to us then that during the period of time which we call the Gospel Age, God has been calling from the world of mankind certain individuals to pay attention to His message of life, and of those called some who have replied to the call have been justified and of those who have been justified some have been sanctified and our dear Brother Hemery has made clear to us that this operation of Sanctification which is accomplished by the spirit of God is a lifting up Godward, a lifting away from the things of this earth, a drawing of the heart and mind towards the Heavenly Father. This operation of the spirit of God upon our hearts and minds has given to us new thoughts, new hopes, new desires, new affections, a new life, a new heart. This new mind, this new heart, this new position we find is not in harmony with this present age with the present circumstances which are all round us. We find that it is out of harmony with it. It does not like its present environment, it does not even like this present old body because this new mind finds itself the very opposite. It fails to do often just what we would like it to do. It will not go as well as we would like it to go and therefore we find that there is an opposition, that it is not in harmony with this new desire we have and we long for and desire a more suitable environment a more suitable body and position in which the expression of the mind which we have and the heart which we have may be full and complete, and as we have experienced this opposition—and there is not a saint here who has not experienced this opposition—we have often, I dare say, from our heart sent the well-known words:

Oh that I might at once go up
No more on this side Jordan's sweep
But in the land where dwells
The Lord our Righteousness
He keeps His own in perfect peace
And everlasting rest.

Oh it is good, brethren, to have this ardent desire. It is good if we can call it so to have this discontent. (I would just briefly mention that we must see to it that it is a holy discontent, that it is a desire which springs from the right source. We must see that it is not an opposition which is born from a wrong motive. Discontent is one of the easiest things to have for the world has got discontent all round such as it never had, hoping for some change, something better. We must not have the discontent that the world has. We must not have the discontent which is simply born of the hardness of the way, of its trials and difficulties. Remember what James said, "Count it all joy when ye fall into divers trials (difficulties)." We have to learn in whatever state we are therein to be content, and our discontent must be a discontent born from the Heavenly side not from the earthly side. It must come from a desire to be associated with Him that we may do the grand and glorious work which we so earnestly desire to do, and we

know, even as the Psalmist says, that we shall be satisfied when we awake in His likeness.)

Now, this position is confirmed by the statement which is made to us by the Apostle Paul in Romans 8:23. He there says we who have the first fruits of the spirit, even we ourselves groan within ourselves waiting for our adoption, to-wit the redemption of our body—not this body, no but the glorious Body of Christ of which we hope to be members. But it is the word "redemption" that I wish to draw your attention to for a moment. It is found in several other passages as well and it would be much better translated "deliverance" instead of "redemption." The word from which it is translated means "a loosing away." It means, to fully redeem. The primary meaning is not so much of *buying* but *recovering that which is bought.* It is well to bear this in mind.

To illustrate, supposing we saw something which we desired to have very much and we pass into the shop and purchase that article. We say to the store-keeper we will not take it away today: we will come another day. And on another day we go and get it and take it home. We meet a friend and explain to him the taking home of that article. We would there have the right thought. Our friend would know that we had bought the article but what I have described is the taking to myself what I had purchased.

There is a possession accruing to us which needs deliverance. If we are convinced of that then surely we believe in the power which can deliver. The Scripture we might quote which would show us this position in 1st Cor. 1:30, which reads that Christ Jesus who of God is made unto us wisdom, righteousness, sanctification and redemption —or better, the word "deliverance," and this argument here proves that He lives who bought us and if He lives who has bought us it is a guarantee that we shall live also in due time. In due time we shall be delivered.

Now, how shall we be delivered? Will it be gradually? No, the whole world of mankind in the coming Age will be gradually delivered but not so with the Church. It will be delivered in a moment. That's true of the saints that have slept in death as well as of the saints which are alive at our Lord's Second Advent. They shall all be changed in a moment. It is not a gradual process but a glorious deliverance from this position here below to that position to be with our dear Lord—to be with Him and to be like Him. We have good reasons to believe that from the Autumn, year 1878, as so well put before us by our dear brother in his writings, that those saints who slept in Jesus were brought forth and that since that time those who do not fall asleep but who die (for we must all die like men) are changed immediately. We might think of the glorified ones associated with our dear Lord at the table, at the banqueting table, and the vail has been drawn across and we have been invited to the table on this side the vail. One by one the passing will be and soon we will be at the very end of the table when all the saints will be gathered home.

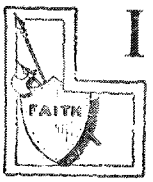
Well, what subject could be better for a Joy Day than the thought of deliverance. What can give us such joy as to think that soon our deliverance will come. We remember our Lord's words when He said "When ye see these things (He had been speaking about all the things that are round us today) when ye see these things begin to come to pass then look up and lift up your hearts for your redemption (again deliverance) for your deliverance draweth nigh."

I remember about 11 years ago when we first sat down and marvelled at the things put before us. I said, "I cannot see how the deliverance can come." I say now I never thought there would have been such evidence as we see round us today. Brothers let us rejoice. Let us be filled with joy, our deliverance draweth nigh. Two years more and all who are faithful unto death will be with the dear Lord.

Soon we shall see His face
And know His matchless worth,
And through His all-abounding grace
Show all His glories forth

Yea and before we rise
To that immortal state
The thoughts of such amazing bliss
With constant joys elate.

GLORY. BY BRO. J. T. LIGHTFOOT, LONDON.



I THOUGHT we could not do better than take for our text the last part of the 2nd verse of the 5th chapter of Romans: "By whom also (that is our Lord Jesus Christ) we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." When I knew that I had to speak on this subject of Glory, I turned my mind to the Scriptures to see what information they could give me with regard to His glory. It is wonderful the glorious hopes we have, and as I thought of these things it seemed that my mind could not grasp the wonderful glory of God. We think of Him, the Great and Mighty One, the Almighty One, and His wonderful power, His wonderful wisdom, His wonderful justice, and, above all, His wonderful love. Oh what glory it must be! When we look round us and see everything that God hath created it speaks to us of the glory of God and when we look at ourselves and think what we are, how that once, as our brethren have told us, we were created, or rather our forefather Adam was created, in the likeness of God and, as the Father shows us, was given glory and dominion and then look at ourselves now, we acknowledge we have fallen from that grand and glorious estate: and then we remember that God has given us this, He has provided through our Lord and Saviour Jesus Christ by faith, justification, and through that justification He has given us acceptance, for, as the Apostle tells us there in his Epistle to the Romans 12th chapter, this sacrifice which God invites us to give is holy and acceptable. Oh what a wonderful blessing and privilege this is!

That's not all! As the Apostle says "being justified by faith, we have this peace with God through our Lord Jesus Christ and by Him also by faith we have access into this favor wherein we now stand. What is this favor? The favor that our dear Brother Hemery has spoken to us about,—the favor of sanctification. And we are in the hope of that which our Bro. Hoad has spoken about,—the hope of deliverance. Deliverance unto what? This glory, this glory of God. It seems too good, too grand for us to grasp. When we look back on our early days in connection with the nominal system, when we were each one perhaps belonging to our little "ism" whatever that might be, and the hope that they set before us of gaining this glory, when we look at it and think of what it was they told us,—that if we were faithful we should in the resurrection be changed into a spirit being, that we should have a golden crown, a golden harp and sit before God saying, holy, holy, holy forever, I speaking for myself must confess that was not a very glorious prospect for me. I thought it would be rather monotonous if nothing else, but when my eyes were opened wider through the precious Truth to see the glory of God, when it was brought to me (and I am sure to each one of you) this wonderful and glorious hope of this glory of God, my heart was changed. My whole being was changed and gradually in the words of the Apostle I realized we have been changed from glory to glory into the likeness and image of our dear Lord.

And that brings to me the question how it is we get an idea of the glory of God. We have not seen God at any time. No man hath. But we have seen our Lord and He was the glory of the Father. You remember how He said to Philip "When ye have seen me ye have seen the Father." What was it He could see of the Father? Was it not His wonderful attributes of character—His wisdom love, justice and power? Yes, and since our Lord has gone away is there any evidencce of the glory of the Heavenly Father. The evidence is in those that the Lord has left behind, those who are now endeavoring by God's grace to make their calling and election sure. They are now to manifest in the flesh. They are endeavoring to show forth His glory and they are endeavoring